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# The Descent

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(This August-2024 Darshan issue of The Descent is offered at the Lotus Feet of The Mother and Sri Aurobindo on occasion of Sri Aurobindo's 152<sup>nd</sup> Birth Anniversary. In this issue Auroprem's Savitri Study of Book-11, Canto-1, third revision is taken as part of our pending action in widening our existing limited understanding on it.)

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## Editor's Note

We have taken this *Savitri* study as part of our Sadhana (1) to illumine those parts which are having direct Contact with the Divine and this Spiritual endeavour is subordinated by (2) intellectual action of partly understanding the mysteries and truths and hierarchies of Consciousness it has explored. In order to understand each line of Savitri, we have gathered together and taken the task of collecting the complementary lines from the same book and The Mother and Sri Aurobindo's other writings published in the Centenary Edition and The Mother's Agenda. We have narrated our understanding on them based on the limitation of our Spiritual experience. This exercise continued through decades and now we are going through its third revision. During each revision we discover our error and limitation and particularly we have amended our stand related with planes of Consciousness from which each line of Savitri has descended. This exercise we understand as a means of tracing a path of own sadhana and a means of transcending our existing limitations through movement of Consciousness.

We have identified ten planes of Consciousness. They are in following ascending order:

- 1: Inconscient Self and Inconscient Sheath
- 2: Subconscient Self and Subconscient Sheath
- 3: True Physical Being and Subtle Physical Sheath
- 4: True Vital Being and Subtle Vital Sheath
- 5: True Mental Being and Subtle Mental Sheath
- 6: Psychic Being and Psychic Sheath
- 7: Spiritual Being and Spiritual Sheath
- 8: Universal Being and Universal Sheath
- 9: Supramental Being and Supramental Sheath

## 10: Bliss Self and Bliss Sheath

Our approach towards written truth is guided by The Mother And Sri Aurobindo's following directives:

1: "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."

**Sri Aurobindo**

CWSA-19/Essays on the Gita-5

2: "...all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of spirit revivifying the dead and dying vehicle and changing it, if it is to acquire a new life."

**Sri Aurobindo**

CWSA/23 The Synthesis of Yoga-p-5

3: "In a sense, therefore, each man in this path has his own method of Yoga. Yet are there certain broad lines of working common to all which enable us to construct not indeed a routine system, but yet some kind of *Shashtra* or scientific method of the synthetic Yoga."

**SRI AUROBINDO**

CWSA-23/THE SYNTHESIS OF YOGA-46-47

4: "So also one may say that the perfection of the integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature. For freedom is the final law and the last consummation."

**SRI AUROBINDO**

CWSA-23/THE SYNTHESIS OF YOGA-57

5: "The ways have been built, the capacity to follow them has been developed, the goal or last height of the creation is manifest; all that is left is for each soul to reach individually the right stage and turn of its development, enter into the spiritual ways and pass by its **own chosen path** out of this inferior existence. But we have supposed that there is a farther intention, — not only a revelation of the Spirit, but a radical and integral transformation of Nature."

**SRI AUROBINDO**

CWSA-22/THE LIFE DIVINE-922-923

6: "This depends a great deal on the degree of the sadhak's development, you see. If he is developed and conscious enough to be in direct contact with the spiritual Force which is working behind the words, then the word is only an excuse. But if for him it must pass through his mental understanding in order to have its effect, then the word takes on a much greater importance. It depends on the degree of development... If one is capable of receiving directly, then one opens a book for instance, finds a sentence and has an illumination; because it was just the word one was waiting for in order to put

himself into contact with the Force he needed to take the next step...Otherwise one must take a book, study it, read it sentence by sentence, word by word, and then reflect and then understand it and then assimilate it and then, later, very slowly, after the assimilation and understanding, it begins to have an effect on the character and one makes some progress...In one case it is a **direct contact**, you see, and just one sentence, one word... one reads a word, reads a sentence, and **has an illumination**. And then one receives all the Force that one needs. The other is the path of the learned man, the scholar, who is an intellectual being and needs to learn, reflect, assimilate, reason about all he has learnt, in order to make progress. It is long, it is laborious.”

The Mother

TMCW-7/Questions and Answers-1955/p-341-342,

7: “The importance of *Savitri* is immense.

Its subject is universal. Its revelation is prophetic. The time spent in its atmosphere is not wasted.

Take all the time necessary to see this exhibition. It will be a happy compensation for the feverish haste men put now in all they do.”

The Mother

TMCW-13/Words of the Mother-I/p-26

10 February 1967

8: “Every time I read *Savitri*, I feel as if I am reading it for the first time, really. It’s not that I understand differently, it’s that it’s completely new: I never read it before! It’s odd. Its at least the fourth time I read it.

And truly there’s everything in it. All the things I’ve discovered lately were there. And I hadn’t seen it. It’s odd.

The first time I read it was a revelation; it hung together perfectly well from beginning to end, and I felt I had understood (I did understand something). The second time I read it, I said to myself, “But this isn’t the same thing as what I read!...” It hung together, it made up a whole – and I understood something else. Then, recently when I read, at every passage I said to myself, “**How new this is! And how the things I have found since are there!**” Today again, that’s how it is, as if I read it for the first time! And it puts me into contact with the things I have just discovered.

It’s a miraculous book! (*Mother laughs*)

We’ll continue in the same way.”

The Mother

The Mother’s Agenda-6<sup>th</sup> June-1970

9: “I am not doing it (*Savitri* translation) to show it to people or to have anyone read it, but to remain in *Savitri*’s atmosphere, for I love that atmosphere. It will give me an hour of concentration, and I’ll see if by chance. I have no gift for poetry, but I’ll see if it comes! (It surely won’t come from a mentality developed in this present existence there’s no poetic gift!) So it’s interesting, I’ll see if anything comes. I am

going to give it a try.

I know that light. I am immediately plunged into it each time I read *Savitri*. It is a very, very beautiful light...

So now I don't mind finishing *The Synthesis (of Yoga)*. I was a little bothered because I have no other books by Sri Aurobindo to translate that can help me in my *sadhana*: there was only *The Synthesis*. As I said, it always came right on time, just when it was needed for a particular experience...

All his other books that could help me are already translated. And with *Savitri*, the idea isn't to make a translation, **but to SEE**. To try something. To give me the daily experience of that contact.

I had some magnificent experiences when I read it the first time (two years ago, I believe). Wonderful, wonderful experiences! And since then, each time I read those lines, the same thing happens – not the same experience, but I come in contact with the same realm.”

**The Mother**

**The Mother's Agenda-18.09.1962**

10: “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 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!*””

**The Mother**

The complementary line related with *the Mother's* above Spiritual experience:

“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,  
A marvellous form responded to her gaze  
Whose sweetness justified life's blindest pain;  
All Nature's struggle was its easy price,  
The universe and its agony seemed worth while.” Savitri-679

This 'Auroprem's Savitri Study' 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' and the all powerful Divine Love as 'sealed book' 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 shadow-less 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.

Lastly I offer this incomplete and unending exercise of 'Auroprem's Savitri Study' at Their Lotus Feet.

OM TAT SAT

“But all of that is wonderfully, accurately expressed and EXPLAINED in *Savitri*. **Only you must know how to read it!** The entire last part, from the moment she goes to seek Satyavan in the realm of Death (which affords an occasion to explain this), the whole description of what happens there, right up to the end, where every possible offer is made to tempt her, everything she must refuse to continue her terrestrial labor ... it is my experience EXACTLY.

Savitri is really a condensation, a concentration of the universal Mother – the eternal universal Mother, Mother of all universes from all eternity – in an earthly personality for the Earth’s salvation. And Satyavan is the soul of the Earth, the Earth’s *jiva*. So when the Lord says, ‘he whom you love and whom you have chosen,’ it means the earth. All the details are there! When she comes back down, when Death has yielded at last, when all has been settled and the Supreme tells her, ‘Go, go with him, the one you have chosen,’ how does Sri Aurobindo describe it? He says that she very carefully takes the SOUL of Satyavan into her arms, like a little child, to pass through all the realms and come back down to earth. Everything is there! He hasn’t forgotten a single detail to make it easy to understand – **for someone who knows how to understand**. And it is when Savitri reaches the earth that Satyavan regains his full human stature.” The Mother/ **January 22, 1961**

“You know, *Savitri* is an exact description – not literature, not poetry (although the form is very poetical) – an exact description, step by step, paragraph by paragraph, page by page; as I read, I relived it all. Besides, many of my own experiences that I recounted to Sri Aurobindo seem to have been incorporated into *Savitri*. He has included many of them – Nolini says so; he was familiar with the first version Sri Aurobindo wrote long ago, and he said that an enormous number of experiences were added when it was taken up again. This explained to me why ... suddenly, as I read it, I live the experience --line by line, page by page. The realism of it is astounding.” The Mother/4<sup>th</sup> July-1961

“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.”

**The Mother**

The Mother’s Agenda-5/73-79

*Canto One*

*The Eternal Day: The Soul’s Choice and the Supreme Consummation*

**Summary:**

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 move 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, reminded 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 3 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 she offers him, let that be provided to all of Earth and man, not just to her.

One key difference I note between the Supreme's discussion with Savitri and the Divine Mother's instruction with King Ashwapathi is that even though both Lord and the Supreme Mother said not to hasten the descent of the force on unprepared earth, with King Ashwapathi, 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 highest planes of Consciousness. (Important observation.) (This also hints 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. 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.

'the vision of Supramental world that will come to uplift the consenting part of humanity and transform (radically) this physical world.' (The Mother's Agenda/1/170

Then Earth will be made a peer of Heaven with active Supramental consciousness in earth's atmosphere. Savitri then returns to Earth with Satyavan. (This is a promise that Savitri will return to earth along with Satyavan when Supramental Consciousness is fully active in earth's atmosphere.)

### Detail:

The verses below describe the higher realms of consciousness /planes that Savitri's being was rising to, realms where there was no strife and each realm was a higher manifestation of the Divine.

A MARVELLOUS sun looked down from ecstasy's skies (sun represents Supramental consciousness.) (ecstasy's sky represents indeterminable Ananda.)

On worlds of **deathless bliss**, perfection's home, (worlds of deathless bliss are subtle physical sheath, subtle vital sheath, subtle mental sheath, psychic sheath, spiritual sheath, universal sheath.)

Magical unfoldings of the Eternal's smile

Capturing his secret heart-beats of delight.

God's everlasting day surrounded her, ([Permanent ascent of consciousness to supramental plane.](#))

Domains appeared of sempiternal light

Invading all Nature with the Absolute's joy.

**Her body quivered with eternity's touch, ([When the Supramental invades the body, it quivers.](#))**

"The other day (I was in my bathroom upstairs) it (Supramental force) came; it took hold of the entire body. It rose up in the same way. All the cells were trembling. And with such a power! So I stopped everything, all movement, and let the thing grow. The vibration went on expanding, ever widening, as the sound itself was expanding, expanding, and all the cells of the body were seized with an intensity of aspiration...as if the entire body were swelling—it became overwhelming. I felt that it would all burst." The Mother/16.09.1958

[Its complementary line:](#)

"A message from the unknown immortal Light

Ablaze upon creation's quivering edge," Savitri-4

"Wisdom transcendent touched his quivering heart:

His soul could sail beyond thought's luminous bar;

Mind screened no more the shoreless infinite." Savitri-33

"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

"A whisper falls into life's inner ear

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

"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

"New-made in the image of the eternal Guest,

It shall be caught to the breast of a white Force

And, flaming with the paradisaal touch

In a rose-fire of sweet spiritual grace,

In the red passion of its infinite change,

Quiver, awake, and shudder with ecstasy." Savitri-171

"There quivers still within her breast and ours

A glory that was once and is no more," Savitri-198

"A light was with him, 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

"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  
 "A great wide step trembling with jewelled fire  
 As if a burning spirit quivered there  
 Upholding with his flame the immortal hope,  
 As if a radiant God had given his soul  
 That he might feel the tread of pilgrim feet  
 Mounting in haste to the Eternal's house." Savitri-277  
 "There shimmered stealing out into the Mind  
 A mute and quivering ecstasy of light," Savitri-289  
 "Felt as a subtle and spiritual power,  
 A quivering out from soul to answering soul," Savitri-292  
 "Earth-plasm first quivered with the illumining mind" Savitri-  
 353  
 "And feels another air of storms and calms  
 And quivers inwardly with mystic rain." Savitri-356  
 "The high trees trembled with a wandering wind  
 Like souls that quiver at the approach of joy," Savitri-369  
 "And came back quivering with a nameless Force," Savitri-383  
 "And thy aureate bosom quiver with a look" Savitri-401  
 "Thy mortal bosom quivered with god-speech" Savitri-419  
 "Still quivering from her lover's strong embrace," Savitri-533  
 "Feels all the Infinite lodged in finite form  
 And seen through a quivering ecstasy of light  
 Discovers the bright face of the Bodiless," Savitri-662  
 "The quivering of the spirit's endless bliss." Savitri-684  
 Her soul stood close to the founts of the infinite.  
 Infinity's finite fronts she lived in, new (new Supramental manifestation due  
 to the descent of the Infinite.)  
 For ever to an everliving sight.  
 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 Spiritual life everything  
 is ever new-born.)  
 In powers that leaped immortal from unknown heights,  
 In passionate heart-beats of an undying love, (realm of divine love)  
 In scenes of a sweetness that can never fade.  
 Immortal to the rapturous heart and eyes,  
 In serene arches of translucent calm  
 From Wonder's dream-vasts cloudless skies slid down

An abyss of sapphire; sunlight visited eyes  
Which suffered without pain the absolute ray (unlike earth that cannot bear the direct sunlight)(In Supramental pain will vanish but the cells will be pierced by the mighty force.)

**And saw immortal clarities of form.**

**Twilight and mist were exiles from that air, (in our world of ignorance twilight and mist are common and the nature of things)**

“A mind delivered from all twilight thoughts,” Savitri-638 (Savitri’s mind)

“To err no more was natural to mind;” (King Aswapati’s Supramental experience)  
(In Supramental mind becomes faultless.)

Night was impossible to such radiant heavens (in the presence of that Truth Consciousness and Force, no darkness could survive)

Firm in the bosom of immensity

Spiritual breadths were seen, sublimely born

From a still beauty of creative joy;

Embodied thoughts to sweet dimensions held

(this shows the possibility of what a manifested/created world can be, so rather than escape from this world it must be possible to transform it in the image of the worlds above)

To please some carelessness of divine peace,

Answered the deep demand of an infinite sense

And its need of forms to house its bodiless thrill (Mother (Maa Krishna) is this the original need within the Divine to become the many?) (Divine is primarily One and secondarily Many. They complement and complete each other. Without creation the Creator has no value.)

A march of universal powers in Time,

The harmonic order of self’s vastitudes

In cyclic symmetries and metric planes

Harboured a cosmic rapture’s revelry,

An endless figuring of the spirit in things

Planned by the artist who has dreamed the worlds;

Of all the beauty and the marvel here,

Of all Time’s intricate variety

Eternity was the substance and the source;

**Not from a plastic mist of Matter made,**

They offered the suggestion of their depths

And opened the great series of their powers.

Arisen beneath a triple mystic heaven (the realms of

Sachchidanada...so this must be the realms of the Supermind, between the sachchidananda and the lower hemisphere beginning from overmind down)

The **seven immortal earths** were seen, sublime:

Homes of the blest released from death and sleep (Mother (Maa Krishna) is there where our subtle bodies go to after the death of the physical body?)

(These immortal earths were subtle body, subtle life, subtle mind, Psychic sheath, Spiritual Sheath, Universal Sheath, Supramental sheath. After death the subtle bodies will go to those highest planes to which they go consciously while alive.)

Where grief can never come nor any pang  
Arriving from self-lost and seeking worlds  
Alter Heaven-nature's changeless quietude  
And mighty posture of eternal calm,  
Its pose of ecstasy immutable.  
Plains lay that seemed the expanse of God's wide sleep,  
Thought's wings climbed up towards heaven's vast repose  
Lost in **blue** deeps of immortality.

A changed earth-nature felt the breath of peace (Mother (Maa Krishna) does this refer to these other earth planes that are constituted differently from our world)? (This is the change of surface Nature by the influence of the seven immortal planes.)

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 (Mother (Maa Krishna) does 'Matter' here refer to the physical substance from which these worlds are made, so not the same as the matter in our world, but rather a more subtle and plastic and divine substance), (It is subtle physical very close to physical.) (Supramental force can penetrate material substance.)

All thrilled with the immanence of one divine. (Oneness belongs to Supramental experience.)

The lowest of these earths was still a heaven (the lowest is subtle physical world which is a world full of joy.)  
(In 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, opposition, fear, grief, error and defeat do not exist there. It had no room for fault and no power to fail.)

Translating into the splendour of things divine  
The beauty and brightness of terrestrial scenes.

Eternal mountains ridge on gleaming ridge  
Whose lines were graved as on a sapphire plate  
And etched the borders of heaven's lustrous noon  
Climbed like piled temple stairs and from their heads  
Of **topless meditation** heard below  
The approach of a **blue** pilgrim multitude

And listened to a great arriving voice  
Of the wide travel hymn of timeless seas. (Mother (Maa Krishna) this seems to be a realm  
where souls arrive at after leaving their physical body) (Spiritual sheath and beyond are  
timeless. This may also extend to subtle physical.)

A chanting crowd from mountain bosoms slipped  
Past branches fragrant with a sigh of flowers  
Hurrying through sweetnesses with revel leaps;  
The murmurous rivers of felicity  
Divinely rippled honey-voiced desires,  
Mingling their **sister eddies** of delight,  
Then, widening to a pace of calm-lipped muse,  
Down many-glimmered estuaries of dream  
Went whispering into lakes of liquid peace.  
On a brink held of senseless ecstasy  
And guarding an eternal poise of thought  
Sat **sculptured souls** dreaming by rivers of sound

In changeless attitudes of marble bliss. (Mother (Maa Krishna) who are these  
souls, are they the subtle bodies of perhaps rishi/seer's in samadhi) (Invisible  
Beings of higher planes who help man to ascend into that plane or world.)

Its complementary lines:

*"Above the (surface) world the **world-creators** stand,...  
They watch the Bliss for which earth's heart has cried...  
In his (Divine's) inalienable bliss they live. (The Supramental  
Beings)  
Immaculate in self-knowledge and self-power,  
Calm they repose on the eternal Will.  
Only his law they count and him obey;  
They have no goal to reach, no aim to serve." Savitri, Book-1,  
Canto-4*

Around her lived **the children of God's day** (Supramental children)  
In an unspeakable felicity,  
A happiness never lost, the immortal's ease,  
A glad eternity's blissful multitude.

Its complimentary line:

*"The Mighty Mother sits in lucent calm  
And holds the eternal Child upon her knees (Supramental child)  
Attending the day when he (Supramental child) shall speak to Fate."*

Savitri-662

Around, the deathless nations moved and spoke, (who are these deathless  
nations? Are they the godheads of countries?) (Each Nation is having a  
Mother Soul who holds the body of that material land.) (Here they  
represent deathless states of invisible worlds which are considered here

Nations and countries.)

Souls of a luminous celestial joy,  
Faces of stark beauty, limbs of the moulded Ray;  
In cities cut like gems of conscious stone  
And wonderful pastures and on gleaming coasts  
Bright forms were seen, eternity's luminous tribes.

Above her rhythming godheads whirled the spheres, (**Mother (Maa Krishna) the presence of numerous Godheads here seem to suggest it is more akin to the overmind plane**)(Gods generally descend from this overmental plane with Supramental origin.)(Here it speaks of Supramental beings.)

Rapt mobile fixities here blindly sought  
By the huge erring orbits of our stars.  
Ecstatic voices smote at hearing's chords,  
Each movement found a music all its own;  
Songs thrilled of birds upon unfading boughs  
The colours of whose plumage had been caught  
From the rainbow of imagination's wings.

**Immortal fragrance** packed the quivering breeze.

In groves that seemed moved bosoms and trembling depths  
The million children of the undying spring  
Bloomed, pure unnumbered stars of hued delight  
Nestling for shelter in their emerald sky:  
Faery flower-masses looked with laughing eyes.

A dancing chaos, an iridescent sea  
Eternised to Heaven's ever-wakeful sight  
The crowding petal-glow of marvel's tints  
Which float across the curtained lids of dream.

Immortal harmonies filled her listening ear;  
A great spontaneous utterance of the heights  
On Titan wings of rhythmic grandeur borne  
Poured from some deep spiritual heart of sound,  
Strains trembling with the secrets of the gods.

A spirit wandered happily in the wind,  
A spirit brooded in the leaf and stone (**even apparently inert/fixed objects throbbed with their inner divinity**);

The voices of thought-conscious instruments  
Along a living verge of silence strayed,  
And from some deep, a wordless tongue of things  
Unfathomed, inexpressible, chantings rose

Translating into a voice the Unknown (**Mother (Maa Krishna) is this the means by which thoughts are formed from the infinite and then descend into the lower spheres**). (Yes, those creative thoughts enter the intellect from higher plane. Thoughts can also enter from lower planes.)

A climber on the invisible stair of sound,  
Music not with these few and striving steps  
Aspired that wander upon transient strings,  
But changed its ever new uncounted notes  
In a passion of unforeseeing discovery,  
And kept its old unforgotten ecstasies  
A growing treasure in the mystic heart.

**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.

The Consciousness is defined as many sided purposeful effort of emotional, intellectual and volitional mind in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge in order to arrive at apprehensive Consciousness, *Prajnana* and comprehensive Consciousness, *Vijnana*.

In those far-lapsing symphonies she could hear,  
Breaking through enchantments of the ravished sense,  
The lyric voyage of a divine soul

Mid spume and laughter tempting with its prow

The charm of innocent Circean isles, (in these realms the soul can wander without fear of temptation or fall, all here is a discovery of the wonderful to wonderful, all here is a blissful discovery with surprise of pain or loss)

**Definition of Circean.** 1 : relating to or resembling Circe. 2 : having the quality of a fascinating sorceress : dangerously or fatally attractive or misleading : lulling.

Adventures without danger beautiful (This line suggests that in Supramental consciousness all adventure can be pursued without danger.)

In lands where siren Wonder sings its lures  
From rhythmic rocks in ever-foaming seas.

In the harmony of an original sight

Delivered from our limiting ray of thought (these realms are beyond the reach of human thought and lower mind),(Open towards limitless wisdom.)

And the reluctance of our blinded hearts (heart's limitations are also transcended.)

To embrace the Godhead in whatever guise (here the divine in everything is apparent and can be united with),

She saw all Nature marvellous without fault. (Here all Nature means the seven or ten or twelve sheaths) (Impurities of lower sheaths are transformed by the pressure of higher sheaths.)

'the equal *Brahman* is faultless...' The Gita-5.19 (One has to realise the Creator and Creation both faultless.)

Invaded by beauty's universal revel



Her being's fibre reached out vibrating

**And claimed deep union with its outer selves, (the meeting of other worlds and surface world through union of Soul and Nature or union of multiple Selves with multiple Sheaths.) (surface life changes by Supramental Influence.)**

And on the heart's chords made pure to seize all tones

Heaven's subtleties of touch unwearied forced

**More vivid raptures than earth's life can bear. (earth has a limitation of bearing heavenly rapture. So earth's life has to be purified.)**

What would be suffering here, was fiery bliss.

All here but passionate hint and mystic shade

Divined by the inner prophet who perceives

**The spirit of delight in sensuous things,**

Turned to more sweetness than can now be dreamed.

The mighty signs of which earth fears the stress,

Trembling because she cannot understand, (In the Divine descent the body quivers.)

And must keep obscure in forms strange and sublime,

Were here the first lexicon of an infinite mind

Translating the language of eternal bliss. (The eternal bliss can also be translated into words. This also asks invention of Divine language.)

Here rapture was a common incident; (In the Supramental world rapture is natural and spontaneous.)

The lovelinesses of whose captured thrill

Our human pleasure is a fallen thread (what we strive so hard for in our lives for some tinge of pleasure is only a fragment of the common felt rapture in this plane), (earthly enjoyment drags the souls backward.)

Lay, symbol shapes, a careless ornament,

Sewn on the rich brocade of Godhead's dress.

Things fashioned were the imaged homes where mind

Arrived to fathom a deep **physical joy**;

The heart was a torch lit from infinity,

The limbs were trembling densities of soul.

These were the first domains, the outer courts

Immense but least in range and least in price,

The slightest ecstasies of the undying gods.

Higher her swing of vision swept and knew,

Admitted through large sapphire opening gates

Into the wideness of a light beyond,

These were but sumptuous decorated doors

To worlds nobler, more felicitously fair.

Endless aspired the climbing of **those heavens**;

Realm upon realm received her soaring view.

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.

Great forms of **deities** sat in deathless tiers, (this suggests a hierarchy of worlds)

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.

A tangle of bright bodies, of moved souls

Tracing the close and intertwined delight,

The harmonious tread of lives for ever joined

In the passionate oneness of a mystic joy

As if sunbeams made living and divine,

The golden-bosomed Apsara goddesses,

In groves flooded from an argent disk of bliss

That floated through a luminous sapphire dream,

In a cloud of raiment lit with golden limbs

And gleaming footfalls treading faery swords,

**Virgin motions of bacchant innocences**

**Bacchant:** a priest, priestess, or follower of Bacchus.

Who know their riot for a dance of God,

Whirled linked in moonlit revels of the heart.

Impeccable artists of unerring forms,

Magician builders of sound and rhythmic words,

Wind-haired Gandharvas chanted to the ear (Mother (Maa Krishna) the

mention of Apsaras and Gandharavas suggest this is an intermediate overmind plane rather than the highest overmind plane) Yes, here of bright feminine

forces. Here also Sri Aurobindo describes the movement of a virgin (feminine Vibhuti), how she walks.

The odes that shape the universal thought,

The lines that tear the veil from Deity's face (Mother (Maa Krishna)

here the Divine is not hidden but revealed, is that the meaning?), Yes.

Manifestation of Divine emanations.

The rhythms that bring the sounds of wisdom's sea.

**Immortal figures and illumined brows,**

**Our great forefathers in those splendours moved; (Seers and Rishis.)**

**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, (Mother (Maa Krishna) does our seeking deform these divine thoughts, is that because the seeking is vitalistic and mental ego based?) (Seeking is a limited mental consciousness.) (Here high divine ideas while descending the stairs of consciousness are distorted by the reception of the impure limited mind.)** Its other complementary line from Savitri:

“The Power that acts in us is not our force.  
The genius too receives from some high fount  
Concealed in a supernal secrecy  
The work that gives him an immortal name.  
The word, the form, the charm, the glory and grace  
Are missioned sparks from a stupendous Fire;  
A sample from the laboratory of God  
Of which he holds the patent upon earth,  
Comes to him wrapped in golden coverings;  
He listens for Inspiration’s postman knock  
And takes delivery of the priceless gift  
**A little spoilt** by the receiver mind  
Or mixed with the manufacturer of his brain;  
When least defaced, then is it most divine.”

Savitri-542

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. (great word are diluted while entering mind’s domain.)

The strong who stumble and sin were calm proud gods. (Or Vibhuti)  
There lightning-filled with glory and with flame,  
Melting in waves of sympathy and sight,  
Smitten like a lyre that throbs to others’ bliss (Mother (Maa Krishna) is this a symbol of cosmic consciousness?), Yes leading towards  
Supramental and Bliss Self. Supramental invasion leads physical body towards fainting.

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.**  
More climbed above, level to level reached,  
Beyond what tongue can utter or mind dream:  
Worlds of an infinite reach crowned Nature’s stir.  
There was a greater tranquil sweetness there,  
A subtler and profounder ether’s field  
And mightier scheme than heavenliest **sense** can give.

There breath carried a stream of seeing mind,  
Form was a tenuous raiment of the soul:  
Colour was a visible tone of ecstasy;  
Shapes seen half immaterial by the gaze

And yet voluptuously palpable  
Made sensible to touch the indwelling spirit.  
The high perfected sense illumined lived  
A happy vassal of the inner ray, (Mother (Maa Krishna) here the plane is referred to as a  
vassal or (dependent) subordinate of the inner ray, suggesting some stage of illumined  
consciousness) Yes

Each feeling was the Eternal's mighty child  
And every thought was a sweet burning god.  
Air was a luminous feeling, sound a voice,  
Sunlight the soul's vision and moonlight its dream.  
On a wide living base of wordless calm  
All was a potent and a lucid joy.  
Into those heights her spirit went floating up  
Like an upsoaring bird who mounts unseen  
Voicing to the ascent his throbbing heart  
Of melody till a pause of closing wings  
Comes **quivering** in his last contented cry  
And he is silent with his soul discharged,  
Delivered of his heart's burden of delight.  
Experience mounted on joy's coloured breast  
To inaccessible spheres in spiral flight.  
There Time dwelt with eternity as one;  
Immense felicity joined rapt repose.

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.

One whom her 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. (

Mother (Maa Krishna), does this mean that there is a godhead in the overmental

spheres that incarnates secretly as Death in the world?) (This signifies that when Savitri will enter (at present Savitri/The Mother is working in Subconscient Sheath in transforming it.) the Spiritual experience of Everlasting Day, the Death will be transformed into wonderful Overmental God and shall retain his original form.)

Transfigured was the formidable shape.  
His darkness and his sad destroying might  
Abolishing for ever and disclosing  
The mystery of his high and violent deeds (Mother (Maa Krishna) in this sphere Death's secret and true form is revealed and so is his hidden purpose?), (All dark forces will be transformed into bright Gods. That is Savitri's mission. When everlasting day for the humanity will arrive, during that time Death will be transformed into wonderful God with all the sweetness in his frontal Nature.)  
A secret splendour rose revealed to sight  
Where once the vast embodied Void had stood.  
Night the dim mask had grown a wonderful face.  
The vague infinity was slain whose gloom  
Had outlined from the terrible unknown  
The obscure disastrous figure of a god,  
Fled was the error that arms the hands of grief,  
And lighted the ignorant gulf whose hollow deeps (the ignorant gulf between life, death and immortality will be bridged.)  
Had given to nothingness a dreadful voice. (The dreadful image and his (Death's) harsh voice will be transformed.)  
As when before the eye that wakes in sleep (waking trance)  
Is opened the sombre binding of a book,  
**Illumined letterings are seen which kept  
A golden blaze of thought inscribed within,**

“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 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!*" **The Mother**/The Mother's Agenda-5/197-98,

A marvellous form responded to her gaze

**Whose sweetness justified life's blindest pain; (does this mean that one all our present and past suffering is justified by one day beholding the divine within?)** (Yes. Every experience of bitter and better in ignorance are necessary and inevitable in the destined journey leading to the Supreme state of Consciousness.) (In this Supramental world's blindest pain will be transformed.)

All Nature's struggle was its easy price,  
The universe and its agony seemed worth while.  
As if the choric calyx of a flower  
Aerial, visible on music's waves,  
A lotus of light-petalled ecstasy  
Took shape out of the tremulous heart of things.  
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. (Transformation of Death God.)

*"(Question) If no vibrations ever disappear, then what happens with all these horrible things coming from every corner of the world? Don't they pile up? Don't the bad vibrations take on a more and more enormous volume in the end?"*

They are transformed. And at times they are transformed almost immediately.

You can't see it or feel it till you concretely live the fact that all is divine, that HE is everywhere, in everything, always, in all that happens.

The first reaction is always a kind of shrinking before things which seem horrible, but if you can overcome that and really have the experience, everything changes.

And there are hundreds and hundreds of little experiences like that, like so many little stones marking the way. Then you see that the two things are ALWAYS together: the destructive and the constructive. You can't see one without seeing the other. A time comes when the effort is to conquer the negative parts of creation and death (as at the end of *Savitri*), and when you have conquered that, then you're above. And then if you look at all these things, even those which seem the most opposed to the Divine, even acts of cruelty done for the pleasure of

cruelty, you see the Presence – the Presence that annuls their effects. And it's absolutely marvelous.

I had a startling experience one day when X was doing his pujas to encircle the titans. He was in difficulty and I was about to intervene to help him when I was abruptly stopped. I was faced by a massive blackness (blacker than the blackest physical thing) and suddenly, right at its center, I saw the Divine Love shining with such a splendor – I had never seen it so splendid.

And now it has become constant; each time I hear or see something ugly or horrible, or each time something ugly or horrible happens, something which is a negation of the divine life ... just behind is this flame – so wonderful. And then the effect is annulled.

There is a magnificence of realization which could not have been had this evil, this horror and this negation not been.

Our consciousness shrinks from these things which belong to the past and which are no longer in their place, so we feel disgust and revulsion – because we are ignorant. But if we can raise ourselves above and be in contact with That – the supreme Light – which is ALWAYS just behind, then this Light seems all the more supreme because it is so much its own opposite.

Then you know.

You know, so there is no longer this uneasiness, this shrinking. You feel carried more and more by all that you reject; you are in a forward movement, further and further, higher, constantly further.” The Mother/12<sup>th</sup> July-1960

Forgetting the Will-to-love that gave it birth,  
The passion to lock itself in and to unite,  
It would swallow all into one lonely self,  
Devouring the soul that it had made its own,

**“Inconscience monstrously engendering soul.” Savitri-  
166**

By suffering and annihilation's pain  
Punishing the unwillingness to be one (so all our suffering is a symbol  
of our refusal and inability to be one with all?), (Yes, unwillingness to  
change.)  
Angry with the refusals of the world,  
Passionate to take but knowing not how to give. (The Nature of common man.)  
Death's sombre cowl was cast from Nature's brow;  
There lightened on her the godhead's lurking laugh.  
All grace and glory and all divinity  
Were here collected in a **single form**; (Now the Supreme Godhead takes form in order to  
communicate with Savitri.)  
All worshipped eyes looked through his from **one face**;  
**He bore all godheads in his grandiose limbs.** (Supreme's revelation in earth  
through a form.)  
An oceanic spirit dwelt within;  
Intolerant and invincible in joy  
A flood of freedom and transcendent bliss  
Into immortal lines of beauty rose.

In him the **fourfold Being bore its crown**

(Mother (Maa Krishna) who is this being? It seems to be 1 being with 4 aspects. They are;

1. **Virat** (This Physical world) (Surface Physical Self)
2. **Hiranyagarbha** (The dream self or subliminal self)
3. **3<sup>rd</sup> spirit** (source of Virat and Hiranyagarbha) This being remind me of the origin of Avatar's experience that the Divine Mother had, where saw a being sleeping also it seems similar to the divine sleeping in the Inconscient (Sleep self, Supramental self, causal body)
4. **Supreme** (Supreme Self or *Turiya* state, origin of existence.)

Or (1) if we consider Self as dynamic Inconscient energy in ignorance, then they are three gunas of tamas, rajas and sattwa of this external world action, Virat. (2) If we consider Self as Dynamic Shakti in Ignorance then they are Four fold Psychic force (Dream Self) of *Brahmana, Kshatriya, Vaisya and Shudra*. If we consider Self as dynamic Shakti in Knowledge then the Fourfold Spiritual Force are that of *Maheswari, Mahakali, Mahalakshmi, Mahasaraswati*. (3) If we consider Self as dynamic Shakti in Supramental, *Vijnana*, then Fourfold Supramental force (Sleep Self) that of Truth supreme, Power supreme, Supreme Delight and Will supreme. These fourfold being bore the Divine's crown and (4) the last is the supreme *Chit Shakti*.

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.

“The old ascetic Path of Knowledge admitted the unity of things and the concentration on all these aspects of the one Existence, but it made a distinction and a hierarchy. The Self that becomes all these forms of things is the **Virat** or universal Soul; the Self that creates all these forms is **Hiranyagarbha**, the



luminous or creatively perceptive Soul; the Self that contains all these things involved in it is **Prajna**, the conscious Cause or originally determining Soul; beyond all these is the **Absolute** who permits all this unreality, but has no dealings with it. Into That we must withdraw and have no farther dealings with the universe, since Knowledge means the final Knowledge, and therefore these lesser realisations must fall away from us or be lost in That. But evidently from **our point (integral Yoga)** of view these are practical distinctions made by the mind which have a **value for certain purposes**, but no ultimate value. Our view of the world **insists on unity; the universal Self is not different from the perceptive and creative, nor the perceptive from the causal, nor the causal from the Absolute**, but it is one “Self-being which has become all becomings”, and which is not any other than the Lord who manifests Himself as all these individual existences nor the Lord any other than the sole-existing Brahman who verily is all this that we can see, sense, live or mentalise. That Self, Lord, Brahman we would know that we may realise our unity with it and with all that it manifests and in that unity we would live. For we demand of knowledge that it shall unite; the knowledge that divides must always be a partial knowing good for certain practical purposes; the knowledge that unites is *the* knowledge.” The Synthesis of Yoga-341

“The old Indian psychology expressed this fact by dividing consciousness into three provinces, waking state, dream-state, sleep-state, *ja-grat, svapna, susupti*; and it supposed in the human being a waking self, a dream-self, a sleep-self, with the supreme or absolute self of being, the fourth or Turiya, beyond, of which all these are derivations for the enjoyment of relative experience in the world.” The Synthesis of Yoga-520

80, “If we examine the phraseology of the old books, we shall find that the waking state is **consciousness of the material universe** which we normally possess in this embodied existence dominated by the **physical mind**. The dream state is the **consciousness corresponding to the subtler life-plane and mind-plane** behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. The sleep-state is the **consciousness corresponding to the Supramental plane proper to the gnosis**, which is beyond our experience because our causal body or envelope of gnosis is **not developed** in us, its faculties not active, and therefore we are in relation to that plane in a **condition of dreamless sleep**. The Turiya beyond is **the consciousness** of our pure self-existence or our absolute being with which we have no direct relations at all, whatever mental reflection we may receive in our dream or our waking or even, irrecoverably, in our sleep consciousness. This fourfold scale corresponds to the degree of the ladder of being by which we climb back towards the absolute Divine. Normally therefore we cannot get back from the **physical mind** to the higher planes or degrees of consciousness without receding from the waking state, without going

in and away from it and losing touch with the material world. Hence to those who desire to have the experience of these higher degrees, trance becomes a desirable thing, a means of escape from the limitations of the **physical mind and nature.**"  
The Synthesis of Yoga-520

224a, What are the fourfold self? The Life Divine-572

Ans: This Self fourfold—the **Self of Waking** who has the outer intelligence and enjoys external things, is its first part; the **Self of Dream** who has the inner intelligence and enjoys things subtle, is the second part; the **Self of Sleep**, unified, a massed intelligence, blissful and enjoying bliss, is the third part... the lord of all, the omniscient, the inner Control. That which is unseen, indefinable, self-evident in its one self-hood, is the fourth part: this is **the Self**, this is that which has to be known. (Mandukya Upanishad-2-7)

“

185, What is the characteristic of Self? The Life Divine-468

Ans: If we take this **fourfold** status as a figure of the Self (**waking, dream, sleep and Turiya**) passing from its (4) superconscient state, where there is no subject or object, (3) into a luminous trance in which the superconscience becomes a massed consciousness out of which the (2) subjective status of being and (1) the objective come into emergence, then we get according to our view of things either a possible process of illusionary creation or a process of creative Self-knowledge and All-knowledge.

186, What are the two planes of consciousness? The Life Divine-468

Ans: *Prajna. Yajnavalakya* in the *Brihadaranyaka Upanishad* states very positively that there are **two planes** or states of the being which are two world, and (2) that in the **dream state** one can see both worlds, for the dream state is intermediate between them, it is their joining-plane. This makes it clear that he is speaking of a subliminal condition of the consciousness which can carry in it communications between the physical and the supraphysical worlds. (3) The description of the dreamless **sleep state** applies both to deep sleep and to the conditions of trance in which one enters **into a massed consciousness** containing in it all the powers of being but **all compressed** within itself and concentrated solely on itself and, when active, then **active in a consciousness** where all is the self; this is, clearly, a state admitting us into the **higher planes of the spirit** normally now superconscient to our waking being.

196, What are the four states of Consciousness? The Life Divine-443-44

Ans: Our waking state is unaware of its connection with the subliminal being, although it receives from it – but without any knowledge of the place of origin – the inspirations, intuitions, ideas, will-suggestions, sense-suggestions, urges to action that rise from below or from behind our limited surface existence. Sleep like trance opens the gate of the subliminal to us; for in sleep, as in trance, we retire behind the veil of the limited waking

personality and it is behind this veil that the subliminal has its existence. But we receive the records of our sleep experience through dream and in dream figures and not in that condition which might be called **an inner waking** and which is the most accessible form of the trance state, nor through **the supernormal clarities of vision** and other more luminous and concrete ways of communication developed by the inner subliminal cognition when it gets into habitual or occasional conscious connection with our waking self. The subliminal, with the subconscious as **an annexe of itself**, -- for the subconscious is also part of behind-the-veil entity, --is the seer of inner things and of supraphysical experiences; the surface subconscious is only a transcriber. It is for this reason that the *Upanishad* describes the subliminal being as the Dream Self because it is normally in dreams, visions, absorbed states of inner experience that we enter into and are part of its experiences, -- just as it describes the **superconscient as the Sleep Self** because normally all material or sensory experiences cease when we enter this superconscience. For in **the deeper trance** into which the touch of the superconscient plunges our mentality, no record from it or transcript of its contents can normally reach us; it is only by an especial 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. But, in spite of these figurative names of dream-state and sleep-state, the field of both these states of consciousness was clearly regarded as **a field of reality** no less than that of the waking state in which our movements of **perceptive consciousness** are a record or transcript of physical things and of our contacts with the physical universe. No doubt, all the three states can be classed as parts of an illusion, our experiences of them can be ranked together as a constructions of an illusory consciousness, our waking state no less illusory than our dream state or sleep state, since the only true truth or real reality is the incommunicable Self or One-Existence (*Atman, Advaita*) which is the fourth state of the Self described by the *Vedanta*. But it is equally possible to regard and rank them together as three different orders of one Reality or as **three states of consciousness** in which is embodied our contact with three different grades of self-experience and world-experience.

“Three planes —

(1) Karana (2) Hiranyagarbha (3) Virat

The parallel between Vijnana or Karana Jagat of the Upan- ishad presided over by Prajna and equated with Sushupti, as the Hiranyagarbha world with Swapna and things subtle, does not altogether equate with my account of the Supermind. But it might be said that to the normal mind approaching or entering the Supramental plane it becomes a state of Sushupti. If the writer had put the superconscient sleep of Supermind — for so the supramental state appears to the untransformed mind when it touches or apprehends it, for it falls inevitably into such a superconscious sleep — then the difference would be cured.” CWSA-28/Letters on Yoga-38

That wears the mystery of a nameless Name,  
The universe writing its tremendous sense  
In the inexhaustible meaning of a word.  
In him the architect of the visible world,  
At once the art and artist of his works,  
Spirit and seer and thinker of things seen,  
**Virat**, who lights his **camp-fires** in the suns (Savitri-680) (First Self)  
And the star-entangled ether is his hold,  
Expressed himself with Matter for his speech:  
Objects are his letters, forces are his words,  
Events are the crowded history of his life,  
And sea and land are the pages for his tale.  
Matter is his means and his spiritual sign;  
He hangs the thought upon a lash's lift,  
In the current of the blood makes flow the soul.  
His is the dumb will of atom and of clod;  
A Will that without sense or motive acts, (Supramental Will)  
An Intelligence needing not to think or plan, (Supramental reason)  
The world creates itself invincibly;  
For its body is the body of the Lord  
And in its heart stands **Virat**, King of Kings.  
(First Self)

In him shadows his (Supreme's) form **the Golden Child** (Supramental child evolves from dvija to Yantra, from Yantra to Vibhuti, and from Vibhuti to consciousness of Avatara or the golden child.)  
Who in the Sun-capped Vast cradles his birth:  
**Hiranyagarbha**, author of thoughts and dreams, (Second Dream Self)  
Who sees the invisible and hears the sounds  
That never visited a mortal ear,  
Discoverer of unthought realities  
Truer to Truth than all we have ever known,  
He is the leader on the inner roads;  
A seer, he has entered the forbidden realms;  
A magician with the omnipotent wand of thought,  
He builds the secret uncreated worlds.  
Armed with the **golden speech, the diamond eye**,  
His is the vision and the prophecy:  
Imagist casting the formless into shape,  
Traveller and hewer of the unseen paths,  
He is the carrier of the hidden fire, (The hidden fire of subliminal self are Psychic being, truth mind, true vital and true physical.)  
He is the voice of the Ineffable,  
He is the invisible hunter of the light,

The Angel of mysterious ecstasies,  
The conqueror of the kingdoms of the soul.

**A third spirit stood behind, their hidden cause, (the third Sleep Self, Supramental Self.)**

A mass of superconscience closed in light,  
Creator of things in his all-knowing sleep.  
All from his stillness came as grows a tree;  
He is our seed and core, our head and base.  
All light is but a flash from his closed eyes:  
An all-wise Truth is mystic in his heart,  
The omniscient Ray is shut behind his lids:

**He is the Wisdom that comes not by thought,**  
His wordless silence brings the immortal word.

He sleeps in the atom and the burning star,  
He sleeps in man and god and beast and stone:

**Because he is there the Inconscient does its work,**

Because he is there the world forgets to die. (Supramental is also the force of Immortality.)

He is the centre of the circle of God, (Supramental is the centre of all Soul and circumference of all Nature.)

He the circumference of Nature's run.

His (Supramental) slumber is an Almighty in things,  
Awake, he is the Eternal and Supreme. (In the Supramental Consciousness one is fully satisfied regarding the existence and this is regardless of whether he lives a poor life or rich life, lives in thatched house or in concrete house. He is fully satisfied with himself and the world.) (This is he experience of intense waking trance.)

Above was the brooding bliss of the Infinite, (Above Supramental is the Bliss Self.) (The Fourth State of Self, Supreme Self, *Turiya*.)

Its omniscient and omnipotent repose,  
Its immobile silence absolute and alone.

**All powers were woven in countless concords here.**

**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.

The bliss that made the world in his body lived,  
“And since from a veiled God-joy the worlds were made” Savitri-170

Love and delight were the head of the sweet form.

In the alluring meshes of their snare  
Recaptured, the proud blissful members held  
All joys outrunners of the panting heart  
And fugitive from life's outstripped desire.

Whatever vision has escaped the eye,  
Whatever happiness comes in dream and trance,  
The nectar spilled by love with trembling hands, ([Divine love quivers the body.](#))

The joy the cup of Nature cannot hold,  
Had crowded to the beauty of his face,  
Were waiting in the honey of his laugh.  
Things hidden by the silence of the hours,  
The ideas that find no voice on living lips,  
**The soul's pregnant meeting with infinity**  
Had come to birth in him and taken fire:  
The secret whisper of the flower and star  
Revealed its meaning in his fathomless look.  
His lips curved eloquent like a rose of dawn;  
His smile that played with the wonder of the mind  
And stayed in the heart when it had left his mouth  
Glimmered with the radiance of the morning star  
Gemming the wide discovery of heaven.  
His gaze was the regard of eternity;  
The spirit of its sweet and calm intent  
Was a wise home of gladness and divulged  
The light of the ages in the mirth of the hours,  
A sun of wisdom in a miracled grove.  
In the orchestral largeness of his 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.  
As from the harp of some ecstatic god  
There springs a harmony of lyric bliss  
**Striving to leave no heavenly joy unsung,**

Such was the life in that embodied Light.  
He seemed the wideness of a boundless sky,  
He seemed the passion of a sorrowless earth,  
He seemed the burning of a world-wide sun.  
Two looked upon each other, Soul saw Soul

(Mother Maa Krishna), who is this "Soul" that Savitri looked on? Is it the Supreme?). The above lines are related with the attributes of the Supreme who will enter communication with the Divine Mother, Savitri.

Then like an anthem from the heart's lucent cave (Savitri's Supramentalised Psychic heart Centre.)

A voice (of the Lord) soared up whose magic sound could turn (Paramatma spoke to Savitri who is stationed in Savitri's heart Centre.)

The poignant weeping of the earth to sobs  
Of rapture and **her cry** to spirit song.

"O human image of the deathless word,  
How hast thou seen beyond the topaz walls  
The gleaming sisters of the divine gate,  
Summoned the genii of their wakeful sleep,  
And under revelation's arches forced  
The carved thought-shrouded doors to swing apart,  
Unlocked the avenues of spiritual sight  
And taught the entries of a heavenlier state

**To thy rapt soul that bore the golden key? (Here Soul is not the Psychic being but the Inconscient Self.)**

**"For the key is hid and by the Inconscient kept;  
The secret God beneath the threshold dwells." Savitri-68)**

In thee the secret sight man's blindness missed  
Has opened its view past Time, my chariot-course,  
And death, my tunnel which I drive through life  
To reach my unseen distances of bliss. (again Death is only a transit room for the growth of the soul)

"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,

I am the hushed search of the **jealous gods**  
Pursuing my wisdom’s vast mysterious work  
Seized in the thousand meeting ways of heaven.  
I am the beauty of the unveiled ray  
Drawing through the deep roads of the infinite night  
**The unconquerable pilgrim soul of earth (Mother (Maa Krishna) is the Supreme saying here that the pilgrim soul or the Psychic Being is a portion of him?)**  
Lord speaks of the mission of Psychic being.)

Beneath the flaring torches of the stars.  
I am the inviolable Ecstasy (**Mother (Maa Krishna) perhaps this is the Lord of Ananda**

**plane); “The name of That is the Delight; as the Delight we must worship and seek after It.” (Kena Upanishad-IV.6)**

They who have looked on me (**Lord**), shall grieve no more.  
The eyes that live in night shall see my form.

On the pale shores of foaming steely straits  
That flow beneath a grey tormented sky,  
Two powers from one original ecstasy born (**Savitri and Satyavan**)  
Pace near but parted in the life of man;  
One leans to earth, the other yearns to the skies: (**Mother (Maa Krishna) are these 2 powers the psychic being that yearns for the skies and the Self**



above (Spiritual being) that leans to earth or does it represent Satyavan, the Soul of Earth that yearns to the skies (ascent of the Soul) and Savitri the force above that leans to the earth (descent of Shakti)?)

“I know that I (Savitri) can lift man’s soul to God,  
I know that he (Satyavan) can bring the Immortal down.” Savitri-687,

Heaven in its rapture dreams of perfect earth, (Without earth’s perfection Heaven’s permanent descent will be incomplete.)

Earth in its sorrow dreams of perfect heaven. (Without heaven’s perfection earth’s permanent ascent will be incomplete.)

The two longing to join, **yet walk apart**, (Their marriage and reconciliation is a lesson to be learned by Sadhaka.)

Idly divided by their vain conceits;

They are kept from their oneness by enchanted fears;

Sundered mysteriously by miles of thought,

They gaze across the **silent gulfs** of sleep. (Through movement of consciousness this gulf or void in consciousness can be bridged.)

Or side by side reclined upon my vasts

Like bride (Matter) and bridegroom (Spirit) magically divorced

They wake to yearn, but never can they clasp

While thinly flickering hesitates uncrossed

Between the lovers on their nuptial couch

The shadowy eidolon of a sword.

Eidolon: idealized person or thing

The integral Spiritual evolution<sup>8</sup> projects this life as a game of gamble with destiny as its dice, (“Adventure its system in the gamble of life,” Savitri-248) where the immutable Spirit has thrown itself into the mutable Matter, this bodily mansion, (“And Matter is the Spirit’s willing bride,” Savitri-538) as great adventurer ‘playing with Time’<sup>21</sup> in order to ‘wrestle with adamant Necessity.’<sup>20</sup> Those who can find the supreme secret of linking the perfect Spirit with imperfect Matter through right transaction win this game of destiny and possess freely, with true knowledge, without ignorance, without bondage by the chain of birth, death and action, the experiences of the Spirit penetrating into Matter in its successions of time-eternity. And for others, those who lose this Spirit’s hazardous game<sup>22</sup> of Truth working in ignorant Matter, the Spirit’s recoil from Matter is the immediate doom and the cause of the Soul’s temporary series of failure or half-balked successes and postponement of growth in this life (“Attempt, not victory is the charm of life,” Savitri-249) and the ascent of the Soul can be pursued through labour, struggle and difficulties again and again through reincarnation or rebirth or many births of preparation before they arrive at the Spiritual summit and recovery of their undivided Divine Life or have developed all the greatest possible Omnipotence and Omniscience and the whole meaning of human life.

But when the phantom flame-edge fails undone (the veil that separates them is only a 'phantom' and not a real division),

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. (The union between Space and Time.)

Attend that moment of **celestial fate** (the Lord say that moment will surely come).

Meanwhile you two shall serve the dual law (Mother (Maa Krishna) what is the dual law?) (ascent of the Soul and descent of Shakti or ascent of Soul followed by descent of Shakti, Vedantic sacrifice and descent of Shakti followed by ascent of Soul, Vedic sacrifice.)

Which only now the scouts of vision glimpse  
Who pressing through the forest of their thoughts  
Have found the narrow bridges of the gods.  
Wait patient of the brittle bars of form (now human form is brittle, not malleable to the divine touch, the future forms will be made of a more plastic divine substance)

Making division your delightful means  
Of happy oneness rapturously enhanced  
By attraction in the throbbing air between.  
(Mother (Maa Krishna), the Lord is asking Savitri to make division delightful means of happy oneness...is this achieved by entering a state of cosmic consciousness) (they were divided through death of Satyavan. Now that division has turned into a means of happy oneness. And this is achieved in the universalized Supramental consciousness.)

The Lord above asks Savitri to await the time when nature will be transformed and the veil that separateness of Earth from Heaven will be rent.

Yet if thou wouldst abandon the vexed world,  
Careless of the dark moan of things below,  
Tread down the isthmus, overleap the flood,  
Cancel thy contract with the labouring Force;  
Renounce the tie that joins thee to earth-kind,  
Cast off thy sympathy with mortal hearts. (The Lord is luring Savitri towards static Divine union by renouncing or escaping from world problem.) (Lord himself represents static Divinity and Savitri represents dynamic Divinity of the Divine Mother.)

Arise, vindicate thy spirit's conquered right:

The Lord is testing Savitri by saying that to leave Earth and the earthly labour is to vindicate her conquest of the lower planes. He mocks her physical body by calling it 'borrowed' and asks her to drop it on the 'sod'...he calls creation 'indifferent'. He tempts her with the free air above in the eternal spheres.

Relinquishing thy charge of transient breath,  
Under the cold gaze of the indifferent stars  
Leaving thy borrowed body on the sod,  
Ascend, O soul, into thy blissful home.  
Here in the playground of the eternal Child (**Mother (Maa Krishna), is the eternal child the Psychic Being? (Gods) and how is its sphere different from those where the 'wise immortals tread'?**) (There are also hierarchies of Heaven. Each heaven is meant for some immortal beings.)

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. (Exclusive enjoyment of the higher planes of Impersonal Infinity.) (This exclusive solitary enjoyment is forbidden in integral Yoga.)  
Cast off the ambiguous myth of earth's desire,  
O immortal, to felicity arise."

On Savitri listening in her tranquil heart  
To the harmony of the ensnaring voice  
A joy exceeding earth's and heaven's poured down,  
The bliss of an unknown eternity,  
A rapture from some waiting Infinite.  
A smile came rippling out in her wide eyes,  
Its confident felicity's messenger  
As if the first beam of the morning sun  
Rippled along two wakened lotus-pools.  
"O besetter of man's soul with life and death  
And the world's pleasure and pain and Day and Night,  
Tempting his heart with the far lure of heaven,  
**Testing his strength with the close touch of hell,**  
I climb not to thy **everlasting Day,** (Savitri rejected God's Eternal Night followed by His Eternal day and returned to earth, for in earth waits the hour of her Divine manifestation.)  
Even as I have shunned thy **eternal Night.**  
To me who turn not from thy **terrestrial Way,**

In the verses above Savitri highlights the 3 realms that the Divine manifests in. In the upper

hemisphere (everlasting day), in the subconscious/Inconscient (Eternal Night) and on evolutionary earth (Terrestrial way). An Integral Yogi needs to find the Divine in all 3 realms and access all 3 realms without abandoning any one of them.

Give back the other self (Satyavan) my nature asks. (she (and he) is part of a dual power) (Savitri's Nature is fulfilled by Satyavan's Soul.)  
Thy spaces (of Param Dham) need him not to help their (exclusive) joy;  
Earth needs his beautiful spirit made by thee  
To fling (throw all-inclusive) delight down like a net of gold.

Earth is the chosen place of mightiest souls; (A Soul is considered mighty, Whose Psychic and Spiritual Being are open followed by opening of the Supramental Self.)  
Earth is the heroic spirit's battlefield, (Between forces of Light and Darkness.)  
The forge where the Archmason shapes his works.  
Thy servitudes (slaves) on earth are greater, King,  
Than all the glorious liberties of heaven (Mother (Maa Krishna) why does Savitri say that serving the Divine on Earth is better than enjoying the freedom of the upper hemisphere?). (Divine experience is not stabilized in other higher planes without the base. To give service to the Divine is identified as far more powerful and secured action than escape into higher planes.) (to escape into higher plane is desirable for weak and tired Souls.)  
We find support of this view from the Gita where Karma Yoga is identified as greater than Jnana Yoga.

*“Arjuna said: Thou Declarest to me the renunciation of works (Sankhya/Jnana Yoga), O Krishna; and again, thou declare to me (Karma) Yoga; which one of these is better way, that tell me with clear decisiveness.”* The Gita-5.1

*“Answer attempted in contemporary language: The Blessed Lord said Yoga of Knowledge (Renunciation) and Yoga of Works both brings about Soul's salvation, but of the two, Yoga of Works is distinguished above the Yoga of Knowledge or the renunciation of works. Sannyasa is difficult for embodied beings who must do work as long as they are in the body. So, Yoga of works easily brings the Soul to Brahman.”* The Gita-5.2

The heavens were once to me my natural home, (in this and past births.)  
I too have wandered in star-jewelled groves,  
Paced sun-gold pastures and moon-silver swards  
And heard the harping laughter of their streams  
And lingered under branches dropping myrrh;  
I too have revelled in the fields of light  
Touched by the ethereal raiment of the winds,  
Thy wonder-rounds of music I have trod,  
Lived in the rhyme of bright unlabouring thoughts,

I have beat swift harmonies of rapture vast,  
Danced in spontaneous measures of the soul  
The great and easy dances of the gods.  
O fragrant are the lanes thy children walk  
And lovely is the memory of their feet  
Amid the wonder-flowers of Paradise: (Description of how the  
Divine's children are staying in the heaven exempt from fate and  
suffering.)

A heavier tread is mine, a mightier touch. (Savitri has chosen earth and its heavy  
responsibility.)

There where the gods and demons battle in night  
Or wrestle on the borders of the Sun, (wrestle in the border of  
Supramental world.)

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.**

“Although he (King) once had felt the Eternal's clasp,  
Too near to suffering worlds his nature lived,  
And where he stood were entrances of Night.” Savitri-128

O to spread forth, O to encircle and seize  
More hearts till love in us has filled thy world!  
O life, the life beneath the wheeling stars!  
For victory in the tournament with death,  
For bending of the fierce and difficult bow,  
For flashing of the splendid sword of God!

Savitri then pleads with the Supreme not to part her and Satyavan from  
the eternal work of raising the consciousness of man towards the divine  
and bringing down of the divine consciousness to descend on earth.  
She is aware of the long and arduous journey ahead with a million  
battles to be fought yet she does not withdraw from them.

O thou who soundst the trumpet in the lists,  
**Part not the handle from the untried steel** (the handle and the steel  
represent Savitri and Satyavan),

Take not the warrior with his blow unstruck.

**Are there not still a million fights to wage?**

“A line from Savitri constantly haunts or assails me—it is when the Lord

proposes that she come live a blissful life above, and she replies, "No, there are still too many battles to wage on earth." That went deep into me, and it returns each time difficulties arise, as if to say, "Don't complain." And there are plenty!..." The Mother, 17<sup>th</sup> February, 1962

O king-smith, clang on still thy toil begun,  
Weld us to one in thy strong smithy of life.  
Thy fine-curved jewelled hilt call Savitri,  
Thy blade's exultant smile name Satyavan.  
Fashion to beauty, point us through the world.  
Break not the lyre before the song is found;  
Are there not still unnumbered chants to weave?  
O subtle-souled musician of the years,  
**Play out what thou hast fluted on my stops;**  
Arise from the strain their first wild plaint divined  
And that discover which is yet unsung. Savitri-687

Sri Matriniketan Ashram  
07.05.2015

Subject: About the vision of Lord Sri Krishna at 3.00 AM to 4 .00 AM .....on  
07.05.2015.....

OM NAMO BHAGAVATEH

Divine Amar Atman!  
My Divine Blessed Child Auroprem,  
My all love & blessings to you.

About the vision.....

"It was so marvellous and concrete experience through this subtle physical vision after long time.....

I saw that I am changing the silk dress for my beloved Krishna .....and after finished this work I am in hurry mood returning from HIM and heard some sweet voice and someone is calling from my backside and quickly I looked at Lord Sri Krishna and HE is calling me.....

And I went towards HIM very slowly and saw that -" HE IS GIVING ME HIS ONE VERY LONG TULASI GARLAND AND I AM VERY SURPRISINGLY HOLDING IT WITH LOVE & SURRENDER AND ALSO THINKING THAT WHERE IS HIS FOUR HANDS....???

I AM SEEING CLEARLY THAT HE IS HAVING TWO HANDS AND BY ONE HAND HE IS HOLDING HIS YELLOW COLOUR FLUTE AND ANOTHER

HAND ....HE IS EXTENDING HIS RIGHT HAND WITH TULASI GARLAND TOWARDS ME.....AND SMILING VERY SILENTLY...

AFTER GETTING IT I AM STANDING LIKE A STATUE BEFORE HIM....

IMMEDIATELY HE HAS GIVEN ME ANOTHER TWO VERY SMALL TULASI GARLANDS AND I AM ASKING HIM THAT TO WHOM I WILL GIVE THIS.....??

HE IS SPEAKING WITH VERY SWEET VOICE .....ONE TO SONI (one 10<sup>th</sup> standard girl student in our school ) AND ANOTHER TO SUNITA (she is also same class student ).....( But it was not clear.....I am thinking that may be Sunita.....).....

I am seeing that HIS HAND IS MOVING AND SLOWLY RETURNING BACK TO HIM .....

And again and again I am looking towards HIM and HE is becoming as it is.....And He is now in statue ....no words...not moving and I am running towards HIM and giving my kiss many times and asking HIM ...you speak to me again only once ...I want to listen again your voice....But no words....no movement....Just HE is smiling like before and there is His living Presence in that world....."

I got up and tried to return from that world to this world and time was 4.30 AM.....  
OM TAT SAT

My sweet child,

When I cross a transition during that time HE comes and I see HIM.....

Now the golden time is coming to us and He is always present with me and I never feel that He is not there at all.....

And I know that when I feel very sad during that time He gives me His darshan.....

My loving child,

I got your note about Kindle book and some correction is necessary for Tattvamasi book and I will see and write to you.....

How are you feeling now? I hope you have taken your food properly and take some glucose water as well.....

My child, last one week I was very upset for your health and about your present surroundings vibrations and offering in each moment and also remaining in my deep inner world....

No one can understand my consciousness without HIM.....

SO HE HAD COME TO GIVE HIS SUPREME TOUCH DURING THIS TRANSITION TIME....

My sweet child,

I was reading today Savitri.....The Soul"s Choice and Supreme Consummation.....

And offered everything at Their Feet....and I am in Bliss....

OM TAT SAT

With my very intense love & blessings.....

At Their Feet

Your ever loving mother

S.A. Maa Krishna

I know that I can lift man's soul to God,  
I know that he (Satyavan) can bring the Immortal down.  
Our will labours permitted by thy will  
And without thee (Supreme) an empty roar of storm,  
A senseless whirlwind is the Titan's force  
And without thee a snare (trap) the strength of gods.

**Let not the inconscient gulf swallow man's race**

**"Inconscience monstrously engendering soul." Savitri-166**

"Also by this much evolution there could be **no security against the downward pull or gravitation of the Inconscience** which dissolves all the formations that life and mind build in it, **swallows all things** that arise out of it or are imposed upon it and disintegrates them into their original matter. The liberation from this pull of the Inconscience and a secured basis for a continuous divine or Gnostic evolution would only be achieved by a descent of the Supermind into the terrestrial formula, bringing into it supreme law and light and dynamis of the spirit and penetrating with it and transforming the inconscience of the material basis."

The Life Divine-989

"According to Théon, you know, the world has been created and destroyed – creation and *pralaya* – six times. And each time, a particular attribute was manifested, but since that attribute couldn't reach fulfillment, the world was "swallowed up again." Now it's the seventh time, and the attribute is Equilibrium. And when Equilibrium is established, there will be uninterrupted progress – with no disequilibrium, naturally: that is, a deathless state, with no disintegration." The Mother/ December 15, 1962

That through earth's ignorance struggles towards thy Light.  
O Thunderer (Supreme) with the lightnings of the soul,  
Give not to darkness and to death thy sun,  
Achieve thy wisdom's hidden firm decree  
And the mandate of thy secret world-wide love."  
Her words failed lost in thought's immensities  
Which seized them at the limits of their cry  
And hid their meaning in the distances  
That stir to more than ever speech has won



From the Unthinkable, end of all our thought,  
And the Ineffable from whom all words come.

Like Divine Mother to King Ashwapati, like Savitri's birth mother, like her untransformed natures revolt and the argument that Death proposed, the Supreme too argues the futility of her efforts and the seeming impossibility of her goal to transform matter to Divine and suggests that the long evolutionary road take its course and does not need interference.

Then with a smile august as noonday heavens  
The godhead of the vision wonderful:  
"How shall earth-nature and man's nature rise  
To the celestial levels, yet earth abide?  
Heaven and earth towards each other gaze  
**Across a gulf that few can cross, none touch,** (The gulf can be bridged by  
discovery of Supramental Self)

While tracing the path of immortality Satyavan 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 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 series of Light and Love is treated unfinished and half done till all the evils are slain or transformed in their Inconscient home.

Arriving through a vague ethereal mist  
Out of which all things form that move in space,  
The shore that all can see but never reach.  
Heaven's light visits sometimes the mind of earth;  
Its thoughts burn in her sky like lonely stars;  
In her heart there move celestial seekings soft  
And beautiful like fluttering wings of birds,  
Visions of joy that she can never win  
Traverse the fading mirror of her dreams.  
Faint seeds of light and bliss bear sorrowful flowers,  
"A slowly changing order binds our will.

This is our doom until our souls are free." Savitri-154

Faint harmonies caught from a half-heard song  
Fall swooning mid the wandering voices' jar,  
Foam from the tossing luminous seas where dwells  
The beautiful and far delight of gods,  
Raptures unknown, a miracled happiness  
Thrill her and pass half-shaped to mind and sense.  
Above her little finite steps she feels,  
Careless of knot or pause, worlds which weave out  
A strange perfection beyond law and rule,  
A universe of self-found felicity,  
An inexpressible rhythm of timeless beats,  
The many-movemented heart-beats of the One,  
Magic of the boundless harmonies of self,  
Order of the freedom of the infinite,  
The wonder-plastics of the Absolute.  
**There is the All-Truth and there the timeless bliss.**  
But hers are fragments of a star-lost gleam,

Hers are but careless visits of the gods.  
They are a Light that fails, a Word soon hushed  
And nothing they mean can stay for long on earth.  
There are high glimpses, not the lasting sight.  
A few can climb to an unperishing sun, ([A few can ascent to Supramental world](#))  
Or live on the edges of the mystic moon ([referring to states of Supramental consciousness and other spiritual realizations that very few experience](#))  
And channel to earth-mind the wizard ray([some can be a vessel to draw down that cosmic power](#)).  
The heroes and the demigods are few  
To whom the close immortal voices speak  
And to their acts the heavenly clan are near.  
Few are the silences in which Truth is heard,  
Unveiling the timeless utterance in her deeps;  
Few are the splendid moments of the seers.  
Heaven's call is rare, rarer the heart that heeds;  
**The doors of light are sealed to common mind** ([The doors of Light and Love are sealed book for developing Souls and even divine Love is sealed book for developed Souls.](#))

“Equally, his consciousness is a mentality emerging in a body and in a sharply individualized life; it is therefore limited in its workings and capacities and dependent on bodily organs of no great competence and on a very restricted vital force; it is separated from the rest of cosmic mind and shut out from the thoughts of

other mental beings whose inner workings are a **sealed book to man's physical mind** except in so far as he can read them by the analogy of his own mentality and by their insufficient bodily signs and self-expressions. His consciousness is always **falling back** towards the inconscience in which a large part of it is always involved, his life towards death, his physical being towards disaggregation." CWSA-23/The Synthesis of Yoga-450

And earth's needs nail to earth the human mass,  
Only in an uplifting hour of stress  
Men answer to the touch of greater things (**repeated blows are required for man to slowly turn to the divine**):  
Or, raised by some strong hand to breathe heaven-air (**sometimes the help of a Guru grants a spiritual experience but most are unable to hold it and they soon fall back due to their recalcitrant nature into the old habits**),  
They slide back to the mud from which they climbed; (**The Spiritual fall**)  
In the mud of which they are made, whose law they know  
They joy in safe return to a friendly base (**we are content with the same routine of satisfying small vital and mental habits**),  
And, though something in them weeps for glory lost (**the psychic being**)

similar verse in page 339 – The vision and the Boon

"Because the human instrument has failed,  
The Godhead frustrate sleeps within its seed," Savitri-339

And greatness murdered, they (**the outer personalities accept the fallen state and are content**)  
accept their fall.  
To be the common man they think the best,  
To live as others live is their delight (**we want to be like everyone else – none wants to be exceptional**).  
For most are built on Nature's early plan (**Once born soul**).  
"In the ancient Indian distinction between the once born and the twice born, it is to this material man that the former description can be applied. He does Nature's inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her second birth." The Synthesis of Yoga-23  
And owe small debt to a superior plane; (**Their possibilities of becoming God are remote**.)  
The human average is their level pitch,  
A thinking animal's material range.

"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

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.

There is the injunction issued in *the Gita-3.29* for the man who has Knowledge 'not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation' *The Life Divine-58*, "Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint." *CWSA/19/Essays on the Gita-214*, "Those who are bewildered by three modes of Nature, not knowers of the whole, let not the knowers of the whole, *kritsnabinna*, disturb their mental standpoint." **The Gita-3.29 (the same argument that the Divine Mother made to King Ashwapathi and Death made to Savitri);**

"Then there were the few—the rare individuals— who are ready to make the necessary effort to prepare themselves for the transformation and to attract the new forces, try to adapt matter, seek the means of expression and so forth. Those are ready for *Sri Aurobindo's Yoga*. They are very few. There are even those who have the sense of sacrifice and are ready have a hard and difficult life, as long as it leads them or helps them towards this future transformation. But they should not, **they should in no way try to influence others** and make them share their own effort: that would be quite unjust – not only unjust, but extremely clumsy because it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos." *The Mother Agenda/27<sup>th</sup> November, 1965*,

"But too immense my danger and my joy.  
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" – p335  
"Too high the fire spiritual dare not blaze.  
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

If men were not and all were brilliant gods,  
The mediating stair would then be lost  
By which the spirit awake in Matter winds  
Accepting the circuits of the middle Way,  
By heavy toil and slow aeonic steps (he suggests accepting the slow  
evolutionary way. Because that is safe those who live in Ignorance.)  
Reaching the bright miraculous fringe of God,  
Into the glory of the Oversoul.  
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.

153, How Inconscience and Ignorance work in the material existence? The Life Divine-333  
Ans: “All aspects of the omnipresent Reality have their fundamental truth in the Supreme Existence. Thus even the aspect or **power of Inconscience**, which **seems** to be an opposite, a negation of the eternal Reality, yet corresponds to a Truth held in itself by the self-aware and all-conscious Infinite. It is, when we look closely at it, the Infinite’s power of plunging the consciousness into a trance of self-involution, a **self-oblivion of the Spirit** veiled in its own abysses where nothing is manifest but all inconceivably is and can emerge from that ineffable latency. **In the heights of Spirit this state of cosmic or infinite trance-sleep (of Inconscience) appears to our cognition as a luminous uttermost Superconscience:** at the other end of being it offers itself to cognition as the Spirit’s potency of presenting to itself the opposites of its own truths of being,—an abyss of non-existence, a **profound Night of inconscience**, a fathomless swoon of insensibility from which yet all forms of being, consciousness and delight of existence can manifest themselves, --but they appear in limited terms, in slowly emerging and increasing self-formulations, even in contrary terms of themselves; **it is the play of a secret all-being**, all-delight, all-knowledge, but it observes the rules of its **own self-oblivion, self-opposition, self-limitation** until it is ready to surpass it. This is the Inconscience and Ignorance that we see at work in the material universe. It is **not a denial**, it is one term, **one formula** of the infinite and eternal Existence.”

Imprisoned in its dark and dumb abyss  
A little consciousness it lets escape  
But jealous of the growing light holds back  
Close to the obscure edges of its cave  
As if a fond ignorant mother kept her child  
Tied to her apron strings of Nescience.  
The **Inconscient** could not read without man’s mind  
The mystery of the world its sleep has made:  
**Man is its key to unlock a conscious door.** (Through Supramental invasion man can enter

consciously into the Inconscient world and can open the key.)  
“For the key is hid and by the Inconscient kept;  
The secret God beneath the threshold dwells.” Savitri-68)

But still it holds him dangled in its grasp:  
It draws its giant circle round his thoughts,  
It shuts his heart to the supernal Light.  
A high and dazzling limit shines above,  
A black and blinding border rules below:  
His mind is closed between **two firmaments**.  
He seeks through words and images the Truth,  
And, poring on surfaces and brute outsides  
Or dipping cautious feet in shallow seas,  
Even his Knowledge is an Ignorance (mental knowledge is ignorance).

“The conception which we have so far been striving to form is that of the essence only of the supramental life which the **divine soul** possesses securely in the being of Sachchidananda, but which the **human soul** has to manifest in this body of Sachchidananda formed here into the mould of a mental and physical living. But so far as we have been able yet to envisage this supramental existence, it does not seem to have any connection or correspondence with life as we know it, life active between the two terms of our normal existence, **the two firmaments of mind and body**.” CWSA-21/The Life Divine-170

He is barred out from his own inner depths (by numerous thoughts, **tamas and other worldly distractions**);  
He cannot look on the face of the Unknown.  
How shall he see with the Omniscient’s eyes,  
How shall he will with the Omnipotent’s force? (Mental man lives in exclusive concentration. In Integral Concentration he can hold Omniscient wisdom and Omnipotent power.)

Similar verses in page 336 – The vision and the boon...

“A Titan influence stops his Godward gaze.

Around him hungers the un pitying Void,

The eternal Darkness seeks him with her hands,

Inscrutable Energies drive him and deceive,

Immense implacable deities oppose.”

O too compassionate and eager Dawn,

Leave to the circling aeons’ tardy pace  
And to the working of the unconscious Will,  
Leave to its imperfect light the earthly race:

All shall be done by the long act of Time.

Although the race is bound by its own kind,

Similar promise is given to King Aswapati by the Divine Mother:

“Moveless there stands a high unchanging Will;

To its omnipotence leave thy work’s result.

All things shall change in God’s transfiguring hour” Savitri – p341

**The soul in man is greater than his fate:** (Man can change his destiny by awakening the Soul force.)

“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

“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

“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.”

Savitri-394



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

Savitri-432

“This hidden foe lodged in the human breast  
Man must overcome or miss **his higher fate**.”

Savitri-448

“Nature and **Fate** compel his free-will’s choice.  
But greater spirits this balance can reverse  
And make the soul the artist of its **fate**.”

Savitri-465

“Against fixed destiny and the grooves of law  
Stood up in its sheer will a primal force.”

Savitri-581

“That look with the stone eyes of **Law and Fate**.  
My (Savitri) soul can meet them with its living fire.”

Savitri-589

“My will is greater than thy law, O Death;  
My love is stronger than the **bonds of Fate**.”

Savitri-633

“It (Divine Shakti) glided into the lotus of her heart  
And woke in it the **Force that alters Fate**.”

Savitri-665

“The soul in man is greater than his fate:”

Savitri-691

“You (Savitri) are my (Lord’s) Force at work to uplift earth’s fate,”

Savitri-702

Above the wash and surge of Time and Space,  
Disengaging from the cosmic commonalty  
By which all life is kin in grief and joy,  
Delivered from the universal Law  
The sunlike single and transcendent spirit  
Can blaze its way through the mind’s barrier wall

And burn alone in the eternal sky, (the Supreme is suggesting that the inner spirit of man, his true consciousness can withdraw from the outer nature, rise above his body and live in the higher consciousness in a witness, disassociated state, untouched by the grief and imperfections of the physical nature)

The Supreme now asks Savitri to disentangle her from the earth consciousness to live within or rise to her station above...

Inhabitant of a wide and endless calm.  
O flame, withdraw into thy luminous self.  
Or else return to thy original might  
On a seer-summit above thought and world;  
Partner of my unhourd eternity,  
Be one with the infinity of my power:  
For thou art the World-Mother and the Bride.

**This is 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

Out of the fruitless yearning of earth's life,  
Out of her feeble unconvincing dream,  
Recovering wings that cross infinity  
Pass back into the Power from which thou cam'st.  
To that thou canst uplift thy formless flight,  
Thy heart can rise from its unsatisfied beats  
And feel the immortal and spiritual joy  
Of a soul that never lost felicity.  
Lift up the fallen heart of love which flutters  
Cast down desire's abyss into the **gulfs**.

For ever rescued out of Nature's shapes  
Discover what the aimless cycles want,  
There intertwined with all thy life has meant,

Here vainly sought in a terrestrial form.  
**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 rebuffs the Supreme's temptation to merge in the Absolute and replies that she is here to raise the earth to the Divine and bring the Divine to Earth.

But Savitri answered to the radiant God:  
"In vain thou temptst with **solitary bliss (Solitary bliss is renounced in integral Yoga.)**  
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." Savitri-692

"One leans to earth, the other yearns to the skies:" 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,

"O Sun-Word, thou shalt raise the earth-soul to Light

And bring down God into the lives of men;" Savitri-699, (Through Japa of Savitri's name, Soul can ascent and Shakti can descend.)

"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

"There is no difference between the Mother's path and mine; we have and have always had the same path, the path that leadsto the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same...**The attempt to set up a division and opposition of this kind, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood** when they want to prevent a sadhaka from reaching the Truth. Dismiss all such falsehoods from your mind." CWSA-32/The Mother with Letters on the Mother-81, "I wrote once before that these ideas about the separation between the Mother and myself and our paths being different or our goal different are quite erroneous. Our path is the same; our goal too is the same — the Supramental Divine." CWSA-32/The Mother with Letters on the Mother-81,

**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. (Her objective is to call down  
highest plane to nether earth and not satisfied with intermediate  
Psychic and Spiritual achievements.)  
Because there (in the earth) dwelt the Eternal's vast Idea  
And his dynamic will in men and things,  
So only could the enormous scene begin. (so the world did not begin due  
to a mistake or an error but it is the manifestation of the original idea that  
began in the unmanifest divine)

Whence came this profitless wilderness of stars,  
This mighty **barren wheeling** of the suns?  
Who made the soul of futile life in Time,  
Planted a purpose and a hope in the heart,  
Set Nature to a huge and **meaningless task**  
Or planned her million-aeoned effort's waste?  
What force condemned to birth and death and tears  
These conscious creatures crawling on the globe?  
Its complementary line:

If earth can look up to the light of heaven  
And hear an answer to her lonely cry,  
Not vain their meeting, nor heaven's touch a snare.  
If thou and I are true, the world is true;  
Although thou hide thyself behind thy works,

To be is not a senseless paradox;  
Since God has made earth, earth must make in her God;  
The other complementary line from Savitri:  
"We are sons of God and must be even as he  
His human portion we must grow Divine." Savitri-67  
What hides within her breast she must reveal.  
I claim thee for the world that thou hast made.  
If man lives bound by his humanity (if man has reached his limit in being able to  
manifest the divine as he is only a transitional being, then a new race that is more capable of  
manifesting the Divine will emerge),  
If he is tied for ever to his pain,  
Let a greater being then arise from man,  
The superhuman with the Eternal mate  
And the Immortal shine through earthly forms.  
Else were creation vain and this great world  
A nothing that in Time's moments seems to be.  
But I have seen through the insentient mask;

I have felt a secret spirit stir in things  
Carrying the body of the growing God:  
It looks through veiling forms at veilless truth;  
It pushes back the curtain of the gods;  
It climbs towards its own eternity.”

But the god answered to the woman’s heart:  
“O living power of the incarnate Word,  
All that the Spirit has dreamed thou canst create:  
Thou art the force by which I made the worlds,  
Thou art my vision and my will and voice.  
But knowledge too is thine, the world-plan thou knowest  
And the tardy process of the pace of Time.  
In the impetuous drive of thy heart of flame,  
In thy passion to deliver man and earth,  
Indignant at the impediments of Time  
And the **slow evolution’s** sluggard steps,  
Lead not the spirit in an ignorant world  
To dare too soon the adventure of the Light,  
Pushing the bound and slumbering god in man  
Awakened mid the ineffable silences  
Into endless vistas of the unknown and unseen,  
Across the last confines of the limiting Mind  
And the Superconscient’s perilous border line  
Into the danger of the Infinite.

(The Lord asks Savitri to be patient and suggests that slow evolution is safe for ignorant man without the danger of Spiritual fall.)

“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,

“Those who are bewildered by three modes of Nature, not knowers of the whole, let not the knowers of the whole, *kritsnabinna*, disturb their mental standpoint.” The Gita-3.29,

“This, no doubt, is the root of the injunction imposed in *the Gita* (The Gita-3.29) on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” CWSA/21/The Life Divine-58, “Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint.” CWSA/19/Essays on the Gita-214,

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 (Inconscient world)  
And taken from thee my twilight’s doubts and dreams, (Subconscient world)  
So now I take my light of utter Day. (Everlasting day)(Mother, it seems to me that the “light of utter day” is not the highest plane of the absolute divine, but only one of the higher planes – the Lord here says that just like he freed Savitri from the burden of the Inconscience and the twilight regions, he now takes her from this region of “utter day”) (Savitri did not want exclusive enjoyment of ascending Sachchidananda Consciousness, rather to dynamise it to experience all-inclusive Sachchidananda consciousness which will transform life. We will understand utter day in this sense that it will not transform life on earth and hence are not acceptable by Savitri, utter day of ascending Sachchidananda Consciousness is accepted only as a passage towards her comprehensive Divine action.)  
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. (suggesting there are higher planes of consciousness that alone can alter fate) (Any higher plane of consciousness if dynamised then it will work towards changing the fixed fate.)

Arise upon a **ladder** of greater worlds  
To the infinity where no world can be.  
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 (true physical being)  
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. (subtle Matter joins the head and base of destiny.)  
These only are the mediating links;  
Not theirs is the originating sight  
Nor the fulfilling act or last support  
That bears perpetually the cosmic pile.  
Two are the Powers that hold the ends of Time;

Spirit foresees, Matter unfolds its thought,  
The dumb executor of God's decrees,  
Omitting no iota and no dot,  
Agent unquestioning, **inconscious**, stark,  
Evolving inevitably a charged content,  
Intention of his force in Time and Space,  
In animate beings and inanimate things;  
Immutably it fulfils its ordered task,  
It cancels not a tittle of things done;  
Unswerving from the oracular command  
It alters not the steps of the Unseen.  
If thou must indeed deliver man and earth (**The Lord asks Savitri to arise to a greater station of consciousness (to know and see all) before making her decision**)

On the spiritual heights look down on life,  
Discover the truth of God and man and world;

**Then do thy task knowing and seeing all.  
Ascend, O soul, into thy timeless self;  
Choose destiny's curve and stamp thy will on Time."**

**Savitri's consciousness rises to the planes of Sachchidananda where she finds herself united with the Supreme Mother's consciousness. The Lord tempts her 3 times (three boons) (Important observation) and each time she asks for the gifts he offers for all earth and mankind. Each time he tempts her all of creation pleads to her to remain with them and the Love of a Mother makes her remain one with Her creation and asks all the gifts of the Supreme for them.**

He ended and upon the falling sound  
A power went forth that shook the founded spheres  
And loosed the stakes that hold the tents of form.  
Absolved from vision's grip and the folds of thought,  
Rapt from her sense like disappearing scenes  
In the stupendous theatre of Space  
The heaven-worlds vanished in spiritual light.  
A movement was abroad, a cry, a word,  
Beginningless in its vast discovery,  
Momentless in its unthinkable return:  
Chaired in calm seas she heard the **eternal Thought**  
Rhythming itself abroad unutterably (**Mother (Maa Krishna) is this the original sound "Om"?**)(**Eternal Thought can include the original sound.**)  
In spaceless orbits and on timeless roads.



In an ineffable world she lived fulfilled.

An energy of the triune Infinite, (she rose into the worlds of Sachchidananda)

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,** (Savitri-695)

Housing a multitudinous embrace

**To marry all in God's immense delight,**

"The calm delight that weds one soul to all," Savitri-6

"Wedded to all he had been, became himself," 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

"All sweet relations marry in our life;" Savitri-719

"Thy body is my body's counterpart

Whose every limb my answering limb desires,

Whose heart is key to all my heart-beats, — this

I am and thou to me, O Satyavan.

Our wedded walk through life begins anew,

No gladness lost, no depth of mortal joy." Savitri-720

Bearing the eternity of every spirit,

Bearing the burden of universal love,

**A wonderful mother of unnumbered souls.**

"What people see around the Mother is first her aura, as it is called nowadays, and secondly the forces of Light that pour out from her when she concentrates, as she always does on the roof for instance. (Everybody has an aura — but in most it is weak and not very luminous, in the Mother's aura there is the full play of lights and powers.) People do not see it usually because it is a subtle physical and not a gross material phenomenon. They can see only on two conditions, first if they develop sufficient subtle sight, secondly if the aura itself begins to become so strong that it affects the sheath of gross matter which conceals it. The Mother has certainly no idea of making people see it — it is of themselves that one after another, some 20 or 30 in the Asram, I believe, have come to see. None of them are big Yogis, some of them are mere beginners. It is certainly one of the signs that the higher Force (call it supramental or not) is beginning to influence Matter." 15 November 1933/ CWSA-32/The Mother and Letters on the Mother-269-270

All things she knew, all things imagined or willed:

Her ear was opened to ideal sound,

Shape the convention bound no more her sight,

**A thousand doors of oneness was her heart.**

A crypt and sanctuary of brooding light  
Appeared, the last recess of things beyond.  
Then in its rounds the enormous fiat paused,  
Silence gave back to the Unknowable  
All it had given. Still was her listening thought.

The form of things had ceased within her soul.  
Invisible that perfect godhead now.  
Around her some tremendous spirit lived,  
Mysterious flame around a melting pearl,  
And in the phantom of abolished Space  
There was a voice unheard by ears that cried:

[First boon offered by the Lord:](#)

“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.  
Accept, O music, weariness of thy notes,  
O stream, wide breaking of thy channel banks.”  
The moments fell into eternity.

But someone yearned within a bosom unknown  
And silently the woman’s heart replied:

“Thy peace, O Lord, a boon within to keep  
Amid the roar and ruin of wild Time  
For the **magnificent soul of man on earth**.  
Thy calm, O Lord, that bears thy hands of joy.”

Limitless like ocean round a lonely isle  
A second time the eternal cry arose:

[Second boon offered by Lord:](#)

“Wide open are the ineffable gates in front.  
My spirit leans down to break the knot of earth,  
Amorous of oneness without thought or sign  
To cast down wall and fence, to strip heaven bare,  
See with the large eye of infinity,  
Unweave the stars and into silence pass.”

In an immense and world-destroying pause  
She heard a million creatures cry to her.  
Through the tremendous stillness of her thoughts

Immeasurably the woman's nature spoke:  
"Thy oneness, Lord, in many approaching hearts,  
My sweet infinity of thy numberless souls."  
Mightily retreating like a sea in ebb

A third time swelled the great admonishing call:  
[The third boon offered by the Lord:](#)  
"I spread abroad the refuge of my wings.  
Out of its incommunicable deeps  
My power looks forth of mightiest splendour, stilled  
Into its majesty of sleep, withdrawn  
Above the dreadful whirlings of the world."

A sob of things was answer to the voice,  
And passionately the woman's heart replied:  
"Thy energy, Lord, to seize on woman and man,  
To take all things and creatures in their grief  
And gather them into a mother's arms."  
Solemn and distant like a seraph's lyre

A last great time the warning sound was heard:  
[The fourth/last boon offered by the Lord:](#)  
"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."  
Breaking the Silence with appeal and cry  
A hymn of adoration tireless climbed,  
A music beat of winged uniting souls,

Then all the woman yearningly replied:  
"Thy embrace which rends the living knot of pain,  
Thy joy, O Lord, in which all creatures breathe,  
Thy magic flowing waters of deep love,  
[Thy sweetness give to me for earth and men."](#)

Then after silence a still blissful cry  
Began, such as arose from the Infinite  
When the first whisperings of a strange delight  
Imagined in its deep the joy to seek (the Lord is as pleased with Savitri as  
was when He first joyfully created the universe),

The passion to discover and to touch,  
The enamoured laugh which rhymed the chanting words:  
“O beautiful body of the incarnate Word,  
Thy thoughts are mine, I have spoken with thy voice.  
**My will is thine, what thou hast chosen I choose:**  
All thou hast asked I give to earth and men.  
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.

“Yes. The earth is a representative and symbolic world, a kind of crystallization and concentration of the evolutionary labor giving it a more concrete reality. It has to be taken like this: the history of the earth is a symbolic history. And it is on earth that this Descent takes place (it's not the history of the universal but of the terrestrial creation); the Descent occurs in the individual TERRESTRIAL being, in the individual terrestrial atmosphere.

Let's take *Savitri*, which is very explicit on this: the universal Mother is universally present and at work in the universe, but the earth is where concrete form is given to all the work to be done to bring evolution to its perfection, its goal. Well, at first there's a sort of emanation representative of the universal Mother, which is always on earth to help it prepare itself; then, when the preparation is complete, the universal Mother herself will descend upon earth to finish her work. And this She does with Satyavan – Satyavan is the soul of the earth. She lives in close union with the soul of the earth and together they do the work; She has chosen the soul of the earth for her work, saying, ‘HERE is where I will do my work.’ Elsewhere (*Mother indicates regions of higher Consciousness*), it's enough just to BE and things Simply ARE. Here on earth you have to work.

There are clearly universal repercussions and effects, of course, but the thing is WORKED OUT here, the place of work is HERE. So instead of living beatifically in Her universal state and beyond, in the extra-universal eternity outside of time, She says, ‘No, I am going to do my work HERE, I choose to work HERE.’ The Supreme then tells her, ‘What you have expressed is My Will.’ ‘I want to work HERE, and when all is ready, when the earth is ready, when humanity is ready (even if no one is aware of it), when the Great Moment comes, well I will descend to finish my work.’ [282]

That's the story.” The Mother/July 28, 1961

But since thou hast **refused** my maimless Calm (static Divine realisation is not sufficient)  
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 uncompanied lone eternity, —  
For not for thee the nameless worldless Nought, ([She is the dynamic Divine Mother.](#))  
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**.  
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.  
Now will I do in thee my **marvellous works**.  
I will fasten thy nature with my cords of strength,  
Subdue to my delight thy spirit's limbs  
**And make thee a vivid knot of all my bliss**  
And build in thee my proud and crystal home.  
Thy days shall be my shafts of power and light,  
Thy nights my starry mysteries of joy  
And all my clouds lie tangled in thy hair  
And all my springtides marry in thy mouth.

O Sun-Word, thou shalt raise the earth-soul to Light  
And bring down God into the lives of men; ([Through Japa of Savitri's name, Soul can ascent and Shakti can descend.](#))  
Earth shall be my work-chamber and my house,  
My garden of life to plant a seed divine.

"I had gone to a lecture (in Paris) given by some fellow who was supposed to have practiced 'yoga' for a year in the Himalayas and recounted his experience (none too interesting, either). All at once in the course of his lecture, he uttered the sound OM. I saw the entire room suddenly fill with light, a golden, vibrating light... I was probably the only one to notice it. I said to myself, "Well!" Then I did not give it any more thought, I forgot about the story. But as it happened, the experience recurred in two or three different countries, with different people, and every time there was the sound OM, I would suddenly see the place fill with that same light. So I understood. That sound contains the vibration of thousands and thousands of years of spiritual aspiration—there is in it the entire aspiration of men towards the Supreme. And the power is

automatically there, because the experience is there.”

The Mother  
11<sup>th</sup> May, 1963

When all thy work in human time is done (emergence of last Avatar)

The mind of earth shall be a home of light,  
The life of earth a tree growing towards heaven,  
The body of earth a tabernacle of God.

Awakened from the mortal's ignorance

Men shall be lit with the Eternal's ray

And the glory of my sun-lift in their thoughts

And feel in their hearts the sweetness of my love

And in their acts my Power's miraculous drive.

My will shall be the meaning of their days;

**Living for me, by me, in me they shall live. ('atmani atmanam atmana' The Gita-13.24)**

In the heart of my creation's mystery

I will enact the drama of thy soul,

**Inscribe the long romance of Thee (the Divine Mother) and Me (Supreme).**

Integral Yoga recognises conventional marriage<sup>34</sup> of human love, associations, joy of companionship, mutual help and co-operation as the oldest established institution of self-expansion to widen and extend selfishness, to make up the emotional deficiency that does not dry up the heart and to secure permanence of his transient existence through procreation. This wedding is the substitute of original urge of (1) Soul's (*atma*) marriage with the Divine (*Paramatma*) as foreseen by the *Vedantists* and (2, 3) dynamic Spirit's (*Para Prakriti*) marriage with static Spirit and static Matter (*Apara Prakriti*) as foreseen by the *Tantric* self-discipline and they initiate double movements of Soul's ascent to the Supreme state and the Supreme's descent into the material life and can turn human emotion Godward, fulfil the wide range emotional deficiencies, impermanences and imbalances of man through this triple marriage.<sup>48</sup> With the evolution of life or Soul maturity, this temporary substitute and deformation drop out and the heart and mind turn 'from earthly objects to the spiritual source of all beauty and delight.'<sup>30</sup> One becomes aware of that Divine Love in which 'nothing is lost of mortal love's delight.'<sup>17</sup> and that human love which 'has grown greater by that mighty (Divine) touch.'<sup>17</sup> The desire of mind to become exclusive father, mother, master, teacher, friend, lover and play-mate is transformed in integral Yoga into all-inclusive seven-fold integral Divine personality and this self-less and motiveless relation does not ask 'anything in return.'<sup>41</sup> He becomes conscious participant of Divine life where all the seven-fold personal relations 'known to human personality are there in the soul's contact with the Divine.'<sup>7</sup>

34: "But whatever form it may take, however this grossness may be refined or toned down, whatever ethical or religious conceptions may be superadded,

**always the family** is an essentially practical, vitalistic and economic creation. It is simply **a larger vital ego**, a more complex vital organism that takes up the individual and englobes him in a more effective competitive and cooperative life unit." CWSA/25/The Human Cycle-161,

41: The Mother's Centenary Works (second edition)/8/302,

17: "Our (human) love has grown greater by that mighty touch

And learned its heavenly significance,

Yet nothing is lost of mortal love's delight.

Heaven's touch fulfils but cancels not our earth:" Savitri-719,

7: CWSA/23/The Synthesis of Yoga-129,

30: CWSA/24/The Synthesis of Yoga-575,

48: "The soul's pregnant meeting with infinity" Savitri-682, (first marriage of a Spiritual man)

"Inscribe the long romance of Thee (Para prakriti) and Me (Paramatma). Savitri-699, (Second marriage of a Spiritual man)

"And Matter is the Spirit's willing bride' Savitri-538, (Third marriage of a Spiritual man)

'Matter and spirit mingled and were one.' Savitri-232, (Third marriage of a Spiritual man)

"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).)

I will pursue thee across the centuries;  
Thou shalt be hunted through the world by love,  
Naked of ignorance' protecting veil  
And without covert from my radiant gods.  
No shape shall screen thee from my divine desire,  
Nowhere shalt thou escape my living eyes.

In the nudity of thy discovered self,  
In a bare identity with all that is,  
Disrobed of thy covering of humanity,  
Divested of the dense veil of human thought,  
Made one with every mind and body and heart,  
Made one with all Nature and with Self and God,  
Summing in thy single soul my mystic world  
I will possess in thee my universe,  
The universe find all I am in thee.

**Thou shalt bear all things that all things may change** (So all the rising of the  
inconscient and sub conscient planes will be borne by Her so that they can  
be transformed – hence we offer all that arises in our lower nature to Her  
so that she contains and transforms them...perhaps that is why in this  
Supramental yoga it is said to always offer everything to the Divine  
Mother), Savitri-699

“There's just one thing ... I don't know ... it's when you say Sri Aurobindo  
"succumbed" on December 5, 1950. He didn't "succumb." It's not that he couldn't have done  
otherwise. It's not the difficulty of the work that made him leave; it's something else. You can't  
mention this in your book, of course, it's impossible to talk about for the moment, but I would like  
you to use another word. What was your sentence again?

*I said: "Sri Aurobindo succumbed to this work on December 5, 1950."*

He didn't succumb.

We have to use another word, not "succumb." It was truly his CHOICE – he chose to do the  
work in another way, a way he felt would bring much more rapid results. But this explanation is  
nobody's business, for the moment. So we can't say that he succumbed. "Succumbed" gives the  
idea that it was against his will, that it just happened, that it was an accident – it CANNOT be  
"succumbed."

*Yes, I understand.*

You could simply say that he did the work up to that moment , .. that's all, giving no reason.

*We could simply say: "Sri Aurobindo left this life on December 5, 1950."*

Read the beginning of the passage again.

*"The seeker of transformation must thus face all the difficulties, even  
death, not to vanquish but to change them – one cannot change things  
without taking them upon oneself. 'Thou shalt bear all things,' says  
Savitri, 'that all things may change.' Sri Aurobindo succumbed to this  
work ..."*

Can't you just put "that's why," without giving any explanation?... That's why Sri Aurobindo  
left his body. That's much more powerful. You said "even death," so just put: "That's why Sri  
Aurobindo left his body."” The Mother/ December 25, 1962



Thou shalt fill all with my splendour and my bliss,  
Thou shalt meet all with thy transmuting soul.

Assailed by my infinitudes above, (activation of Supramental self)

And quivering in immensities below, (activation of Inconscient Self)

Pursued by me through my **mind's wall-less vast**,  
Oceanic with the surges of my life,

A swimmer lost between two leaping seas (lost between Supramental Self and Inconscient Self)

By my outer pains and inner sweetnesses

Finding my joy in my opposite mysteries (Mother (Maa Krishna) how does one find joy in opposites? Because joy is the origin of existence and it pervades everywhere.) (This is Supramental approach towards life.)

Thou shalt respond to me from every nerve.

A vision shall compel thy coursing breath,

Thy heart shall drive thee on the **wheel of works**,

“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*, *Brahman* is born of Immutable, therefore is the all-pervading *Brahman* Consciousness is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here the **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

“This seeming driver of her wheel of works  
Missioned to motive and record her drift  
And fix its law on her inconstant powers,  
This master-spring of a delicate enginery,  
Aspired to enlighten its user and refine  
Lifting to a vision of the indwelling Power  
The absorbed mechanic's crude initiative:” Savitri-158

“However far he went, wherever turned,  
The wheel of works ran with him and outstripped;  
Always a farther task was left to do.  
A beat of action and a cry of search  
For ever grew in that unquiet world;  
A busy murmur filled the heart of Time.” Savitri-197

Thy mind shall urge thee through **the flames of thought**,

To meet me in the abyss and on the heights,  
To feel me in the tempest and the calm,  
And love me in the noble and the vile, ([This is Supramental approach towards life.](#))

In beautiful things and terrible desire.  
The pains of hell shall be to thee my kiss,  
The flowers of heaven persuade thee with my touch.

**My fiercest masks shall my attractions bring.**

Music shall find thee in the voice of swords,  
Beauty pursue thee through the core of flame.  
Thou shalt know me in the rolling of the spheres  
And cross me in the atoms of the whirl.  
The wheeling forces of my universe  
Shall cry to thee the summons of my name.  
Delight shall drop down from my nectarous moon,  
My fragrance seize thee in the jasmine's snare,  
My eye shall look upon thee from the sun.  
Mirror of Nature's secret spirit made,  
Thou shalt reflect my hidden heart of joy,  
Thou shalt drink down my sweetness unalloyed  
In my pure lotus-cup of starry brim.  
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.

**Even my disasters' clutch shall be to thee**

**The ordeal of my rapture's contrary shape:**

In pain's self shall smile on thee my secret face:  
Thou shalt bear my ruthless beauty unabridged  
Amid the world's **intolerable wrongs**,  
Trampled by the violent misdeeds of Time  
Cry out to the ecstasy of my rapture's touch.

**All beings shall be to thy life my emissaries;**

Drawn to me on the bosom of thy friend,

**Compelled to meet me in thy enemy's eyes,**

**My creatures shall demand me from thy heart.**

**Thou shalt not shrink from any brother soul. Savitri-701** [The Creator asks Savitri to become one with creation, her brother Souls.](#)

["Reared with my \(\*Satyavan\*\) natural brothers in her house."](#) Savitri-404

[Savitri became the Mother of \*Satyavan\*'s natural brothers in the forest land.](#)

“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,

**Thou shalt be attracted helplessly to all.** (Savitri’s Supramental consciousness will attract and pull all living creatures.)

Men seeing thee shall feel my hands of joy,  
In sorrow’s pangs feel steps of the world’s delight,  
Their life experience its tumultuous shock  
In the mutual craving of two opposites.  
Hearts touched by thy (Savitri’s) love shall answer to my (Divine’s) call,  
Discover the ancient music of the spheres  
In the revealing accents of thy voice  
And nearer draw to me because thou art:  
Enamoured of thy spirit’s loveliness  
**They shall embrace my (Divine’s) body in thy (Savitri’s) soul,**  
Hear in thy life the beauty of my laugh,  
Know the thrilled bliss with which I made (all) the worlds.

Its Complementary lines are:

“**The Bliss** that made the world has fallen asleep.”

Savitri-628

“Above was the **brooding bliss** of the Infinite,”

Savitri-682

“The bliss that made the world in his body lived,  
Love and delight were the head of the sweet form.”

Savitri-682

“Some rapture of the bliss that made the world,”

Savitri-704

All that thou hast, shall be for others’ bliss,  
All that thou art, shall to my hands belong.  
I will pour delight from thee as from a jar,  
I will whirl thee as my chariot through the ways,  
I will use thee as my sword and as my lyre,  
I will play on thee my minstrelsy of thought.  
And when thou art vibrant with all ecstasy,  
And when thou liv’st one spirit with all things,  
Then will I spare thee not my living fires,  
**But make thee a channel for my timeless force. (The channel of Supramental Force.)**  
My hidden presence led thee unknowing on

From thy beginning in earth’s voiceless bosom (the descent of the Divine

**Mother as Love to awaken the inconscience)**

Through life and pain and time and will and death,  
Through outer shocks and inner silences  
Along the mystic roads of Space and Time  
To the experience which all Nature hides.

Who hunts and seizes me, my captive grows **(those who seek and seize the divine are in fact His own captives):**

This shalt thou henceforth learn from thy heart-beats.  
For ever love, O beautiful slave of God!

“A short while later:

I am going downstairs on the 21st, for Saraswati Puja.<sup>9</sup> They have prepared a folder with a long quotation from *Savitri* and five photos of my face taken from five different angles.

The title of the folder is the line from *Savitri* that gave me the most overpowering experience of the entire book (because, as I told you, as I read, I would LIVE the experiences – reading brought, instantly, a living experience). And when I came to this particular line .. I was as if suddenly swept up and engulfed in ... (‘the’ is wrong, ‘an’ is wrong – it’s neither one nor the other, it’s something else) ... eternal Truth. Everything was abolished except this:

*“For ever love, O beautiful slave of God”*

That alone existed.” The Mother/ **January 12, 1961**

“You see, Mahalakshmi is the Divine Mother's aspect of love, the perfection of manifested love, which must come before this supreme Love (which is beyond the Manifestation and the Nonmanifestation) can be expressed – the supreme Love referred to in *Savitri* when the Supreme sends Savitri to the earth:  
For ever love, O beautiful slave of God!

(XI702)

It's to prepare the earth to receive the Supreme's manifestation, the manifestation of His Victory.

Seen in that way, it becomes clear – comprehensible, and comprehensive, too: it has a content.” The Mother/ **May 11, 1963**

O lasso of my rapture's widening noose,  
Become my cord of universal love **(Savitri will be the Supreme's lasso by which he will capture and transform His creation).**

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.

O Mind, grow full of the eternal peace;

O Word, cry out the immortal litany:

Built is the **golden tower**, the flame-child born (**Mother (Maa Krishna)**

**what is the golden tower and who is the flame-born child?)** (golden

tower represents Supramental protection extended to whole of

humanity through in-streaming of vast amount of Divine force and flame

child represents prepared souls ready to become the channel of the

Supramental Force.)

A Spiritual fence of protection is to be built which at present is confined to few privileged Souls, will extend itself to cover the whole of humanity. Or a 'golden tower' of protection is built in the subtle world with the help of 'flame child' who are prepared Souls ready to become channel of Supramental Force. Similarly an all time panacea of all disease, sorrow, dissidence and strife will be worked out for the whole of humanity. Before that the *Yoga Shakti* will drive out all *tamasic* forces to eliminate poverty, illiteracy, 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 Mother's* higher work will protect and guard earth in three stages. First, they will have a partial or complete foreknowledge of immediate future doom and holocaust of individual, state, national and universal proportion; secondly, they will keep the concentration alive to reduce the quantum of such catastrophe through intervention of the 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 Supramental Harmony.

. "Descend to life with him thy heart desires.

O Satyavan, O luminous Savitri,

I sent you forth of old beneath the stars,

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.

**In the world of my knowledge and my ignorance**

**Where God is unseen and only is heard a Name**

(Death said) "Truth comes not there but only the thought of Truth,

God is not there but only the name of God." Savitri-646,

"A splendid shadow of the name of God," Savitri-500,

And knowledge is trapped in the boundaries of mind (True knowledge is beyond the mind, for all mental knowledge is ignorance)

**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.

The Supreme then states that the Soul within all creation is a portion of Him and that it is He who is climbing out from the Inconscience to the Superconscience.

He is my soul that climbs from nescient Night

Through life and mind and supernature's Vast

To the supernal light of Timelessness

And my eternity hid in moving Time

And my boundlessness cut by the curve of Space. (the manifested space imposes an artificial screen on the infinite) (Savitri-703)

It climbs to the greatness it has left behind

And to the beauty and joy from which it fell,

To the closeness and sweetness of all things divine,

To light without bounds and life illimitable,

Taste of the depths of the Ineffable's bliss,

Touch of the immortal and the infinite.

He is my soul that gropes out of the beast

To reach humanity's heights of lucent thought

And the vicinity of Truth's sublime.

**He (Soul) is the godhead growing in human lives**

And in the body of earth-being's forms:

He is the soul of man climbing to God

In Nature's surge out of earth's ignorance.

O Savitri, thou art my spirit's Power,

The revealing voice of my immortal Word,

**The face of Truth** upon the roads of Time

**Pointing to the souls of men the routes to God.**

While the dim light from the veiled Spirit's peak

Falls upon Matter's stark **inconscient sleep**

As if a pale moonbeam on a dense glade,

**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,**  
**You shall be born into man's dubious hours**  
In forms that hide the soul's divinity  
And show through veils of the earth's doubting air  
My glory breaking as through clouds a sun,  
Or burning like a rare and inward fire,  
And with my **nameless influence** fill men's lives.  
Yet shall they look up as to peaks of God  
And feel God like a circumambient air  
And rest on God as on a **motionless base.**  
Yet shall there glow on mind like a horned moon  
The Spirit's crescent splendour in pale skies

And light man's life upon his Godward road.  
But more there is concealed in God's Beyond  
**That shall one day reveal its hidden face.**  
Now mind is all and its uncertain ray,  
Mind is the leader of the body and life,  
Mind the thought-driven chariot of the soul  
Carrying the **luminous wanderer** in the night  
To vistas of a far uncertain dawn,  
To the end of the Spirit's fathomless desire,  
To its dream of absolute truth and utter bliss.  
**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.**  
The Spirit's mightiness shall cast off its mask;  
Its greatness shall be felt shaping the world's course:  
It shall be seen in its own veiless beams,  
A star rising from the **Inconscient's night,**  
A sun climbing to Supernature's peak.  
Abandoning the dubious middle Way,  
**A few (Vibhutis) shall glimpse the miraculous Origin** (This experience  
liberates one from Original Ignorance.)  
(The sign of original Ignorance is that we feel ourselves as if the  
centre point of the whole existence and hence infinitely  
important to All, but to us all existence is negligible, not fit to

receive our care and attention. We are ignorant of our Source, origin and support and secret Reality of all things, *Sachchidananda, Purushottama, the Para-Brahman*, the source of all Being and Becoming; we take partial realisation of Being and temporal relation of the Becoming as the whole truth of existence; that is Original Ignorance. Absolute Reality is indefinable and ineffable by mental thought and mental language cannot define and limit it. It can be seized by Spiritual consciousness and with the help of knowledge by identity. This Ignorance is removed by realisation of the Absolute as the origin of all things. Those who have gone through the Spiritual realisation of experience the origin or the luminous Source of this existence are able to stand the catastrophes of all kind and arrive at the golden glory.)

And some (*dvija*) shall feel in you the secret Force

And they shall turn to meet a **nameless tread**,

Adventurers into a mightier Day.

Ascending out of the limiting breadths of mind,

They shall discover the world's huge design

And step into the Truth, the Right, the Vast. (*Satyam, Ritam, Brihat of Supramental plane*)

You shall reveal to them the hidden eternities,

The breath of infinitudes not yet revealed,

**Some rapture of the bliss that made the world**, (*Experience of Bliss Self*)

Some rush of the force of God's omnipotence,

Some beam of the omniscient Mystery.

### Highest State of *Turiya* Beyond Supramental State:-

"**Bliss** was the pure undying truth of things."

Savitri-324

"Keeps ever new the **thrill** that made the world,"

Savitri-351

"His (*Satyavan's*) eyes keep a memory from a **world of bliss**."

Savitri-430

"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."

Saviri-635

"**The Bliss** that made the world has fallen asleep."

Savitri-628

"Above was the **brooding bliss** of the Infinite,"

Savitri-682



“**The bliss** that made the world in his body lived,”

Savitri-682

“Know the **thrilled bliss** with which I (Divine) made (all) 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 **made the world**,  
Some rush of the force of God’s omnipotence,  
Some beam of the omniscient Mystery.”

Savitri-704

“Over wide earth brooded the **infinite bliss**.”

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

But when the hour of the Divine draws near

**The Mighty Mother (last Avatara) shall take (again) birth in Time**  
(Mother (Maa Krishna) does this imply that Savitri is a portion of the  
Supreme Mother and that when Savitri has prepared the field and  
the earth consciousness can bear the descent of the Supreme  
Mother, then that Supreme descent will occur)(Savitri always lives in  
earth’s atmosphere in one or more forms and She will come again  
and again as emanation and incarnation to complete her task.)

“Some days later, Satprem again brought up the above passage, asking whether the Mother hadn't been active on earth since the beginning of time and not merely "with this present incarnation of the Mahashakti." The reply: "It was always through EMANATIONS, while now it's as Sri Aurobindo writes in *Savitri* – the Supreme tells Savitri that a day will come when the earth is ready and 'The Mighty Mother shall take birth'.... But Savitri was already on earth – she was an emanation.

*So they were all emanations?*

They were all emanations, right from the beginning. So we have to say: 'With the PRESENT incarnation.'"

“Take the experience of Mind, for example: Mind, in the evolution of Nature, gradually emerging from its involution; well-and this is a very concrete experience-these initial ‘mentalized forms,’ if we can call them that, were necessarily incomplete and imperfect, because Nature’s evolution is slow and hesitant and complicated. Thus these forms

inevitably had an aspiration towards a sort of perfection and a truly perfect mental state, and this aspiration brought the descent of already fully conscious beings from the mental world who united with terrestrial forms-this is a very, very concrete experience. What emerges from the Inconscient in this way is an almost impersonal possibility (yes, an impersonal possibility, and perhaps not altogether universal, since it's connected with the history of the earth); but anyway it's a general possibility, not personal. And the Response from above is what makes it concrete, so to speak, bringing in a sort of perfection of the state and an individual mastery of the new creation. These beings in corresponding worlds (like the gods of the Overmind, or the beings of higher regions) came upon earth as soon as the corresponding element began to evolve out of its involution. This accelerates the action, first of all, but also makes it more perfect-more perfect, more powerful, more conscious. It gives a sort of sanction to the realization. Sri Aurobindo writes of this in *Savitri-Savitri lives always on earth, with the soul of the earth*, to make the whole earth progress as quickly as possible. Well, when the time comes and things on earth are ready, then **the divine Mother incarnates with her full power-when things are ready**. Then will come the perfection of the realization. A splendor of creation exceeding all logic! It brings in a fullness and a power completely beyond the petty shallow logic of human mentality." July-28/1961/Mother's Agenda/Vol-2/P: 277-283

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: (Truth Supreme is the final Siddhi of Integral Yoga which will be responsible for the full transformation of Subconscient and Inconscient sheath.) (A sadhaka will preoccupy himself in all life with ascent of Soul to supreme state and descent of Supreme Shakti to material world and shall wait for the arrival of the last Avatara when the Truth supreme will be given to all conscious and receptive humanity.)

There is a being beyond the being of mind, (Universal Self...)

An Immeasurable cast into many forms,  
A miracle of the multitudinous One,

There is a **consciousness** mind cannot touch, (Consciousness of Cosmic Self.)

Its speech cannot utter nor its thought reveal.

It has no home on earth, no centre in man, (Mother (Maa Krishna) , given the psychic being is a portion of the Supramental being and the Supreme, why does the Supreme say that there is this highest consciousness which has 'no centre in man') (

Yet is the source of all things thought and done, (Cosmic Self is the source of all that exists in the material existence.)

The fount of the creation and its works,

It is the **origin** of all truth here,  
Its complementary line:

“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  
“It was her self, it was the self of all,  
It was the reality of existing things,  
It was the consciousness of all that lived  
And felt and saw; it was Timelessness and Time,  
It was the Bliss of formlessness and form.” Savitri-555

“Our life is a holocaust of the Supreme.  
The great World-Mother by her sacrifice (working of cosmic consciousness.)  
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 **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 (of Consciousness) in which all ceased and all began.” Savitri-297

“His soul passed on, a single conscious power, (a single consciousness)  
Towards the end which ever begins again,” Savitri-294-95

“A great all-ruling Consciousness is there (Supramental  
Consciousness.)  
And Mind unwitting serves a higher Power;  
It is a channel, not the source of all.” Savitri-271

“Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces.” CWSA-32/The Mother with Letters on the Mother-14

“The Mahashakti, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine

all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her most outward executive aspect; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the worlds is nothing but one play of the Mahashakti of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda.” CWSA-32/ The Mother with Letters on the Mother-15

The sun-orb of mind's fragmentary rays,  
**Infinity's heaven that spills the rain of God,**  
The Immense that calls to man to expand the Spirit,  
The wide Aim that justifies his narrow attempts,  
A channel for the little he tastes of bliss.  
Some (Dvija) shall be made the glory's receptacles (if they are a fit  
instrument and can bear the force)  
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. (The vision of Supramental race who are thrice born  
Souls.)  
The **incarnate dual Power** shall open God's door, (Savitri and Satyavan's work  
will hasten the evolution of man to a new race) (Dual Divine energy can call  
down Supramental force.)  
Eternal **supermind touch earthly** Time.

“It is when a **complete union** of the two sides of the Duality is effected and rules his consciousness that he begins to open to a fuller power that will draw him altogether out of the confused clash of Ideas and Forces here into a higher Truth and enable the descent of that Truth to illumine and deliver and act sovereignly upon this world of Ignorance. He has begun to lay his hand on the integral secret which in its fullness can be grasped only when he overpasses the double term that reigns here of Knowledge inextricably intertwined with an original Ignorance and crosses the border where **spiritual mind disappears into supramental Gnosis**. It is through this **third** and most dynamic dual aspect of the One that the seeker begins with the most integral completeness to enter into the deepest secret of the being of the Lord of the Sacrifice.” CWSA-23/The Synthesis of Yoga-126,

“When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will know that you begin to be open to the supramental force and consciousness.”

**The Mother**  
**The Mother’s Centenary Works/13/32**  
*4 March 1958*

“Open God’s door, enter into his **trance**. (The God’s Supramental door opens.)

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.” (Vast Supramental Truth.)

Savitri-476

“There is no difference between the Mother’s path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same...The attempt to set up a division and opposition of this kind, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood when they want to prevent a sadhaka from reaching the Truth. Dismiss all such falsehoods from your mind.” CWSA-32/The Mother with Letters on the Mother-81,

The superman shall wake in mortal man

And manifest the hidden demigod

Or grow into the God-Light and God-Force

Revealing the secret deity in the cave. (the Supramentalised psychic being)

“When he can begin to replace desire altogether by a still greater enlightened thought and sight and will in touch with the Infinite, consciously subject to a diviner will than his own, linked to a more universal and transcendent knowledge, he has commenced the ascent towards the **superman**; he is on his upward march towards the Divine.”<sup>27</sup>

**Sri Aurobindo**

“It is a mistake to think, as many are apt to think, that the object of a supramental Yoga is to arrive at a mighty magnificence of supermanhood, a divine power and greatness, the self-fulfilment of a magnified individual personality. This is a false and disastrous conception, disastrous because it is likely to raise the pride, vanity and ambition of the *rajasic* vital mind in us and that, if not overpassed and overcome, must lead to spiritual downfall, false because it is an egoistic conception and the first condition of the supramental change is to get rid of ego.”<sup>28</sup>

### **Sri Aurobindo**

“The final stage of the change will come when the supermind occupies and supramentalises the whole being and turns even the vital and physical sheaths into moulds of itself, responsive, subtle and instinct with its powers. Man then becomes wholly the superman.”<sup>29</sup>

### **Sri Aurobindo**

“The **supramental man** on the contrary will think more with the universal mind or even may rise above it, and his individuality will rather be a vessel of radiation and communication to which the universal thought and knowledge of the Spirit will converge than a centre. The mental man thinks and acts in a radius determined by the smallness or largeness of his mentality and of its experience. The range of the supramental man will be all the earth and all that lies behind it on other planes of existence.”<sup>30</sup>

### **Sri Aurobindo**

“The **supramental being** sees things from above in large spaces and at the highest from the spaces of the infinite. His view is not limited to the standpoint of the present but can see in the continuities of time or from above time in the indivisibilities of the Spirit. He sees truth in its proper order first in the essence, secondly in the potentialities that derive from it and only last in the actualities.”<sup>31</sup>

### **Sri Aurobindo**

“Man surmounting reason to organise his thought and life by the intuitive mind would be already surpassing his characteristic humanity and on the way to the development of supermanhood.”<sup>32</sup>

### **Sri Aurobindo**

“The **supramental being** will transform at the same time and take up into itself the present thinking of the mind transfigured into an immensely larger knowledge by identity, knowledge by total comprehension, knowledge by intimate perception of detail and relation, all direct, immediate, spontaneous, all the expression of the self’s already existent eternal knowledge. It will take up, transform, supramentalise the physical sense, the sixth sense capacities of the mind and the psychic consciousness and senses and use them as the means of an extreme inner objectivisation of experience.”<sup>35</sup>

### **Sri Aurobindo**

“His would be a consciousness of universal identity and a consequent or rather inherent Truth-knowledge, Truth-sight, Truth-feeling, Truth-will, Truth-sense and Truth-dynamis of action implicit in his identity with the One or spontaneously arising from his identity with the All.”<sup>36</sup>

### **Sri Aurobindo**

(For reference refer [The Mother’s Manifestation book](#))

Then shall the earth be touched by the Supreme, (Mother (Maa Krishna) this suggests that upon the advent of the Superman, then the Supreme will directly cast

his influence and force on the Earth and the new creation, no longer using any intermediary consciousness) Yes.

His bright unveiled Transcendence shall illumine (no longer will the transcendent be a power or unconsciousness that remains aloof merely supporting everything, now it will be a force that acts directly on Earth)

The mind and heart and force the life and act  
To interpret his inexpressible mystery  
In a heavenly alphabet of Divinity's signs.

(even the mind and heart and other instruments will feel His direct action be able to reveal the Supreme, unlike now when everything is mixed)

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.**

The Immanent shall be the witness God  
Watching on his many-petalled lotus-throne  
His actionless being and his silent might  
Ruling earth-nature by eternity's law,  
A thinker waking **the Inconscient's world**,  
An immobile centre of many infinitudes  
In his thousand-pillared temple by Time's sea.

Then shall the embodied being live as one

**Who is a thought, a will of the Divine,**

**A mask or robe of his divinity,**

An instrument and partner of his Force,

A point or line drawn in the infinite,

A manifest of the Imperishable.

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.

**Comprehensive Supramental Transformation or Total Change through Integral Concentration:-**

“It (*Savitri*’s heart) bore the stroke of That (Supramental energy) which kills (falsehood) and saves (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

“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 (Supramental energy) must be torn out and slain  
And crushed the many longings (of desire) for whose sake  
We lose the One for whom our lives were made.”

Savitri-316

“All underwent a high celestial change:”

Savitri-529

“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

A mightier race shall inhabit the mortal’s world.  
On Nature’s luminous tops, on the Spirit’s ground,  
The superman shall reign as king of life,  
Make earth almost the mate and peer of heaven,



And lead towards God and truth man's ignorant heart

**And lift towards godhead his mortality.**

A power released from circumscribing bounds,  
Its height pushed up beyond death's hungry reach,

Life's tops shall flame with the Immortal's thoughts,  
Light shall invade the darkness of its base.

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 (the habituated response of  
the cells to decay and death will no longer be there)

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.

**The supermind shall claim the world for Light**

And thrill with love of God the enamoured heart

And place Light's crown on Nature's lifted head

And found Light's reign on her unshaking base.

A greater truth than earth's shall roof-in earth (now the roof is the  
overmind – not the highest Truth, in the future the roof shall be the  
Supramental sun itself)

**And shed its sunlight on the roads of mind;**

A power infallible shall lead the thought,

A seeing Puissance govern life and act,

In earthly hearts kindle the Immortal's fire.

**A soul shall wake in the Inconscient's house** (the Self in the  
inconscient and Subconscient will be awakened and liberated allowing  
the full transformation of the Earth nature); (activation of Inconscient  
and Subconscient Self.)

“In the depths of the Inconscient there also shines the  
Divine Consciousness, resplendent and eternal.” The  
Mother/TMCW-15/185, 230

“The Divine Will acting in the inconscient is all-powerful even when we do not know it.”  
The Mother/TMCW-15/230

\*

“Indeed, I am convinced that when the Inconscient is conquered no more conditions will  
be required; all will be a free decision of the divine Grace.” The Mother/TMCW-  
15/230

“On this basis the principle of a divine life in terrestrial Nature would be manifested; even the world of ignorance and inconscience might discover its own submerged secret (Self) and begin to realise in each lower degree its divine significance.” The Life Divine-998

“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.” The Life Divine-1003

The mind shall be God-vision’s tabernacle,  
The body intuition’s instrument,  
And life a channel for God’s visible power.

“Intuition has a fourfold power. (1) A power of revelatory truth-seeing, (2) a power of inspiration or truth-hearing, (3) a power of truth-touch or immediate seizing of significance, which is akin to the ordinary nature of its intervention in our mental intelligence, (4) a power of true and automatic discrimination of the orderly and exact relation of truth to truth, — these are the fourfold potencies of Intuition.” The Life Divine-983-984, “The thought of the intuitive mind proceeds wholly by four powers that shape the form of the truth, an intuition that suggests its idea, an intuition that discriminates, an inspiration that brings in its word and something of its greater substance and a revelation that shapes to the sight its very face and body of reality.” The Synthesis of Yoga-813

All earth shall be the Spirit’s manifest home,  
Hidden no more by the body and the life,  
Hidden no more by the mind’s ignorance;

**An unerring Hand shall shape event and act.**

“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.” The Synthesis of Yoga-775

“Pure mystic voices in beatitude’s hush  
Appealed to Love’s immaculate sweetnesses,  
Calling his honeyed touch to thrill the worlds,  
His **blissful hands** to seize on Nature’s limbs,  
His sweet intolerant might of union

To take all beings into his saviour arms,  
Drawing to his pity the rebel and the waif  
To force on them the happiness they refuse.” Savitri-123

The Spirit’s eyes shall look through Nature’s eyes,  
The Spirit’s force shall occupy Nature’s force.

This world shall be God’s visible garden-house,

**The earth shall be a field and camp of God,**

A complementary line:

“A camp of God is pitched in human time.” Savitri-531

**Man shall forget consent to mortality**

And his embodied frail impermanence.

“Two things are needed. First, nothing in your being, no part of your being, should wish to die. That doesn’t often happen. You always have, somewhere in you, a defeatist: something tired or disgusted, which has had enough, something lazy or which doesn’t want to fight and says, ‘Ah, well, let it be over, so much the better.’ That’s enough – you’re dead. But it’s a fact: if nothing, absolutely nothing in you consents to die, you will not die. For someone to die, there is always a second, if a hundredth part of a second, when he consents. If there isn’t that second of consent, he will not die. But who is certain he doesn’t have within himself, somewhere, a tiny bit of a defeatist which just yields and says, ‘Oh well?’ ... Hence the need to unify oneself. Whatever the path we may follow, the subject we may study, we always reach the same result. The most important thing for an individual is to unify himself around his divine center; that way he becomes a real individual, master of himself and of his destiny. Otherwise, he is a plaything of the forces, which toss him about like a cork in a stream. He goes where he doesn’t want to, is made to do what he doesn’t want to, and finally he gets lost in a hole without any way to stop himself doing so. But if you are consciously organised, unified around the divine center, governed and led by it, you are the master of your destiny. It’s worth trying.... At any rate, I find it’s better to be the master rather than the slave.” **The Mother/ The Mother’s Agenda/September 7, 1968,**

“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.’” **The Mother/ The Mother’s Agenda-5/288,**

**This universe shall unseal its occult sense,**  
Creation’s process change its antique front,

An ignorant evolution’s hierarchy

Release the Wisdom chained below its base. ([Opening of the Subconscious and Inconscious Self is the wisdom below that has to be released through evolution.](#))

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 birth of Spiritual evolution.)

**The outward world disclose the Truth it veils (no longer will the Truth be hidden under a distorted mask of falsehood); (by activation of annamaya Purusha or true physical being.) (Divinisation of surface life.)**

“Secondly, it is to put on the divine being and the divine nature. And since God is Sachchidananda, it is to raise our being into the divine being, our consciousness into the divine consciousness, our energy into the divine energy, our delight of existence into the divine delight of being. And it is not only to lift ourselves into this higher consciousness, but to widen into it in all our being, because it is to be found on all the planes of our existence and in all our members, so that our mental, vital, physical existence shall become full of the divine nature. Our intelligent mentality is to become a play of the divine knowledge-will, our mental soul-life a play of the divine love and delight, our vitality a play of the divine life, our physical being a mould of the divine substance. This God-action in us is to be realised by an opening of ourselves to the divine gnosis and divine Ananda and, in its fullness, by an ascent into and a permanent dwelling in the gnosis and the Ananda. For though we live physically on the material plane and in normal outward-going life the mind and soul are preoccupied with material existence, this externality of our being is not a binding limitation. We can raise our internal consciousness from plane to plane of the relations of Purusha with Prakriti, and even become, instead of the mental being dominated by the physical soul and nature, the gnostic being or the bliss-self and assume the gnostic or the bliss nature. And by this raising of the inner life we can transform our whole outward-going existence; instead of a life dominated by matter we shall then have a life dominated by spirit with all its circumstances moulded and determined by the purity of being, the consciousness infinite even in the finite, the divine energy, the divine joy and bliss of the spirit.” The Synthesis of Yoga-511-12

All things shall manifest the covert God,  
All shall reveal the Spirit's light and might

**And move to its destiny of felicity.**

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 (Man becoming God is decreed from the beginning of the creation.)**

In the deep essence of created things:

Even there shall come as a high crown of all  
The end of Death, the death of Ignorance.

But first high Truth (the descent of the Mighty Mother/Supreme Mother) 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 mights:

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.

**When superman is born as Nature's king**

**His presence shall transfigure Matter's world:** (Supramental Influence)

He shall light up Truth's fire in Nature's night,

He shall lay upon the earth Truth's greater law;

**Man too shall turn towards the Spirit's call** (through the work done by the new race of superman, the existing race of man will also be uplifted).

Awake to his hidden possibility,

**Awake to all that slept within his heart**

And all that Nature meant when earth was formed

And the Spirit made this ignorant world his home,

He shall aspire to Truth and God and Bliss.

Interpreter of a diviner law

And instrument of a supreme design,

The higher kind (Superman) shall lean to lift up man.

Man shall desire to climb to his own heights.

**The truth above shall wake a nether truth,** (Inconscient Self will open by the pressure of Supramental Self.)

Even the dumb earth become a sentient force.

The Spirit's tops and Nature's base shall draw

Near to the secret of their separate truth (There, the separative identity will be lost.)

And know each other as one deity.

The Spirit shall look out through Matter's gaze

And Matter shall reveal the Spirit's face.

Its complementary line:

“In Matter shall be lit the spirit's glow,” book-1, Canto-4

Then man and superman shall be at one  
And all the earth become a single life (the superman will eventually  
lift up man to be his peer and eventually there will only be a race  
of superman or divinized man).

Even the multitude shall hear the Voice  
And turn to commune with the Spirit within  
And strive to obey the high spiritual law:  
This earth shall stir with impulses sublime,  
Humanity awake to **deepest self**, (Supramental or Bliss self)  
Nature the hidden godhead recognise.  
Even the many shall some (Dvija) answer make  
And bear the splendour of the Divine's rush  
And his **impetuous knock** at unseen doors.

“The house of the Divine is not closed to any who knock sincerely at its gates, whatever their  
past stumbles and errors. Human virtues and human errors are bright and dark wrappings of a  
divine element within which once it pierces the veil, can burn through both towards the heights  
of the Spirit.” CWSA-29/Letters on Yoga-II-42

A heavenlier passion shall upheave men's lives,  
Their mind shall share in the ineffable gleam,  
Their heart shall feel the ecstasy and the fire.  
**Earth's bodies shall be conscious of a soul; (Annamaya Purusha)**  
Mortality's bondslaves shall unloose their bonds,  
Mere men into spiritual beings grow

And see awake the dumb divinity.  
Intuitive beams shall touch the nature's peaks,  
A revelation stir the nature's depths;  
The Truth shall be the leader of their lives,  
Truth shall dictate their thought and speech and act,  
They shall feel themselves lifted nearer to the sky,

As if a little lower than the gods.

**For knowledge shall pour down in radiant streams**

And even darkened mind quiver with new life  
And kindle and burn with the Ideal's fire  
And turn to escape from mortal ignorance.  
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, (cosmic consciousness will  
no longer be an exception, but more and more man will feel his link to  
other via consciousness)  
These senses of heavenly sense grow capable,  
The flesh and nerves of a strange ethereal joy  
And mortal bodies of immortality.  
A divine force shall flow through tissue and cell (Supramental invasion to  
material life.)  
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.

“A spiritual Ananda can flow into the body and inundate cell and tissue; a luminous materialisation of this higher Ananda could of itself bring about a total transformation of the deficient or adverse sensibilities of physical Nature.” CWSA-22/The Life Divine-1025

“You know, I live from day to day. With only the feeling of "that" moving on very fast. By "that," I mean a large number of things.

It's very hard to say, really.

It's the perception of a terrestrial movement more than anything else. So the details are unimportant in themselves, but they are symptomatic of the whole. I mean that difficulties, obstacles, battles, victories, advances are in themselves nothing but indications of a general movement: at times, the resistance and opposition are formidable; at other times there are fantastic advances or progress, seemingly miraculous. If you see everything together, you feel, you feel a sort of thrust – an overall thrust – in which a small cellular concentration seems really unimportant in itself; its importance diminishes with its lack of resistance, in the sense that the more it allows the Work to be done without hindering or distorting the movement – without hindering it or making it more complicated – the more the sense of its importance diminishes. In other words, it

appears important only insofar as it hinders.

There is evidently a twofold movement: on one hand, something that tries to draw less and less the attention and concentration of others, that is, to lessen the sense of intermediary necessary for forces and thoughts to spread (more and more there is an attempt to undo that<sup>50</sup>), and on the other hand, an increase – at times prodigious, staggering – of power. Now and then (seldom, and I must say I don't at all try to make it happen more often), now and then, for a minute – not even a minute: a few seconds – comes a sense of absolute Power; but immediately it is covered over, veiled. The effect at a distance is becoming greater and greater, but that is not the result of a conscious will – I mean there is no attempt to have more power, none at all. Now and then, there's the observation (a very amusing observation, sometimes) that for a moment (but it's a matter of seconds), the Power is absolute, and then the usual hodgepodge takes over again.

The effect on others is increasing considerably, though it too isn't the result of an attempt in that direction, not at all: those things are automatic. Yet, as I said, at certain seconds, there rises ... something that wills. "Wills," but not in the ordinary way: something that ... it's between knowing, seeing and willing. A little something that has something of all three and is ... as hard as diamond ... (oh, how can I explain it? I don't know, there are no words for it), it has something of the emotive vibration, but that's not it; it has nothing to do with anything intellectual, nothing at all; it's neither intellectual vision nor supramental knowledge, that's not it, it's something else. It is ... a diamondlike, live force – live, living. And that's all- powerful. But extremely fleeting – it immediately gets covered over by a heap of things, like visions, supramental vision, understanding, discernment – all this has become a constant mass, you understand.

From the standpoint of sensitivity or sensation (I don't know what to call it), when the body rests and enters the static state of pure Existence ... Before, it was (or gave) a sense of total immobility – not something motionless: a "non- movement," I don't know; not the opposition between something motionless and something in motion, not that – the absence of any possibility of movement. But now, as it happens, the body has the sense not only of a terrestrial movement, but of a universal movement so fantastically rapid that it is imperceptible, beyond perception. As if beyond Being and Non-Being, there were a "something" that's both ... I mean, that doesn't move WITHIN a space but is both beyond immobility and beyond movement, in the sense that it's so rapid as to be absolutely imperceptible to ALL the senses (I don't mean merely the physical senses), all the senses in all the worlds.

This is something new.

When I lie down, I go from one state to the other with extraordinary speed. And I've noticed (the thing is just at its beginning, so I can't really say), I've noticed that in that state, the Movement<sup>51</sup> exceeds the force or power that concentrates the cells into an individual form. And that state seems to be all- powerful, although devoid of conscious will or vision (for the moment). It's a state

... (how can I explain this?) whose characteristics exceed the power that concentrates the cells into an individual body. The effect is automatic (not willed): as soon as something takes the form of a physical pain, it disappears INSTANTLY. But then, and this is most interesting, the second the body reverts to a certain state – its ordinary state, which isn't the ordinary human state, of course, but its ordinary, habitual state – it recaptures the MEMORY of its pain, and along with the memory comes the possibility of reverting to it if a certain number of conditions are not automatically fulfilled. I don't know if what I am saying makes any sense, but that's how the experience is.... It is probably the passage from the true thing to the thing no longer true – not what is meant by Falsehood here on earth (that's something else altogether), but a first alteration compared to the pure Vibration. It gives the impression of a wrong habit, what remains is merely a question of a wrong habit. It's not the principle of distortion that works here, but the wrong habit due to the effect of ANOTHER principle. And something is to be found to check – check, eliminate, prevent – that effect from recurring automatically.



Because it happens CONSTANTLY. It's a constant phenomenon: passing from this to that, this to that, this to that, to such a point – it's so strong – that a second comes, or a minute, or anyway a certain interval of time (I don't know), when you are neither this nor that; then you have a feeling of nothingness. It lasts just an instant; if it lasted longer, it would probably result in fainting or something, I can't say what. But it happens all the time: this, that (*oscillating gesture*). And between this and that, there is a passage.

Life on the surface (what people see of it, what they are in contact with) is certainly a sort of *mixture* of the two, with something going on behind the screen, but what you see on the screen is a sort of combination of the two – they don't really combine, but the visual effect is odd [for Mother]. By "visual," I don't mean just for the eyes but for the outer consciousness. It's a bizarre life, neither this nor that, nor a mixture of the two, nor a juxtaposition, but as though both were operating through each other. It must be intercellular: something that goes this way (*Mother intertwines the fingers of one hand with the fingers of the other in a continuous movement of interpenetration*), so that the mixture must be very microscopic, on the surface.

*(Mother remains engrossed,  
"looking" at the experience)*

But from a much more external viewpoint, the night that followed your arrival there<sup>52</sup> was dreadful, in the sense that the consciousness was put in contact with all the most negative and destructive things: like an entire world, yes, of denial, of refusal too, of opposition, of battle, of ill will – the visual appearance was chalk- white, you know, the soulless white of chalk, everything was like that, even black was chalk-white (!). Something absolutely stripped of all soul life. Horrible. I don't know, I would have to go back years and years and years to find anything like it in my memory. And I was right in it, it was forced on me; it was as if I were made to stay there and watch it all.

I forgot: immediately afterwards I swept everything clean. Except for what I've just said, I don't remember what it was – I don't remember what it was because I did NOT want it to exist. But it was horrible. And in the morning, there was such a painful impression! So I thought something was wrong over there, and when I received your letter, I understood. But it isn't limited to one person or another, one place or another: it seems to evoke a universal way of being, that's what troubles me. As if an entire way of being which I've been resisting for ... for, well, more than seventy years at any rate, which I've been keeping at arm's length so it may no longer exist in a real way, as if it were all forced on me. Like a thing from a past that no longer has the right to exist.

Afterwards, it got better. That night was the worst.

But during the morning meditation, I was at a loss.... Is it the symbol of a *clinging to the past*? Possible. But then there are plenty of people like that in the world, who cling to the past, plenty....

*(silence)*

The next morning, for an hour, I had an experience.... Everything always happens as if it were in the body (but this body has become a kind of representative and symbolic object), it always takes place that way, whether it's a sense of imminent death or a sense of perfect immortality. All that always takes place in the body – it is the battlefield, it is the field of victory, it is the Defeat, it is the Triumph, it is everything. So I noted the experience down.

*(Mother hands a slip of paper to Satprem):*

"The Lord is peaceful resignation, but the Lord is also the struggle and the Victory.

"He is the joyous acceptance of all that is; but also the constant effort towards a more total and perfect harmony.

"Perpetual movement in absolute immobility."

This isn't an intellectual reflection, it's the notation of the experience: the constant, twofold movement of total acceptance of all that is, as an absolute condition to participate in all that will be, and at the same time, the perpetual effort towards a greater perfection. And this was the experience of all the cells.

The experience lasted more than an hour: the two conditions.

That's exactly what made a sharp division in the whole spiritual thought or spiritual will of mankind. The point doesn't seem to have been understood. Some, like Buddha and that whole line, have declared that the world is incorrigible, that the only thing to do is to get out of it, and that it can never be otherwise – it changes, but really remains the same. The result is a certain attitude of perfect acceptance. So, for them, the goal is to get out – that is, you escape: you leave the world as it is and escape. Then there are the others, who sense a perfection towards which men strive indefinitely and which is realized progressively. And I see more and more that the two movements complement each other, and not only complement each other but are almost indispensable to each other.

In other words, the change that arises from a refusal to accept the world as it is has no force, no power: what is needed is an acceptance not only total but comprehensive, joyous – to find supreme joy in things in order to have (it's not a question of right or power) ... in order to make it possible for things to change.

Putting it differently, you must become the Supreme in order to help in His action, in the changing of the world; you must have the supreme Vibration in order to participate in that Movement, which I am now beginning to feel in the body's cells – a Movement which is a sort of eternal Vibration, without beginning or end. It has no beginning (the earth has a beginning, so that makes it easy; with the earth's beginning, we have the beginning of the earth's history, but that's not the case here), it has no beginning, it is ... something existing from all eternity, for all eternity, and without any division of time: it's only when it is projected onto a screen that it begins to assume the division of time. But you can't say a "second," or an "instant".... It's hard to explain.... No sooner do you begin to feel it than it's gone: something boundless, without beginning or end, a Movement so total – total and constant, constant – that it is perceived as total immobility.

Absolutely indescribable. Yet it is the Origin and Support of the whole terrestrial evolution.

When you speak of terrestrial things, it's very easy, very easy.

These words (*Mother shows the notation of her experience*) come long after the experience is over. There is a sort of silence, of immobility, and it's like something that settles slowly, slowly; and once it has settled, here is the residue (*Mother shows her note, laughing*).” The Mother/ May 3, 1963

Often a lustrous inner dawn shall come

**Lighting the chambers of the slumbering mind; (thus the twilight of mind is removed.)**

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 (what is now only felt by sages and seers will be a common occurrence in the lives of all men)(Spiritual action)

Its complementary line:

“The Immobile stands behind each daily act,” Savitri-662,

“(Spiritual action) The passive way is to be inwardly immobile, without effort, wish, expectation or any turn to action, *niscesta, aniha, nirapeksa, nivrta*; the active way is to be thus immobile and impersonal in the mind, but to allow the supreme Will in its spiritual purity to act through the purified instruments. Then, if the soul abides on the level of the spiritualised mentality, it becomes an instrument only, but is itself without initiative or action, *niskriya, sarvarambha parityagi*. (Supramental action) But if it rises to the gnosis, it is at once an instrument and a participant in the bliss of the divine action and the bliss of the divine Ananda; it unifies in itself the *prakriti* and the *purusha*. (Or it unifies *Para-prakriti* with *Purushottama*.)” CWSA/24/The Synthesis of Yoga-676,

And meet the deity in common things.

Its complementary line:

“Even the smallest and 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,

Nature shall live to manifest secret God,  
The Spirit shall take up the human play,  
This earthly life become the life divine.”

After the Supreme gives his command and blessings, Savitri’s soul descends from the highest plane to Earth via all the intervening planes of consciousness...through this descent she felt held closely by the Supreme Lord in his dual aspect of Krishna and Mahakali.

The measure of that subtle music ceased.  
Down with a hurried swimming floating lapse  
Through unseen worlds and bottomless spaces forced  
Sank like a star the soul of Savitri.  
Amidst a laughter of unearthly lyres  
She heard around her nameless voices cry  
Triumphing, an innumerable sound.  
A choir of rushing winds to meet her came.  
She bore the burden of infinity  
And felt the stir of all ethereal space.  
Pursuing her in her (Spiritual) fall, implacably sweet,  
A face was over her which seemed a youth’s, (The Presence of Sri Krishna is felt during each Spiritual victory)  
Symbol of all the beauty eyes see not,  
Crowned as with peacock plumes of gorgeous hue (sweet Mother (Maa Krishna) is this the Lord of Ananda – Krishna?) (Sri Krishna symbolizing Supramental victory.)

Framing a sapphire, whose heart-disturbing smile  
 Insatiably attracted to delight,  
 Voluptuous to the embraces of her soul.  
 Changed in its shape, yet rapturously the same,  
 It grew a woman's dark and beautiful (Sri Krishna becomes Kali who can  
 function better in the lower hemisphere of earth's falsehood. Kali as  
 Kshetra Shakti is Psychic energy and as Mahakali is Spiritual energy.)  
 (Mother (Maa Krishna) is this not Mother Maha Kali? ) (Mahakali is of  
 golden colour closer to Supramental world.)  
 Like a mooned night with drifting star-gemmed clouds,  
 A shadowy glory and a stormy depth,  
 Turbulent in will and terrible in love. (This is the Nature of  
 Mahakali)  
 "Mahakali and Kali are not the same. Kali is a lesser form. Mahakali  
 in the higher planes appears usually with the golden colour." Sri  
 Aurobindo/SABCL/25/The Mother-75  
 Eyes in which Nature's blind ecstatic life  
 Sprang from some spirit's passionate content,  
 Missioned her to the **whirling dance of earth**.  
 Amidst the headlong rapture of her fall  
 Held like a bird in a child's satisfied hands,  
 In an enamoured grasp her spirit strove  
 Admitting no release till Time should end,  
 And, as the fruit of the mysterious joy,  
 She kept within her strong embosoming soul  
 Like a flower hidden in the heart of spring  
 The soul of Satyavan drawn down by her (to earth.)  
 Inextricably in that mighty lapse. (from Heaven)  
 Invisible heavens in a thronging flight  
 Soared past her as she fell.

Then all the blind  
And near attraction of the earth compelled  
Fearful rapidities of downward bliss.  
Lost in the giddy proneness of that speed,  
Whirled, sinking, overcome she disappeared,  
Like a leaf spinning from the tree of heaven,  
In broad unconsciousness as in a pool;  
A hospitable softness drew her in  
Into a wonder of miraculous depths,  
Above her closed a darkness of great wings  
And she was buried in a mother's breast.

The canto finishes with the Supreme Spirit continuing his watch over his creation, now through Savitri His action being hastened to manifest.

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.  
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.

19.10.2022

My sweet loving Mother

Pranams

I will do my morning sadhana now. Early this morning I had a wonderful darshan of Lord Hanuman- I went to a temple of his in the Himalayas and his idol was living. There was a diamond in his heart centre. He was showing me that there is a diamond in my heart centre I felt.

I am fine by Their Grace.

Pranams

At your feet your child

Auroprem

"It is an error to confuse Joy and Felicity. They are two very different things. Not only are their vibrations different, but their colors are different. The color of Felicity is blue, a clear silvery blue (the blue of the Ashram flag), very luminous and transparent. And it has a

passive and fresh quality that refreshes and rejuvenates.

Whereas Joy is a golden rose color, a pale gold with a tinge of red, a very pale red. It is active, warm, fortifying, intensifying. The first is sweetness, the second is tenderness.

And Bliss – what I spontaneously call Bliss – is the synthesis of both. It is found in the very heights of the supramental consciousness, in a **diamond light**, an uncolored, sparkling light containing all the colors. Joy and Felicity form two sides of a triangle that has Bliss at its apex.

Bliss contains coolness and warmth, passivity and activity, repose and action, sweetness and tenderness, all at the same time. Divine tenderness ... is something very different from sweetness – it is a paroxysm of joy, a vibration so strong that the body feels it will burst, so it is forced to widen.

The **diamond light of Bliss** has the power to melt all hostile forces. Nothing can resist it. No consciousness, no being, no hostile will can draw near it without immediately being dissolved, for it is the Divine light in its pure creative power.” The Mother/12.01.1958,

“The diamond in your heart was a formation of the light of Mother’s consciousness there, — for the Mother’s light is of a white and at its most intense of a diamond radiance. The light is a sign of the Mother’s presence in your heart and that is what you saw once and felt for a moment.” CWSA-30/Letters on Yoga-III-183-184

**A wonderful face looked out with deathless eyes;  
A hand was seen drawing the golden bars  
That guard the imperishable secrets.**

A key turned in a mystic lock of Time.  
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.  
A power leaned down, a happiness found its home.  
**Over wide earth brooded the infinite bliss.** (The descent of all-inclusive Supreme Ananda.)

END OF CANTO ONE END OF BOOK ELEVEN

OM NAMO BHAGAVATEH

Divine Amar Atman!

My Divine Blessed Child,

My all love and blessings to you.

--“Yoga is not a thing of ideas but of inner spiritual experience.” Sri Aurobindo

My loving child, let Savitri’s Yoga give you the inner Spiritual experience and the highest realisation in your life...

And let us constantly aspire to be a perfect instrument of Their unfinished Supramental, Subconscious and Inconscious action followed by everlasting love towards the eternity...

OM TAT SAT

With my eternal love and Their blessings.

At Their Feet

Your ever loving Mother

S.A. Maa Krishna

Om Namo Bhagavateh

“The **seven immortal earths** were seen, sublime:”  
“A changed earth-nature felt the breath of peace”  
“The lowest of these (seven) earths was still a heaven”  
“**More vivid raptures than earth’s life can bear.**”  
“**She beheld the clasp to earth denied and bore**  
The imperishable **eyes of veiless love.**”  
“Earth needs his **beautiful spirit** made by thee  
To fling delight down like a net of gold.  
Earth is the chosen place of mightiest souls;  
Earth is the heroic spirit’s battlefield,  
The forge where the Archmason shapes his works.  
Thy servitudes (slaves) on earth are greater, King,  
Than all the glorious liberties of heaven”  
“I keep my will to save the world and man;”  
“I sacrifice not earth to happier worlds.”  
“Since God has made earth, earth must make in her God;”  
“Thy sweetness give to me for earth and men.”  
“**Because thou hast chosen to share earth’s struggle and fate**”  
“Thou shalt not shrink from any brother soul.” Savitri-701  
“**Pointing to the souls of men the routes to God.**”  
“**Some rapture of the bliss that made the world,**”  
“The supermind shall claim the world for Light”  
“**The outward world disclose the Truth it veils**”  
“**Earth’s bodies shall be conscious of a soul;**”

Sri Matriniketan Ashram  
12.03.2020

Divine Amar Atman!  
My Blessed Divine Child Guruprasad,

My all love and blessings to you. The Book-11, Canto-1 represents the permanent ascension of earth’s consciousness to Supramental plane. This is possible after earth’s Subconscient and Inconscient sheaths are illumined. Savitri and Satyavan will return to earth as last Avatara after earth is transformed into unimaginable Supramental world superseding the existing large scale action in the mental world. This book again proposes that transformation of Subconscient and Inconscient plane can be further accelerated by opening of Subconscient and Inconscient Self, which is possible by action and entry of dynamic Supramental force in those dark and obscure worlds.

Concentration and contemplation on this book-XI 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.

This book also offers an opportunity to enter contact with the dual Avatara, who can expedite the Supramental transformation. Before this action one must be long established in the Personal Psychic plane of waking trance and Impersonal Spiritual plane of non-waking trance.

This book also gives the message of dynamic Divine union which alone can bring radical individual and world transformation.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

### The Post Thesis

Each line of Savitri is equally important. Here below a division is made for the purpose of Sadhana, for the purpose of concentration, contemplation and meditation and tracing a path of Unknowable.

### The Important Secret of this chapter:

“Her body quivered with eternity's touch,

Her soul stood close to the founts of the infinite.” Savitri-671

**“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 Spiritual life everything is ever new-born.)**

**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**

**“Things fashioned were the imaged homes where mind**

**Arrived to fathom a deep physical joy;**

**The heart was a torch lit from infinity,**

**The limbs were trembling densities of soul.” Savitri-675-676**

“Thou shalt bear all things that all things may change,

Thou shalt fill all with my splendour and my bliss,

Thou shalt meet all with thy transmuting soul.” Savitri-699

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

“Thy heart can rise from its unsatisfied beats

And feel the immortal and spiritual joy

Of a soul that never lost felicity.” Savitri-691

### The More Important Secret of this chapter:



“Then like an anthem from the heart’s lucent cave

A voice soared up whose magic sound could turn

The poignant weeping of the earth to sobs

Of rapture and her cry to spirit song.” Savitri-683

“Too far thy heavens for me from suffering men.

Imperfect is the joy not shared by all.

O to spread forth, O to encircle and seize

More hearts till love in us has filled thy world!” Savitri-686-687

“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 ([first one must conquer death from within.](#))

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 Most Important Secret of this chapter:**

**“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**

**“Receive him into boundless Savitri,**

**Lose thyself into infinite Satyavan.**

**O miracle, where thou beganst, there cease!” Savitri-692**

**“Assailed by my infinitudes above,**

**And quivering in immensities below,**

**Pursued by me through my mind’s wall-less vast,**

**Oceanic with the surges of my life,**

**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**

**“There is a consciousness mind cannot touch,**

Its speech cannot utter nor its thought reveal.  
It has no home on earth, no centre in man,  
Yet is the source of all things thought and done,  
The fount of the creation and its works,  
It is the origin of all truth here,  
The sun-orb of mind's fragmentary rays,  
Infinity's heaven that spills the rain of God,  
The Immense that calls to man to expand the Spirit,  
The wide Aim that justifies his narrow attempts,  
A channel for the little he tastes of bliss." Savitri-705

### **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 I (Auroprem) note between the Supreme's discussion with *Savitri* and the Divine Mother's instruction with *King Aswapathi* 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 'through immense extinction in eternity'. (Savitri-696) (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 through 'A thousand doors of oneness', (Savitri-695) 'force her will on fate,' (Savitri-694) 'stamp her will on Time' (Savitri-695) and her joy becomes imperfect if 'not shared by all.' (Savitri-686)

"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

Divine 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

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

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