

Book-6, Canto-1

The Book of Fate

“Then Mother prepares the (Thoughts and) aphorism for the next Bulletin:

108 – When he watched the actions of Janaka, even Narada the divine sage thought him a luxurious worldling and libertine. Unless thou canst see the soul, how shalt thou say that a man is free or bound?

This raises all sorts of questions. For instance, how is it that Narada was unable to see the soul?

To me, it's very simple. Narada was a demigod, as we know, and he belonged to the overmental world and was able to materialize – those beings don't have a psychic being. The gods don't have in themselves the divine spark which is the heart of the psychic being, since only ON THE EARTH (I am not even referring to the material universe), only on the earth was there the Descent of divine Love that was the origin of the divine Presence in the heart of Matter. And naturally, as they don't have a psychic being, they don't know, they have no knowledge of the psychic being. Some of those beings even decided to take on a physical body in order to experience the psychic being – not many.

They generally did it only partially, through an "emanation," not through a complete descent. It is said, for instance, that Vivekananda was an incarnation (a *vibhuti*) of Shiva's; but Shiva himself ... I have had a very close relationship with him and he clearly expressed the will to come down on earth only with the supramental world. When the earth is ready for supramental life, he will come. And almost all those beings will manifest – they are waiting for that moment, they do not want the present struggle and darkness.

And, certainly, Narada was among those who used to come here.... After all, it was fun! He would play a lot with circumstances. But he didn't have the knowledge of the psychic being and that must have prevented him from recognizing the psychic being when he found himself in its presence.

But all those things cannot be explained: they are personal experiences. This knowledge isn't objective enough to be taught. It comes from my relationship with all those beings, from exchanges with them – I knew them even before I knew the Hindu tradition. But you can't say anything about a phenomenon that depends on a personal experience and has value only for the one who had the experience. Because everyone has the right to say, "Well, yes, YOU think that way, YOUR experience is that way, but it has value only for you." And it's perfectly true.

What Sri Aurobindo says was based on his erudition of India's tradition, and he says what was in agreement with his own experience, but he based himself on an erudition and knowledge that I don't have.

I can only repeat what he said.

All that can be asked is how do you see the soul? To see the soul, you must yourself know your own soul.

Yes, to be in contact with the soul, that is to say, with the psychic being, you must carry in yourself a psychic being, and only men – the men of evolution, those issued from the terrestrial creation – possess a psychic being.

All those gods are without a psychic being, it's only by coming down, by uniting with the psychic being of a man that they can have one, but they themselves don't have one.” The Mother/**January 12, 1965**

“I am afraid I don't know much about Narad. Mother once saw him standing between the Overmind and Supermind where they join as if that was his highest station. But he has his action on the lower plane also — only I don't quite know what it is. In the Puranic tales pure love and Bhakti on the one hand and, on the other hand, a pleasure in making human beings quarrel seem to be his salient characteristics.” CWSA-32/The Mother with Letters on the Mother-40 5 May 1935

“Narada stands for the expression of the Divine Love and Knowledge.” CWSA-30/Letters on Yoga-III/p-158

“What is my true destiny?”

The true destiny is to reach the Divine Consciousness.

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What is my true worth in this life?

To serve the Divine.” The Mother
22 October 1964/TMCW-14/Words of the Mother-II/p-4

Summary:

This book (with its 2 cantos) deals with the question of Fate, its source, its effect on our lives and whether it can be conquered. It also deals with problem of pain, the reason for its existence and when it will leave the scene.

The main participants who partake in uncovering this topic (mystery) are:

Narad – who represents a divine messenger aware of the source and secret mystery of fate and the (three) forces that act behind all apparent destinies but (he) does not have the power to change fate (that is also the limitation of our relation with Overmental Gods and Goddess) only he has the power to inform and awaken one to its impending action. He lives in a realm where Truth manifests without the distortion (What Narad saw about the future

of Savitri, about the same thing King Aswapati got the hint. In this sense Gods are superior to King Aswapati as projected in Savitri book) of any intermediary ignorance or inconscience, but he understands the secret mystery behind the ignorance and the future destiny of the earth. He comes to awaken and add a sense of haste (swiftness and acceleration) to Savitri's divine mission.

King Ashwapati – plays the role of both the father (and the Guru) of Savitri but as a seer of Truth and aware of the Divine Mother's descent and action and ability to change fate, he is unperturbed by Narad's pronouncements (Because King Aswapati had developed the strong conviction that the Supreme Will can work only for the good, independent of whatever it seems good or bad to man's limited mind) and is aware of the purpose that Savitri has descended for. (Like king Aswapati, in Integral Yoga the physical Guru has the responsibility of helping to find the Psychic Self. Then Psychic being is the inner Guru who takes the next responsibility in Sadhana.)

The Queen – birth mother of Savitri and here is shown as someone who has accomplished some realisations (partial union with Divine) and done sadhana, aware of the higher planes of existences and some of the secrets behind life and nature, but does not believe that Death can be overcome by a direct descent of the Divine power, but rather pleads the case for a slow and gradual evolution of man to his divine nature. (She has realized the Divine but was not aware that the Divine Power can change the untransformed Nature and hence can change human destiny.) The Queen was strong moderate by nature and hence She recoils from any high mission and discourages Savitri to step back from her Soul's choice and asks her to follow an easier established path ('A choice less rare may call a happier fate,' Savitri-432). In the course of time Savitri transcended both her moderate sattvic wise Mother and Ascetic Mighty Seer Father (She must disrupt, dislodge by her soul's force Her past, a block on the Immortal's road, Savitri-12)

Savitri – although the incarnation of the Divine Mother, here she also represents someone who accepts their fate (which in her case is not the result of any karma of her previous lives) and can answer to it, not by pleading to a lower power/gods or by side stepping it (by rejecting to marry Satyavan), but by relying on (Spiritual experience of meeting with Satyavan that uplifted her consciousness to Supreme Height) their pure Soul force and the Divine within. (Savitri book indicates that Savitri's Psychic being has more power than the Gods and the Guru.)

“Then meet a greater god, **thy self** beyond Time.”

Savitri-375

The 2 cantos explore how the fate of the most mortals differ from the fate of the Avatars or divine beings (Divine instruments, *Yantra*, *Vibhuti* and *Avatara*). In the former case fate (is the fixed destiny activated by Nature's law where the Supernature or Ishwara remains as witness during critical transitional moments) is usually prescribed to mortals by their karma, or nature or the actions of the Gods, while in the latter it is self chosen, part of their mission (to activate the Supernature and witness or the ruler becomes Over-ruler and Overseer to change the fixed death bound destiny of individual and the race). Hence to escape one's

fate of a self chosen mission is not possible for the divine (conscious) beings, who descend from higher plane of Consciousness. We learn that these beings have to take their share of the human misery if they wish to transform the earth and that all suffering can ultimately only be erased by bringing the highest supramental light to the lowest/deepest part of the Inconscient. Pain we are told is the necessary instrument the Gods use to cajole the divine within the inconscient to evolve towards the higher light...without which it would remain in its current (untransformed dark) state. We learn that once the highest divine light invades and transforms the inconscient pain no longer has its place and is transformed into its true state of divine (Ecstasy) good/joy....

Some relevant extracts from the Life Divine (in support of existence and utility of pain and suffering and change of destiny):

76, What is the cosmic and individual utility of all that are adverse and evil? The Life Divine-421-22

Ans: "But even when we thus regard the universe, we cannot and ought not to dismiss as entirely and radically false and unreal the values that are given to it by our own **limited human consciousness**. For grief, pain, suffering, error, falsehood, ignorance, weakness, wickedness, incapacity, non-doing of what should be done and wrong-doing, deviation of will and denial of will, egoism, limitation, division from other beings with whom we should be one, all that **makes up** the effective figure of what we call evil, are facts of the world-consciousness, not fictions and unrealities, although they are facts whose complete sense or true value is not that which we assign to them in our ignorance. Still our sense of them is part of a true sense, our values of them are necessary to their complete values. One side of the truth of these things we discover when we get into a deeper and larger consciousness; for we find then that there is a **cosmic and individual utility** in what presents itself to us as adverse and evil. For without experience of pain we would not get all the infinite value of the divine delight of which pain is in travail; all ignorance is a penumbra which environs an orb of knowledge, **every error** is significant of the possibility and the effort of a discovery of truth; every weakness and failure is a first sounding of the gulfs of power and potentiality; all division is intended to enrich by an experience of various sweetness of unification the joy of realised unity. All this imperfection is to us evil, but **all evil is in travail of the eternal good**; for all is an imperfection which is the first condition—in the **law of life** evolving out of Inconscience—of greater perfection in the manifesting of the hidden divinity. But at the same time our present feeling of this evil and imperfection, the revolt of our consciousness against them is also a necessary valuation; for if we have first to face and endure them, the ultimate command on us is to reject, to overcome, to transform the life and the nature. It is for that end that their insistence is not allowed to slacken; the soul **must learn** the results of the Ignorance, **must** begin to feel their reactions as a spur to its endeavour of mastery and conquest and finally to a greater endeavour of transformation and transcendence. It is possible, when we live inwardly in the depths, to arrive at a state of vast inner equality and peace which is unnoticed by the reactions of the outer nature, and that is a **great but incomplete liberation**, -- for the outer nature too has a right to deliverance. But even if our personal deliverance is

complete, still there is the suffering of others, the world travail, which **the great of soul** cannot regard with indifference. There is a unity with all beings which something within us feels and **the deliverance of others must be felt as intimate to its own deliverance."**

77, How all negative experience of Ignorance are needed for the perfection of Spiritual being? The Life Divine-434

Ans: "Among these alternative conclusions the second (elsewhere in the heaven), as it is usually put before us, offers no ground for the philosophic reason, since we have **no satisfying indication of the connection between the here and elsewhere** which are posited against each other but not explained in the **inevitability** of their relations, and there is no light cast on the necessity or fundamental significance of the ordeal and failure. It could **only** be intelligible, -- except as the mysterious will of an arbitrary Creator, --if there was a **choice** by immortal spirits **to try** the adventure of the Ignorance and a necessity for them to learn the nature of a world of Ignorance in order that they might reject it. But such a creative motive, necessarily incidental and quite temporary in its incidence, with the earth as its casual field of experience, could hardly by itself account for the immense and enduring phenomenon of this complex universe. It can become an operative part of a **satisfactory explanation** if this world is a field for the working out of a greater creative motive, if it is a manifestation of **divine Truth or a divine Possibility** in which under certain conditions an initiating Ignorance **must** intervene as a **necessary factor**, and if the arrangement of this universe contains in it a **compulsion** of the Ignorance to move towards Knowledge, of the imperfect manifestation to grow into perfection, of the suffering to prepare an emergence of the divine Delight of Being. In that case the sense of disappointment, frustration, illusion and the vanity of all things would not be valid; for the aspects that seem to justify it would be only the **natural circumstances of a difficult evolution**: all the stress of struggle and effort, success and failure, joy and suffering, the mixture of ignorance and knowledge would be the experience **needed** for the soul, mind, life and physical part to grow into the full light of a spiritual perfected being. It would reveal itself as the process of an evolutionary manifestation; there would be **no need** to bring in the fiat of an arbitrary Omnipotence or a cosmic Illusion, a phantasy of meaningless *Maya*."

283, What are the determinant of destiny? The Life Divine-840-41

Ans: "There must therefore be **two elements**, (1) *Karma* as an instrument, but also (2) the secret Consciousness and Will within working through the mind, life and body as the user. (1) Fate, whether purely mechanical or created by ourselves, a chain of our own manufacture, is only one factor of existence; (2) Being and its consciousness and its will are a still more important factor. In Indian astrology which considers (1) **all life** circumstances to be *Karma*, mostly predominated or indicated in the graph of the stars, (2) there is still provision made for the energy and force of the being which **can change or cancel part or much of what is so written** of even all but the most imperative and powerful bindings of *Karma*. This is a reasonable account of the balance: but there is also to be added to the computation the fact that destiny is not simple but complex;

the destiny which binds our physical being, binds it so long or in so far as a **greater law does not intervene**. (1) Action belongs to the physical part of us, it is the physical outcome of our being; but (2) behind our surface is a freer life power, a freer mind power which has another energy and can **create another destiny** and bring it in to modify **the primary plan**, and (3) when the soul and self emerges, when we become consciously spiritual beings, that change can cancel or wholly **remodel the graph of our physical fate**. *Karma*, then, -- or at least any mechanical law of *Karma*, --cannot be accepted as the sole determinant of circumstances and the whole machinery of rebirth and of our future evolution. “

Detail:

Canto One The Word of Fate

The verses below describe the descent of Narad, the celestial seer from the higher planes of the supramental/overmental to our physical earth. The verses highlight the intermediate planes and the stark differences between the upper and lower hemispheres.

IN SILENT bounds bordering the mortal's plane
Crossing a wide expanse of brilliant peace
Narad the heavenly sage from Paradise
Came chanting through the large and lustrous air.
Attracted by the **golden summer-earth** (This indicates that meeting of Savitri and Satyavan took place during this beginning of summer season.) (This experience can also be linked with the Mother's first meeting with Sri Aurobindo on 29th March-1914 and second meeting on 24th April-1920.)
That lay beneath him like a glowing bowl
Tilted upon a table of the Gods,
Turning as if moved round by an unseen hand
To catch the warmth and blaze of a small sun,
He passed from the immortals' happy paths (the upper/higher overmental/supramental planes)
To a world of toil and quest and grief and hope (the planes of ignorance, vital, physical),
To these rooms of the **see-saw** game of death with life (these planes are always in a state of flux with death always trying to extinguish life and drag things back to the inconscience from which they have emerged after much labour).
Across an intangible border of soul-space
He passed from Mind into material things
Amid the inventions of the **inconscient Self** (evolution from inconscience to ignorance is due to the push of the divine in the Inconscient and hence the physical, mental and vital planes are its outgrowth and remain heavily influenced or subjected to the workings of that

lower plane) (Our ancient Shastra, the Taittiriya Upanishad speaks of five selves. In integral Yoga the annamaya Purusha is divided into three selves. They are Inconscient Self, Subconscient Self and true physical or Annamaya purusha. The Divine stationed in the Inconscient Sheath is Inconscient Self and is understood as the most powerful discovery and ‘grand solution’ in which ‘mortal effort end.’ Savitri-90

And the workings of a blind somnambulist Force (**The Self/Force in the Inconscient is termed blind because its working are not discernable**). (These are dark forces of Subconscient and Inconscient sheath.)

Below him circling burned the **myriad suns**: (Subconscient and Inconscient Self)

He bore the ripples of the etheric sea;

A primal Air brought the first joy of touch;

A **secret Spirit** drew its mighty breath (Inconscient Self)

Contracting and expanding this huge world (through Self-concentration and Self-expansion.)

In its formidable circuit through the Void;

The secret might of the creative Fire

Displayed its **triple power** to build and form, (Sat, Chit and Ananda)

Its infinitesimal wave-sparks’ weaving dance,

Its nebulous units grounding shape and mass,

Magic foundation and pattern of a world,

Its radiance bursting into the light of stars;

He felt a sap of life, a sap of death;

Into solid Matter’s dense communion (**matter’s acceptance of death as the counterpart of life...matter does not yet believe that life can be eternal...accepts the iron law of perishability of all things...the law of Death, which Savitri had come to overturn**)

Plunging and its obscure oneness of forms

He shared with a dumb Spirit identity.

He beheld the cosmic Being at his task, (of building this half built earth)

His eyes measured the spaces, gauged the depths,

His inner (eyes) gaze the **movements** of the soul,

He saw the eternal labour of the Gods, (of overmental creation leaning on earth to draw it towards the Source.)

And looked upon the life of beasts and men.

“A consciousness of brighter fields and skies,...

And **movements** pushed by a superconscient force,” Savitri-28

“He (King Aswapati) knew the **source** from which his spirit came:

Movement was married to the immobile Vast;

He plunged his roots into the Infinite,

He based his life upon eternity.” Savitri-34

A change now fell upon the singer’s mood,

A rapture and a pathos moved his voice;

He sang no more of Light that never wanes,

And oneness and pure everlasting bliss,

He sang no more the deathless heart of Love, (this verse is the counterpart of the last verse of the canto 2 in Book 6...

“A high and far imperishable voice

Chanted the anthem of eternal love.”

Narad’s vision on seeing the long suffering of the demons, the humans and the long toil of the Gods, and the perishability of matter induces a sort of divine melancholy in him...even though he seems to have attained a stage (perhaps an initial stage of the universal consciousness) the cosmic oneness/consciousness, he lacks the power to heal the gulf...(The gulf can be bridged if Gods will take human birth and go through the experience of the opening of Psychic being. Psychic being can bridge the gulf between Spirit and Matter or Supramental and inconscient world) and he seems to feel the suffering of the earth as his own...

Narad once, he leaves the earth sphere reverts to chanting the anthem of Eternal love...which he could not do when he was here...this suggests that once you are caught in earth’s atmosphere, to remain in a high state of consciousness without being confounded or contaminated by the spell of ignorance is difficult even for highly advanced souls) (the whole of earth’s ignorance is to be lifted to the Knowledge, which is a task left for high Souls and for this also the gods have to take human birth. Narad’s inability to change Savitri’s destiny indicates that, that is possible only through human incarnation.)

The verses below summarise the descent of consciousness into Inconscience and its subsequent evolution and unity with the superconscient above

His chant was a hymn of Ignorance and Fate.
He sang the name of Vishnu and the birth
And joy and passion of the mystic world,
And how the stars were made and life began
And the mute regions stirred with the throb of a Soul.

He sang the Inconscient and its secret self,
Its power omnipotent knowing not what it does (it does have a supreme intelligence in it...perhaps it is not discernable to us), (Discovery of Inconscient Self is identified as very important spiritual achievement in transforming Nature.)

All-shaping without will or thought or sense,
Its **blind unerring** occult mystery,(even though the inconscient does not have the physical senses, and is considered blind...it is unerring because within it resides the Sachchidananda consciousness secretly driving its action)

And darkness yearning towards the eternal Light,
And Love that broods within the dim abyss (The Divine Love in the Inconscient Self.)
And waits the answer of the human heart,
And death that climbs to immortality.

He sang of the Truth (of the Inconscient Self) that cries from Night’s blind deeps,
And the Mother-Wisdom hid in Nature’s breast
And the Idea (the Ideal or higher mind powers that work as well as the central Idea of the Divine manifesting itself in matter) that through her dumbness works
And the miracle of her transforming hands,
Of life that slumbers in the stone and sun (in the most lifeless object to the source of all life on earth)

And Mind subliminal in mindless life,
And the Consciousness that wakes in beasts and men.

He sang of the glory and marvel still to be born (the coming race of supermen and the supramentalisation of earth),
Of Godhead throwing off at last its veil, (Veil of Ignorance.)
Of bodies made divine and life made bliss(transformation of the physical),
Immortal sweetness clasping immortal might,
Heart sensing heart, thought looking straight at thought (the cosmic awareness on which the future race of men will be anchored in),
And the delight when every barrier falls, (barrier of suffering falls.)
And the transfiguration and the ecstasy.
And as he sang the demons wept with joy
Foreseeing the end of their long dreadful task (the demons acting as self appointed adversaries in their own manner serve the Divine works, they act as the fire through which all purification occurs) (Demons are dark instruments created by the Divine to carry ahead evolution in Ignorance. With the advent of the Supramental world their long dreadful task will come to an end. They will be transformed into wonderful Gods.)

And the defeat for which they hoped in vain,
And glad release from their self-chosen doom
And return into the One from whom they came. (In Supramental world these dark forces will also undergo Divine transformation and retain their bright form.)

“Certainly, when the Supramental does touch earth with a sufficient force to dig itself in into the earth consciousness, there will be no more chance of any success or survival for the Asuric Maya.” Sri Aurobindo/(On Himself, 26.472)/October 18, 1934

Its complementary line:

“Our life’s uncertain way winds circling on,
Our mind’s unquiet search asks always light,
Till they (lower vital beings) have learned their **secret in their source**,
In the light of the Timeless and its spaceless home
In the joy of the Eternal sole and one.” Savitri-153-54

“Illumined by her all-seeing identity
Knowledge and Ignorance could strive no more;
No longer could the titan Opposites,
Antagonist poles of the world’s artifice,
Impose the illusion of their twofold screen
Throwing their figures between us and her.” Savitri-313
“The boundless joy (of the divine Mother) the blind world-forces seek,” Savitri-314

“(Mother listens to Satprem read the July 11, 1956 Talk on the vital world. She refuses to have it published in the "Bulletin".)

To begin with, I said that the vital is peopled by small entities, small formations, the remnants of human beings who have died. But there is a whole vital world which has nothing to do with that one, a world peopled by beings of the vital proper, beings of great power and even great beauty. Most people who dabble in occultism without having a deep enough spiritual life are

immediately deluded by them – some even take them as the supreme God and worship them. That's generally how religions are created. They are a great success. They are the supreme God of many a religion – they are beings of the vital world, and can assume an appearance of overwhelming beauty. They are the biggest impostors in the world, and dangerous at that; it takes the spiritual instinct, the instinct of true spiritual purity, not to be deceived by them.

Many religions and sects are founded on revelations and miracles, and every bit of it comes from vital beings.

It's one of the greatest problems in human life; I don't mean spiritual life, but the life of people who deal with the beyond.

There are skies (not heavens) in the vital world that are truly paradises.

Naturally the real divine element is lacking, but only spiritual purity and the true spiritual sense can show you the difference. All who remain within the vital or mental worlds are completely deluded. They see marvelous things, miracles in profusion (that's where you find the most miracles!).

By neglecting to explain this aspect [in this Talk], I passed over a large part of the topic in silence. I usually don't speak of those things, or else mention them only in passing – it terrifies people and they immediately start wondering, "Oh, is it really a god? Is it this is it that? Could it be a devil in disguise?" They panic.

Only it's perfectly true that to deal with those realms one must either be fully protected by a guru, a real guru, a man with knowledge, or else have purity (not saintliness), an unmixed vital and mental purity. Very, very often, *bhaktas* [devotees] of Sri Aurobindo or me – when they are sincere, truly sincere, that is, people of great spiritual purity – have dozens of beings appear to them, saying, "I am Sri Aurobindo." It happens all the time, with all the right external appearances

- it's very easy for such beings to put on a disguise. It takes the inner psychic purity not to be deceived – you invariably FEEL something that makes it impossible for you to be duped. But otherwise, many, many people are taken in.

I don't like to talk about this because people here have no discrimination; they would be left with nothing but fear and would no longer believe in anything, forever asking me, "Oh, isn't this a trick?" ... Which paralyzes everything.

That's why I didn't speak about that in this Talk.

You do say a couple of words about it.

It should at least be mentioned that some beings in the vital world can take on completely deceptive appearances at will – all the most dazzling lights are found in the vital, but with a particular quality. So those who have truly approached THE Light can't be deceived. Because ... it's indefinable, something the spiritual sense alone can feel: perfect security, perfect peace,

perfect purity (although I hesitate to use the word "purity," which has taken on such an idiotic meaning); what I mean is the absence of all admixture.

To those with the spiritual sense, the most dazzling vital lights always seem to have something artificial about them – they FEEL artificial and cold, hard, aggressive, deceptive. But that's the point: you yourself must be beyond all this. Not to be fooled, you mustn't fool yourself!

Actually, that's the main reason I don't like to talk about occultism. It puts people in touch with an extremely dangerous world which can't be safely entered unless one is (I can't even say a saint, because it's not true; some saints enter the vital world and get right into it!) ... unless one is transformed, unless one has the true spiritual consciousness. On this condition alone are you perfectly safe. So where are the people with the spiritual consciousness? There are really very few of them, very few. And above all, in those who have this occult curiosity there are also all sorts of vital movements, which make it dangerous for them to enter that world. Unless, of course, they go shielded by the guru's presence; with that, you can go anywhere, it's the same as going there with him. And if you do go with him, all is well; he has the knowledge and he protects you. But going there all on your own is ... you need the Divine Protection itself! Or the protection of the guru who represents the Divine. With the guru's protection you are safe.

But isn't it possible to have a fruitful collaboration with those beings? Should they be avoided altogether, or what?

Collaboration? Not with them as they are, and not in the world as it is – no.

I have told you about my dealings with the Lord of Nations on several occasions – it's that kind of thing. It can hardly be called collaboration!

The great ones know (I am not speaking of the multitude of minor beings, but

the others; there are millions of emanations – emanations by the truckload! – but only a few great ones), they know enough to be aware of their own position in the universe and that they will come to an end. They know there is such a thing as the Supreme (although they deny it), and that they are cut off from the Supreme, and that they will come to an end. But they have taken a stand against the Work, the Action, the Progress, and are intent on destroying as much as they can.

Some of them get converted. Their conversion means a great entity joining the divine Work – but that seldom happens.

Yes, but what about the minor gods? You often speak of a "little Kali" or a "little Durga"; are these beings beneficent?

Ah, they aren't from the vital at all! Not at all! They are manifestations of Overmind⁶⁶ beings, projected into the vital world for a specific action. But they aren't vital beings: they have an Origin, they are still linked to a being from another world. Oh, no, not at all!

The same goes for all those beings the Tantrics deal with – their origin is not vital, they belong to Nature. They are personified natural forces obedient to the laws of Nature. In other words, they originate from below, not from the vital but the physical world. They are vital forces in the physical, but not of vital origin.

The other day, didn't I tell you the story of those entities working for me?... (It wasn't you? I'd had a vision.) In fact, I very often see entities like Nature spirits when I enter the subtle physical and work there (usually for people here and the Ashram, and for the world at large), I very, very often have them with me, or else I meet them in the course of my work. They are forces, generally feminine in appearance, that do some work and have a great deal of power. They are usually the ones that respond to Tantric invocations (I don't mean the Tantrics who call on Kali or Durga, that's something else altogether, those belong to a totally different world). Most of the time these Nature forces are very willing to help – at any rate, they are wonderfully obliging with me! But they are limited beings, with their own ideas and laws, their own volition, and when vexed they can do unpleasant things. Yet they are not hostile beings, nor are they vital beings: they are personified forces of physical Nature, in the subtle physical.

A world of things could be said....

(silence)

No, I don't know if it's wise to publish this Talk; if too incomplete, it looks like ignorant chatter. And I have always deliberately refused to say things in full since it's so very disconcerting for people, very disconcerting.

But couldn't what you just said be added to the Talk?

I can tell you the result: a lot of people will lose all confidence in what they see. Then it becomes impossible to work with them. I can't even teach them to receive what I tell them in silence any more; they instantly start wondering, "Oh, is it Mother or a spirit of falsehood?" They really have no sense of discrimination, you see, they don't KNOW! So if they have to come every time, wondering "Was it you or was it ...?" And when they're in that state they don't listen properly. There's a whole range of work I can't do any more, because they lack the necessary discrimination. So I normally don't say anything.

I really prefer to say nothing.

In fact, practically speaking, that's why these things used to be kept secret: one should get knowledge ONLY when it's accompanied by discrimination enabling one to distinguish the origin of what is seen or received. One without the other makes for a dangerous weapon.

Some people have even been driven insane, through their own constant fear – out of fear they refused all protection. I tell you, only those with a great devotion and a great love are not deceived – a great devotion gives you an immediate sense of things; when your devotion goes like this (*shrinking gesture*), you know what it means. But your devotion must be sincere and very strong; it's the only protection.

Written things can fall into all sorts of hands and become very dangerous weapons.

No, I prefer not to put these things in the *Bulletin*; I would rather not speak of occult matters. I understand more and more, now that I am grappling with material difficulties that used to be nonexistent (in the material world, I mean), they didn't exist for me before. The material domain was something happening far below and I didn't bother with it at all. Even when I was practicing occultism in the most material world, I looked on it from above; there was this sort of inner light, this Presence – I was born with it, so naturally I had no problems. But now that I am in the thick of this work, I don't want to speak of that, it's too dangerous. That teaching should really be given under the seal of secrecy, and given along with the necessary power and discrimination for going through the experiences without danger. And that means the guru's constant personal care and attention.

Certain stages of your development even require the guru's physical presence: you must no longer go into trance unless he is there, sitting beside you. Out of the question! Can't you just imagine me saddled with loads of people! ... It's impossible; I couldn't even do the job properly. No, it's impossible, it would simply mean exposing a lot of people to permanent danger – and I don't want to. So we'll put this Talk aside. *But even without what you've said now....*

Then it becomes inanity – it's too incomplete. I'd rather not attract

people's attention to these topics too much. There must be other things to publish. Since you can't give the full picture, it becomes sheer inanity. If you wanted to be perfectly complete, you could write volumes (it's a tremendous world of experiences!). And saying just a thing or two makes you look like one of those ninnies who have a few experiences and think they've discovered the world!" The Mother's Agenda-11.03.1962

Narad, who resides in the immortal spheres descends to earth in King Ashwapathi's palace:

He who has conquered the Immortals' seats,
Came down to men on earth the Man divine.
As darts a lightning streak, a glory fell
Nearing until the rapt eyes of the sage
Looked out from luminous cloud and, strangely limned,
His face, a beautiful mask of antique joy,
Appearing in light descended where arose
King Aswapati's palace to the winds
In Madra, flowering up in delicate stone.
There welcomed him the sage and thoughtful king,
At his side a creature beautiful, passionate, wise,
Aspiring like a sacrificial flame
Skyward from its earth-seat through luminous air,
Queen-browed, the human mother of Savitri.
There for an hour untouched by the earth's siege
They ceased from common life and care and sat
Inclining to the high and rhythmic voice,
While in his measured chant the heavenly seer

The sage spoke about the divine love that is present not only in the highest supramental planes but also present in the secret heart of all matter awaiting to be open and rejoin with the divine love above...

Spoke of the toils of men and what the gods
Strive for on earth, and joy that throbs behind
The marvel and the mystery of pain.
He sang to them of the lotus-heart of love
With all its thousand luminous buds of truth,
Which quivering sleeps veiled by apparent things.
It trembles at each touch, it strives to wake
And one day it shall hear a blissful voice
And in the garden of the Spouse shall bloom
When she is seized by her discovered lord.
A mighty shuddering coil of ecstasy
Crept through the deep heart of the universe.
Out of her Matter's stupor, her mind's dreams,
She woke, she looked upon God's unveiled face.
Even as he sang and rapture stole through earth-time

And caught the heavens, came with a call of hooves,
 As of her swift heart **hastening, Savitri**; (Savitri's return after the discovery of her
 Lord in earthly incarnation.)
 Her radiant tread glimmered across the floor.
 A happy wonder in her fathomless gaze,
 Changed by the halo of her love she came;
 Her eyes rich with a shining mist of joy
 As one who comes from a heavenly embassy
 Discharging the proud mission of her heart,
 One carrying the sanction of the gods (Savitri's union with Satyavan had the triple
 sanction – the Gods (Narad), Her Father and her Psychic/Spiritual beings – see mind
 map of Savitri's Yoga)
 To her love and its luminous eternity,
 She stood before her mighty father's throne
 And, eager for beauty on discovered earth
 Transformed and new in her heart's miracle-light (the meeting with Satyavan had
 profound implications on Savitri's inner being as well – see mind map Savitri's yoga),
 Saw like a rose of marvel, worshipping,
 The fire-tinged sweetness of the son of Heaven.
 He flung on her his vast immortal look;
 His inner gaze surrounded her with its light
 And reining back knowledge from his immortal lips
 He cried to her, "Who is this that comes, the bride,
 The flame-born, and round her illumined head
 Pouring their lights her hymeneal pomps
 Move flashing about her? (Savitri's Divine Power and Light multiplied with
 Satyavan's touch.)
 From what green glimmer of glades
 Retreating into dewy silences
 Or half-seen verge of waters moon-betrayed
 Bringst thou this glory of enchanted eyes?
 Earth has gold-hued expanses, shadowy hills
 That cowl their dreaming phantom heads in night,
 And, guarded in a cloistral joy of woods,
 Screened banks sink down into felicity (Narad through his inner vision sees and
 describes the "destined meeting place" of Satyavan/Savitri)
 Seized by the curved incessant yearning hands
 And ripple-passion of the upgazing stream:
 Amid cool-lipped murmurs of its pure embrace
 They lose their souls on beds of trembling reeds.
 And all these are mysterious presences
 In which some spirit's immortal bliss is felt,
 And they betray the earth-born heart to joy.
 There hast thou paused, and marvelling borne eyes
 Unknown, or heard a voice that forced thy life
 To strain its rapture through thy listening soul?
 Or, if my thought could trust this shimmering gaze,
 It would say thou hast not drunk from an earthly cup, (Savitri's identity of descent
 from Para-prakriti)
 But stepping through azure curtains of the noon

Thou wast surrounded on a magic verge
In brighter countries than man's eyes can bear. (All the ten Planes of Consciousness
to which man is ignorant.)

Assailed by trooping voices of delight
And seized mid a sunlit glamour of the boughs
In faery woods, led down the gleaming slopes
Of Gandhamadan where the Apsaras roam,
Thy limbs have shared the sports which none has seen,
And in god-haunts thy human footsteps strayed,
Thy mortal bosom quivered with god-speech
And thy soul answered to a Word unknown.

What feet of gods, what **ravishing flutes** of heaven
Have thrilled high melodies round, from near and far
Approaching through the soft and revelling air,
Which still surprised thou hearest? They have fed
Thy silence on some red strange-ecstasied fruit
And thou hast trod the dim moon-peaks of bliss.
Reveal, O winged with light, whence thou hast flown
Hastening bright-hued through the green tangled earth,
Thy body rhythmical with the spring-bird's call.
The empty roses of thy hands are filled
Only with their own beauty and the thrill

Of a remembered clasp, and in thee glows (Narad could know in detail all that
happened to Savitri in her meeting with Satyavan.)

“Certainly, we are intended to grow in our receptivity to this higher faculty of
truth-conscious knowledge, (where past and future can be known) but its full and
unveiled use is as yet the privilege of the gods and beyond our present human
stature.” CWSA/23/The Synthesis of Yoga-312 (This also hints that Narad's
future vision was more clear and detail than King Aswapati's.)

A heavenly jar, thy firm deep-honied heart,
New-brimming with a sweet and nectarous wine.
Thou hast not spoken with the kings of pain.
Life's perilous music rings yet to thy ear
Far-melodied, rapid and grand, a Centaur's song,
Or soft as water plashing mid the hills,
Or mighty as a great chant of many winds.

Moon-bright thou livest in thy inner bliss. (Living with her Psychic being.)

Thou comest like a silver deer through groves
Of coral flowers and buds of glowing dreams,
Or fleest like a wind-goddess through leaves,
Or roamst, O ruby-eyed and snow-winged **dove**,
Flitting through thickets of thy pure desires
In the unwounded beauty of thy soul.

“The dove signifies peace. The colours indicate the vital — green would
be self-giving in the vital; blue the higher consciousness in the vital. So it
must be peace casting its influence from above on the vital.” CWSA-
30/Letters on Yoga-III-176

These things are only images to thy earth,
But **truest truth** of that which in thee sleeps.

For such is thy spirit, a sister of the gods, (Narad is completely aware of Savitri's divinity) (By sadhana the truest truth will awake in Savitri.) (Savitri has descended from Overmind or Mind of Light plane.)

Thy earthly body lovely to the eyes

And thou art kin in joy to heaven's sons.

O thou who hast come to **this great perilous world**

Now only seen through the splendour of thy dreams,

Where hardly love and beauty can live safe, (Here in this earth Divine Love and Divine beauty cannot live secured and long in their purified form.)

Sri Aurobindo was able to live inside his room for forty years because His earthly vessel was ready to experience the highest form of Divine Love which is identified as the most powerful, pure, rare and intense of all redeeming and creative forces. At present this Divine Love is least frontally active in earth's atmosphere, least successfully redemptive in collective life and least creative because the human nature is unable to bear its purity, corrupt at once into a vital, sensuous and sensual erotic mysticism. It is the mystic flame which can rebuild the world with its tongues of sacrifice. *Savitri* was able to compress her evolutionary growth of thousand years into a single year by opening Herself towards this Divine Love. The highest form of Divine Love in integral Yoga, hinted in *Savitri* is a 'sealed book' for the common moderate seeker and beginner of Yoga because the conquest of the impurities of our vital mind and emotional mind is the source 'of greatest trouble, the most rampant forces of inequality and subjection, the most insistent claim of our imperfection.'

In words below Narad intimates Savitri's high state and the secret mission she has descended for...if she lived in her high state above all, then the doom would not confront her and she would remain untouched, but doom cannot be allowed to sleep...it must be confronted and conquered...for this a descent from above is necessary...

Thyself a being dangerously great,

A soul alone in a golden house of thought

Has lived walled in by the safety of thy dreams. (this line indicates that a strong subtle physical or dream self provides safety and security to life.)

On **heights of happiness** leaving doom asleep (If happiness is too high then it can prevent doom.)

"Oneness must sever its recovered bliss

Or fate sunder (divide) our lives while life is ours." Savitri-412

"Joy dares to grow upon forbidden soil," Savitri-630

"Too heavy falls a Shadow on man's heart;

It dares not be too happy upon earth." Savitri-426

Who hunts unseen the unconscious lives of men,

If thy heart could live locked in the ideal's gold,

As high, as happy might thy waking be!

If for all time doom could be left to sleep!"

Complementary line of the above line:

“To stay the wheels of Doom this greatness rose.” Savitri-19

Narad proposes that if one could live in the exceeding joy of the Self then doom might sleep in his life; this doom hunts and captures men when they remain unconscious of their Divine existence; if Savitri’s heart could be permanently imprisoned in the Supramental world and if she could live in the highest consciousness and exceeding bliss in her conscious waking state then doom might have slept permanently in her life and subsequently from earth’s life.

He spoke but held his knowledge back from words.

As a cloud plays with lightnings’ vivid laugh,

But still holds back the thunder in its heart,

Only he let bright images escape.

His speech like glimmering music veiled his thoughts;

As a wind flatters the bright **summer air**,

Pitiful to mortals, only to them it spoke

Of living beauty and of present bliss:

He hid in his all-knowing mind the rest (**the ears of mundane men only heard the outer meaning of Narad’s words not the inner knowledge he conveyed – it gave them the impression that all is well and bright**).

To those who hearkened to his celestial voice,

The veil heaven’s pity throws on future pain

The Immortals’ sanction seemed of endless joy.

But Aswapati answered to the seer; —

His listening mind had marked the **dubious close (unlike mortal/mundane men the King could read behind the sage’s words...he understood its inner meaning)**,

An ominous shadow felt behind the words, (**King became aware of the ominous shadow behind his daughter’s life. The revolving of the great Wheel of Doom can bring to him no sense of fear and terror and he rises above it in his Soul and knows from above their Divine Law and their Divine purpose.**)

But calm like one who ever sits facing Fate (**But King was ready to face the doom calmly.**) (**If one can remain calm and quite during extreme adversity, that is the sign of true living.**)

Here mid the dangerous contours of earth’s life,

He answered covert thought with guarded speech:

The king answered to Narad in a subtle manner and enquired about the possibility of escaping the doom that is to visit Savitri’s life...(The King could see the future of Savitri in fragments while Narad could see her future in detail. That is the prerogative of Gods in comparison with the human emanations.)

“O deathless sage who knowest all things here,

If I could read by the ray of my own wish

Through the carved shield of symbol images

Which thou hast thrown before thy heavenly mind

I might see the steps of a young godlike life

Happily beginning luminous-eyed on earth;

Between the Unknowable and the Unseen

Born on the borders of **two wonder-worlds**, (Para and Apara Prakriti or higher and lower hemisphere.)

It flames out symbols of the infinite

And lives in a great light of inner suns. (Savitri's inner life, which is described in great detail in the "Birth and Childhood of the Flame" and "Growth of the Flame") (Inner suns represent ten selves of Integral Yoga.)

For it has read and broken the wizard seals;

It has drunk of the Immortal's wells of joy,

It has looked across the jewel bars of heaven,

It has entered the aspiring Secrecy,

It sees beyond terrestrial common things

And communes with the Powers that build the worlds, (She has direct contact with the Beings of higher planes or Divine in all the multiple planes of Consciousness and through activation of Divine Shakti all the ten Sheaths or worlds are purified, transformed and perfected.)

Till through the shining gates and mystic streets

Of the city of lapis lazuli and pearl

Proud deeds step forth, a rank and march of gods (the divine godhead powers that manifest through the works of one who is united with the divine).

Although in pauses of our human lives

Earth keeps for man some short and perfect hours (our life are peppered with the occasional bouts of happiness, they are few) (These are hours of God union in all the planes of Consciousness which can prolong from short to long period.)

When the inconstant tread of Time can seem

The eternal moment which the deathless live,

Yet **rare that touch** upon the mortal's world:

Hardly a soul and body here are born

In the fierce difficult movement of the stars,

Whose life can keep the paradisaic note (none are exempt from suffering in this world...regardless of their high birth),

Its rhythm repeat the many-toned melody

Tirelessly throbbing through the rapturous air

Caught in the song that sways the Apsara's limbs

When she floats gleaming like a cloud of light,

A wave of joy on heaven's moonstone floor.

Behold this image cast by light and love,

A stanza of the ardour of the gods

Perfectly rhymed, a pillared ripple of gold!

Her body like a brimmed pitcher of delight

Shaped in a splendour of gold-coloured bronze

As if to seize earth's truth of hidden bliss.

Dream-made illumined mirrors are her eyes

Draped subtly in a slumbrous fringe of jet,

Retaining heaven's reflections in their depths.

Even as her body, such is she within (Savitri is perfect beauty without and within).

Heaven's lustrous mornings gloriously recur,

Like drops of fire upon a silver page,

In her young spirit yet untouched with tears (a father's longing to keep his daughter (free) from the tears and hardship in life).

All beautiful things eternal seem and new

To **virgin wonder** in her crystal soul.
 The unchanging blue reveals its spacious thought;
 Marvellous the moon floats on through wondering skies;
 Earth's flowers spring up and laugh at time and death;
 The charmed mutations of the enchanter life
 Race like bright children past the smiling hours.
 If but this joy of life could last, nor pain
 Throw its bronze note into her rhythm'd days!
 Behold her, singer with the prescient gaze,
 And let thy blessing chant that this fair child (The king asks Narad to bless Savitri
 with a life untouched by doom so that she may pour upon earth the bliss (bliss) she
 carries within)
 Shall pour the nectar of a sorrowless life
 Around her from her lucid heart of love,
 Heal with her bliss the tired breast of earth (The Divine Mother's feet alone can heal
 the grief and suffering on earth)
 Its complementary lines are:

"In death, her bed, she waits the hour to rise." Savitri-180
 "Even grief has joy hidden beneath its roots:" Savitri-194
 'Proclaiming a **panacea** for all Time's ills' Savitri-198,
 "Annulled were the tables of the law of Pain," Savitri-232
 "Healed were all things that Time's torn heart had made" Savitri-232
 "A burning Love from white spiritual founts
 Annulled the sorrow of the ignorant depths;
 Suffering was lost in her immortal smile." Savitri-314
 "To heal with her feet the aching throb of life" Savitri-314
 "Her clasp shall turn to ecstasy our pain." Savitri-314
 "He felt the extinction of the world's long pain, Savitri-322,
 "There was no sob of suffering anywhere;
 Experience ran from point to point of joy:
 Bliss was the pure undying truth of things.
 All Nature was a conscious front of God:" Savitri-324,
 "Self-racked with the pains of hell aspires to joy" Savitri-371
 "Annulled were the transient values of the mind,
 The body's sense renounced its earthly look;
 Immortal met immortal in their gaze." Savitri-373
 "Heal with her bliss the tired breast of earth" Savitri-422,
 "It takes the world's grief and transmutes to strength," Savitri-633
 "The Love our hearts **call down** to heal all strife," Savitri-661

And cast like a happy snare felicity.
 As grows the great and golden bounteous tree
 Flowering by Alacananda's murmuring waves,
 Where with enamoured speed the waters run
 Lipping and babbling to the splendour of morn
 And cling with lyric laughter round the knees

Of heaven's daughters dripping magic rain
Pearl-bright from moon-gold limbs and cloudy hair,
So are her dawns like jewelled leaves of light,
So casts she her felicity on men.

In the verses above and concluding below the King outlines all the physical and spiritual beauty and greatness of Savitri...he intimates to Narad that she has come only to give joy to the world and ease its suffering...but in the end even he knows that doom/death will test Savitri...for no great soul that descends into this ignorant world goes off lightly...they are subject to **great tests** and suffering...their calls for a higher and blissful life are unheeded by man and in turn for the joy they bring men return suffering to these great souls...as a father perhaps the king wants some reassurance from Narad that his daughter might escape that difficult fate...

A flame of radiant happiness she was born
And surely will that flame set earth alight:
Doom surely will see her pass and say no word!
But too often here the careless Mother leaves
Her chosen in the envious hands of Fate:
The harp of God falls mute, its call to bliss
Discouraged fails mid earth's unhappy sounds;
The strings of the siren Ecstasy cry not here
Or soon are silenced in the human heart.
Of sorrow's songs we have enough: bid once
Her glad and griefless days bring heaven here.
Or must fire always test the great of soul?

"And what comes to me is always this, **the most severe test** I could have been given: Sri Aurobindo's departure. Because Sri Aurobindo used to speak as if he was not going to go." The Mother/The Mother's Agenda-6/347

Along the dreadful causeway of the Gods,
Armoured with love and faith and sacred joy,
A traveller to the Eternal's house,
Once let unwounded pass a mortal life."

Narad is careful to choose his response, although he seems to know the secrets behind creation and the universal forces that act, even he does (have clarity about past, present and future, where past and present are fixed and future is changeable based on our transaction of Soul and Nature which works out our fate.) not have the clarity of sight as to what will happen in the future.

But Narad answered not; silent he sat,
Knowing that words are vain and Fate is lord. (His words can make the strong Soul aware and the Soul has the power to change the fixed fate. For weak Souls feel helpless and for them foreknowledge are vain to change their fate.)
He looked into the unseen with seeing eyes,

Then, dallying with the mortal's ignorance
Like one who knows not, questioning, he cried:
"On what high mission went her hastening wheels?
Whence came she with this glory in her heart
And Paradise made visible in her eyes?
What sudden God has met, what face supreme?" (Narad was aware of the destined meeting of Savitri and Satyavan and their relation from the beginning of the creation in all life. Now he appears to be ignorant man.)
To whom the king, "The red asoca watched
Her going forth which now sees her return.
Arisen into an air of flaming dawn
Like a bright bird tired of her lonely branch, (The bird needs inner and outer nourishment and security.) (Here she can get nourishment from Divine descent complemented by similar experience through contact with second Self.)
To find her own lord, since to her on earth (The physical Presence of the Lord can give true nourishment.)
He came not yet, this sweetness wandered forth (suggests perhaps the Lord does not come to us unless we go searching for Him)
Cleaving her way with the beat of her rapid wings.
Led by a distant call her vague swift flight
Threaded the **summer morns and sunlit lands**.
The happy rest her burdened lashes keep
And these charmed guardian lips hold treasured still.
Virgin who comest perfected by joy, (The key to perfection in the form of delight.) (This line is also recognized as Maha Mantra of Savitri.) This line also gives optimistic Spiritual message to the world whereas Vyasadeva's Savitri of Mahabharata gives the message to the moderate world that if an earth bound woman is faithful to her husband and adore him as only Lord then widowhood cannot touch her. Here this message of Hindu religion is transformed into great Spiritual significance. Virgin is here Para-prakriti. If a Sadhaka's life is guided and controlled by Para-prakriti, higher Nature then he is recognized as virgin. He can experience exceeding joy by opening himself towards ten selves. Exceeding joy of life can alone confront doom and death. Those who live a life of sorrow and depression, when the death arrive they submit and surrender before this dark force.) (the restatement of above Maha Mantra: If a Sadhaka's life and work are entirely guided by higher Nature then he will enjoy the fulfilled joy of Self, World and Divine.)
Reveal the name thy sudden heart-beats learned. (The Lord revealed to Savitri's heart now needs outer recognition.)
Whom hast thou chosen, kingliest among men?" (The King Aswapati had given the task to find her second Self who alone can collaborate in her Divine mission. Here also King Aswapati hints that Savitri's second self is the greatest Karma Yogi of the time.)
And Savitri answered with her still calm voice
As one who speaks beneath the **eyes of Fate**: (those who take human birth or even Gods and Avatars are under the Iron Law of Fate.)
"Father and king, I have carried out thy will. (will of the Divine Father, Divine Master and Divine Teacher.)
One whom I sought I found in distant lands;
I have obeyed my heart, I have heard its call. (Savitri received the Divine Call to find and meet her 'only Lord' on the earth.)

On the borders of a dreaming wilderness
Mid Shalwa's giant hills and brooding woods
In his thatched hermitage Dyumatsena dwells, (the thatched hermitage will fulfill her
Soul's mission of Divine's descent in to earthly tenement. Thus high meets the low.)
Blind, exiled, outcast, once a mighty king. (Outcast from outer kingdom and inner
sense bound life to plunge within.)
The son of Dyumatsena, Satyavan,
I have met on the wild forest's lonely verge. (This meeting with Satyavan took place
in solitude where Soul becomes most active and most conscious.)

My father, I have chosen. This is done."

(The Mother recounts) "There was another reason.... My father was wonderfully healthy and strong – well-balanced. He wasn't very tall, but stocky. He did all his studies in Austria (at that time French was widely spoken in Austria, but he knew German, he knew English, Italian, Turkish ...), and there he had learned to ride horses in an extraordinary manner: he was so strong that he could bring a horse to the ground simply by pressing his knees. He could break anything at all with a blow of his fist, even one of those big silver five-franc pieces they had in those days – one blow and it was broken in two. Curiously enough, he looked Russian. I don't know why. They used to call him Barine. What an equilibrium – an extraordinary physical poise! And not only did this man know all those languages, but I never saw such a brain for arithmetic. Never. He made a game of calculations – not the slightest effort – calculations with hundreds of digits! And on top of it, he loved birds. He had a room to himself in our apartment (because my mother could never much tolerate him), he had his separate room, and in it he kept a big cage ... full of canaries! During the day he would close the windows and let all the canaries loose....

And could he tell stories! I think he read every novel available, all the stories he could find – extraordinary adventure stories, for he loved adventures. When we were kids he used to let us come into his room very early in the morning and, while still sitting in bed, tell us stories from the books he had read – but he told them as if they were his own, as if he'd had extraordinary adventures with outlaws, with wild animals.... Every story he picked up he told as his own. We enjoyed it tremendously!

But one day when my brother had disobeyed him (Matteo must have been ten or eleven, and I perhaps nine or ten), I came into the dining room and saw my father sitting on a sofa with my brother across his knees; he had pulled down his trousers and was spanking him, I don't know what for. It wasn't a very serious spanking, but still.... I came in, drew myself up to my full height and said, 'Papa, if you ever do that again, I am leaving this house!' And with such authority, mon petit! He stopped and never did it again." The Mother/
August 5, 1961

Astonished, all sat silent for a space.
Then Aswapati looked within and saw
A heavy shadow float above the name (the name bears the heavy burden of earth
followed by his direct contact with intensest form of the Divine.) (Those who can bear

earth's burden of sorrow and misery, to them Divine's grace flow in abundance.)
Chased by a sudden and stupendous light (he foresees the victory over death); (sudden and stupendous light symbolizes Supramental invasion.)

He looked into his daughter's eyes and spoke:

“Well hast thou done and I approve thy choice. (Savitri's Divine choice through her Psychic being is approved by the Divine father and the Spiritual Guide.)

If this is all, then all is surely well; (If Satyavan is destined to travel in Inconscient Night with sudden and stupendous light then all is well.)

If there is more, then all can still be well. (If Satyavan's confrontation in the Subconscient and Inconscient night is victorious then all can be better.)

Whether it seem good or evil to men's eyes, (This war in the night, the ordinary mortal mind cannot understand and he prefers to recoil and leads an easier established life.)

Only for good the secret Will can work. (The king notes that all that happens in our lives is for the greater good of our soul, through all adversities and failures we grow towards our secret divinity) (Divine will is above our surface nature and does supreme good of all creatures.) (A Sadhaka of integral Yoga must have this conviction on Divine Will.)

Our destiny is written in double terms: (fixed and changeable destiny) (Fixed destiny through chain of Karma and changeable Spiritual destiny through Divine work.)

King *Aswapati* played the role of the Father and *the Guru* in the life of *Savitri* and wanted strongly that his daughter should remain unwounded in the passage of her entire life and shall pour all around her the nectar of sorrowless life. *Narad's* pronouncement of *Satyavan's* death did not perturb him because he could foresee double destiny above *Satyavan's* head, one that of a 'heavy shadow' and other that of chasing by a 'sudden and stupendous (Divine) light.' He had seen in *Savitri* the manifestation of the Divine Mother who could fight against fate to change it and he had a strong conviction that the Supreme Will could work only for the good, independent of whatever it seems good or bad to man's mind. As *Guru*, he was aware of *Savitri's* second Self, *Satyavan*, and helped her to trace him in this longing breast of earth.

*King Aswapati*³¹ proposes for seekers of Immortality to understand the double destiny of men. One is that of fixed destiny born out of 'blindness of our will,' our *Karma* or bounded action of past and present birth and other is our changeable Spiritual destiny which is born out of union and oneness with Divine Will, Divine Wisdom and Divine Love. So, one can escape untimely death and can live a long secure⁵¹ life if his Psychic being opens. For these Psychic and Spiritual Self opened Souls, Death is not a curse but a passage and choice⁵⁰ (*iccha mrityu*) for higher life.

“This precisely is the aim of Yoga, — to get out of the cycle of Karma into a divine movement. By Yoga you leave the mechanical round of Nature in which you are an ignorant slave, a helpless and miserable tool, and rise into another plane where you become a conscious participant and a dynamic agent in the working out of a Higher Destiny. This movement of the consciousness follows a double line. First of all there is an ascension; you raise yourself out of the level of material consciousness into superior ranges. But this ascension of the lower into

the higher calls a descent of the higher into the lower. When you rise above the earth, you bring down too upon earth something of the above, — some light, some power that transforms or tends to transform its old nature. And then these things that were distinct, disconnected and disparate from each other — the higher in you and the lower, the inner and the outer strata of your being and consciousness — meet and are slowly joined together and gradually they fuse into one truth, one harmony.

It is in this way that what are called miracles happen. The world is made up of innumerable planes of consciousness and each has its own distinct laws; the laws of one plane do not hold good for another. A miracle is nothing but a sudden descent, a bursting forth of another consciousness and its powers — most often it is the powers of the vital — into this plane of matter. There is a precipitation, upon the material mechanism, of the mechanism of a higher plane. It is as though a lightning flash tore through the cloud of our ordinary consciousness and poured into it other forces, other movements and sequences. The result we call a miracle, because we see a sudden alteration, an abrupt interference with the natural laws of our own ordinary range, but the reason and order of it we do not know or see, because the source of the miracle lies in another plane. Such incursions of the worlds beyond into our world of matter are not very uncommon, they are even a constant phenomenon, and if we have eyes and know how to observe we can see miracles in abundance. Especially must they be constant among those who are endeavouring to bring down the higher reaches into the earth-consciousness below.” TMCW-3/30-31

Through Nature’s contraries we draw nearer God; (This world is to be accepted as war field between affirmative and negative energies.)

Out of the darkness we still grow to light.

Death is our road to immortality. (Death is not a curse but a passage for higher life.)

“Our death is made a passage to new worlds,” Savitri-194,

“Death is a passage, not the goal of our walk:” Savitri-197,

‘Cry woe, cry woe,’ the world’s lost voices wail,

Yet conquers the eternal Good at last.” (Eternal good conquers in spite of man’s anguish, sadness, despair, misery and wretchedness.)

Then might the sage have spoken, but the king (the king anticipates what Narad might say and wants to condition the words he utters before it is said – he prefers Narad not to alarm and burden others with a foreknowledge of an event that may not eventuate...because he has seen that Savitri will emerge victorious) (King knew that foreknowledge can lead common men towards Spiritual fall.)

In haste broke out and stayed the dangerous word: (Integral Yoga discourages forecasting of fixed destiny, because it is an added burden for common man and he cannot fight against Ignorance, falsehood, suffering and death. With rigorous self control, consecration and descent of the Divine’s grace everything written for the fixed destiny changes.)

“O singer of the ultimate ecstasy,

Lend not a dangerous vision to the blind

Because by native right thou hast seen clear.

Impose not on the mortal’s tremulous breast

The dire ordeal that foreknowledge brings; (foreknowledge is beneficial for conscious strong Souls and harmful for ignorant weak Souls.)

Demand not now the Godhead in our acts.(in these verses, the king intimates to Narad that those in the higher spheres can activate the godhead within them to deal with anything they face...their soul force is strong...on earth and for man however this power is lacking, so foreknowledge is a burden and a cause for worry as he does not have the means to overcome it)

Here are not happy peaks the heaven-nymphs roam
Or Coilas or Vaicountha's starry stair:

Abrupt, jagged hills only the mighty climb

Are here where few dare even think to rise; (The most of the humanity sink into the mud.)

Far voices call down from the dizzy rocks,
Chill, slippery, precipitous are the paths.

Too hard the gods are with man's fragile race; (Overmental God's limitation.)

In their large heavens they dwell exempt from Fate (the gods do not suffer the evolution of matter like man does...being exempt from fate and the implications of their actions they mercilessly hammer man as a blacksmith hammers and moulds the metal.)

And they forget the wounded feet of man,

His limbs that faint beneath the whips of grief,
His heart that hears the tread of time and death.

The future's road is hid from mortal sight: (because he lives in exclusive concentration of present moment and the knowledge of three times of essential concentration are veiled from him.)

He moves towards a veiled and secret face.

To light one step in front is all his hope (our mind can at best see the present, all future is only a conjecture and extrapolation of the present) (He is concerned with resolving his immediate problems and oblivious of the true and ultimate problems.)

And only for a little strength he asks (to meet the adversity.)

To meet the riddle of his shrouded fate.

Awaited by a vague and half-seen force,

Aware of danger to his uncertain hours

He guards his flickering yearnings from her breath;

He feels not when the dreadful fingers close (we are oblivious of the hidden universal and occult forces that are invisible and influence all our thoughts and actions)

Around him with the grasp none can elude.

If thou canst loose her grip, then only speak (the King wants Narad to speak only if he has a solution to foreknowledge of any problems that Savitri will encounter).

Perhaps from the iron snare there is escape (the iron law of death and perishability):

Our mind perhaps deceives us with its words

And gives the name of doom to our own choice; (doom is self chosen and authored by untransformed physical and vital mind.)

Perhaps the blindness of our will is Fate."(here the king seems to suggest that our blind will, our inability to overcome our problems due to the limitations of our mind is what we resign to as fate...perhaps having a higher faculty could overcome this problem.) (Fixed fate is the outcome of blind personal will or chain of karma and higher Spiritual destiny opens with opening the doors towards Divine Will.)

He said and Narad answered not the king (Narad understood and stayed his words).

The queen however senses something behind the words of both the King and Narad and wants positive confirmations from Narad that all will be well for the future...She was not free from doubt, impatience and fear and she had no strong conviction and foreknowledge that all happens for the best and her partial realization of the Divine prohibits her from understanding the mystery of the creation entirely.

But now the queen alarmed lifted her voice: (Savitri's birth mother.)

"It's strange.I say 'strange' because it's due to her that I took birth in this body, that it was chosen. When she was very young she had a great aspiration. She was exactly twenty years older than; she was twenty when I was born and I was her third child. The first was a son who died in Turkey when he was two months old, I think – they vaccinated him against smallpox and poisoned him, (*laughing*) god knows what it means! He died of convulsions. Next was my brother who was born in Egypt, at Alexandria, and then me, born in Paris when she was exactly twenty years old. [308] At that time (especially since the death of her first child) she had a kind Of GREAT aspiration in her: her children had to be 'the best in the world.' It wasn't an ambition, I don't know what it was. And what a will she had! MY mother had a formidable will, like an iron bar, utterly impervious to all outside influence. Once she had made up her mind, it was made up; even if someone had been dying before her eyes, she wouldn't have budged! And she decided: 'My children will be the best in the world.'

one thing she did have was a sense of progress; she felt that the world was progressing and we had to be better than anything that had come before – and that was sufficient.

It's strange, but that was sufficient." The Mother/5th August, 1961

"O seer, thy bright arrival has been timed
To this high moment of a happy life;
Then let the speech benign of griefless spheres
Confirm this blithe conjunction of two stars
And sanction joy with thy celestial voice.
Here drag not in the peril of our thoughts,
Let not our words create the doom they fear.
Here is no cause for dread, no chance for grief
To raise her ominous head and stare at love.
A single spirit in a multitude,
Happy is Satyavan mid earthly men
Whom Savitri has chosen for her mate,
And fortunate the forest hermitage
Where leaving her palace and riches and a throne
My Savitri will dwell and bring in heaven.
Then let thy blessing put the immortals' seal (The Queen thinks the blessings from Narad, who is a divine being will ward off any potential danger and ensure the continued joy of Savitri)
On these bright lives' unstained felicity
Pushing the ominous Shadow from their days.

The queen then pleads the case of man who is haunted all his life by some unease or

the other, there is always a sword of some danger hanging over his head and he has no respite....

Too heavy falls a Shadow on man's heart;

It dares not be too happy upon earth.

Its complementary line:

"Earth keeps for man some short and perfect hours" Savitri-

"An air that dared not suffer too much light." Savitri-602

"Too high the fire spiritual dare not blaze." Savitri-18

"Joy dares to grow upon forbidden soil," Savitri-630

To become too happy is the condition of changing one's doom about which the queen was not aware.

It dreads the blow dogging too vivid joys,

A lash unseen in Fate's extended hand,

The danger lurking in fortune's proud extremes,

An irony in life's indulgent smile,

And trembles at the laughter of the gods.

Or if crouches unseen a panther doom,

If wings of Evil brood above that house (she wants to be informed of any potential dangers ahead so that that foreknowledge will help them escape that fate..),

Then also speak, that we may turn aside

And rescue our lives from hazard of wayside doom

And chance entanglement of an alien fate." (Moderate Spiritual seekers generally solve any problem by escaping from the problem. This recoil does not bring kingdom of heaven on earth.)

Narad intimates to the queen that foreknowledge is not sufficient to escape one's fate, especially one who is driven not to change his path (this reminds me of the stories in the lives of the avatars, where people like Kamsa had foreknowledge that they will die due to their wickedness but in spite of it they did not change their ways)

He also talks about fate as the outcome of the scribing of a universal force which is unchangeable...even the word's that each man utters is written for him by another power...that he is not aware of....

In this case however I think he considers Fate to be unchangeable because it is not the result of some karmic action but rather a pure divine willed mission on earth...that cannot be changed. (Fixed fate is the outcome of Karma, which is an action bounded by three gunas. This can be changed by opening oneself towards Divine Will, Divine Knowledge and Divine Love.)

And Narad slowly answered to the queen:

"What help is in prevision to the driven?

Safe doors cry opening near, the doomed pass on.

A future knowledge is an added pain,

A torturing burden and a fruitless light

On the enormous scene that Fate has built.

The eternal poet, universal Mind,

Has paged each line of his imperial act;

Invisible the giant actors tread

And man lives like some secret player's mask.
He knows not even what his lips shall speak.
For a mysterious Power compels his steps (The mysterious Power is other than the Divine. This mysterious Power also accompanies him from his birth. Refer: "The **dim-masked hooded godheads** rode who move Assigned to man immutably from his birth" Savitri-377)

And life is stronger than his trembling soul. (Because the Soul of the common ordinary man is veiled.) (Life is driven by ignorant dark forces who seem to be stronger than the Soul.)

None can refuse what the stark Force demands: (I think here he is referring to a superconscient force that acts in the universe rather than death...and in the words below Narad links Savitri to this Force...(All are linked with this stark Force as discussed above) compares her to an 'arrow' that has been unleashed from the divine) (Here the stark Force or Mysterious Power from another world.)

Her eyes are fixed upon her mighty aim; (Savitri is linked with the ever growing Divine force which resulted her aim mighty.)

"Her aim, joy, origin, Satyavan alone." Savitri-579

"Although defeated, life must struggle on;

Always she sees a crown she cannot grasp;

Her eyes are fixed beyond her fallen state." Savitri-198

No cry or prayer can turn her from her path. (Because prayers are not one with the Divine Will.) (Narad informed Queen that she must not advise Savitri)

She has leaped an arrow from the bow of God." (Her actions are God directed.)

"The bow is a symbol of the force sent out to reach its mark.

The arrow is the symbol of the Force which goes to its aim. Gold

= the Truth, Yellow = the mind, Green = the vital energy. The arrow of the spiritual Truth using the mind and the vital energy." CWSA-30/Letters on Yoga-III-186

His words were theirs who live unforced to grieve (Narad intimates that those who come from the divine are under no karmic bondage to suffer, but they take on the load and burden (Karma) of the earth and through this they bring calm and succor to her)

And help by calm the swaying wheels of life

And the long restlessness of transient things

And the trouble and passion of the unquiet world.

But the queen not aware of Savitri's high mission and divinity and lacking the realization of the King fails to understand the deep import of Narad's words...she only hears the superficial meaning ...that of an adamant cruel and unchangeable fate that has been forced on the head of her innocent child..

As though her own bosom were pierced the mother saw

The ancient human sentence strike her child (of being touched by death),

Her sweetness that deserved another fate

Only a larger measure given of tears.

Aspiring to the nature of the gods,

A mind proof-armoured mailed in mighty thoughts,

A will entire couchant behind wisdom's shield,

The verses below highlight the high stage that the queen had arisen spiritually, but she was still in the mental sphere and still in the realms of ignorance...the superconscient had not been revealed to her...so she railed against the unjust law and held, nature, god, the divine beings etc for that fate...

Though to still heavens of knowledge she had risen, (She had realized God in higher states of Consciousness.)

Though calm and wise and Aswapati's queen, (She was calm and wise but not established firmly in that state.)

Human was she still and opened her doors to grief; (fear, impatience and doubt)

The stony-eyed injustice she accused (She has not understood the Divine and His law in its entirety.)

Of the marble godhead of inflexible Law, (She has seen the inflexible Law of Nature and oblivious of the flexible Law of Supernature.)

Nor sought the strength **extreme adversity brings** (the queen did not seek within to find the strength to counter this adversity...instead like all of us who fold and crumble under the weight of our difficulties she blamed circumstance and gave into the flood gates of sorrow.) Moderate Spiritualists do not lean on the pure Spirit during the period of extreme adversity and open themselves to misleading dark powers. During extreme adversity a Sadhaka can call down the Divine Powers, which happened in the life of Savitri. We can study the following lines from Savitri:

“Then suddenly there came on her the change
Which in **tremendous moments of our lives**
Can overtake sometimes the human soul
And hold it up towards its **luminous source.**”

Savitri-571

To lives that stand erect and front the World-Power:

Her heart appealed against the impartial judge,

Taxed with perversity the impersonal One. (Wrong understanding of the Creator.)

Her tranquil spirit she called not to her aid (did not step back and seek help from her spiritual being), (This is possible for them whose central faith is established in the Divine, which 'see only the Divine and seek only after the Divine',

substituting the earlier ordinary faith which concentrate on 'development and satisfaction and interests in the old externalized order of things.' TSY-72)

But as a common man beneath his load

Grows faint and breathes his pain in ignorant words,

So now she arraigned the world's impassive will:

“What stealthy doom has crept across her path

Emerging from the dark forest's sullen heart,

What evil thing stood smiling by the way

And wore the beauty of the Shalwa boy? (she thinks some evil being has taken the shape of Satyavan and deluded Savitri)

Perhaps he came an enemy from her past (Doubt of the physical mind. Physical mind has the capacity to change nectar into poison instantly.) (Physical mind, vital mind and sattvic mind can generate Soul slaying truth.)

Armed with a hidden force of ancient wrongs,

Himself unknowing, and seized her unknown. (In the physical mind all the cruelties and negations of life are experienced and recorded, and is far from affirmative Divine touch.)

Here dreadfully entangled love and hate
Meet us blind wanderers mid the perils of Time.

Our days are links of a disastrous chain,

Necessity avenges casual steps;

Old cruelties come back unrecognised,

The gods make use of our forgotten deeds.

Yet all in vain the bitter law was made.

Our own minds are the justicers of doom.

For nothing have we learned, but still repeat (we keep making the same mistakes over and over again in spite of the law of cause and effect...man changes his life little) (In Spiritual life each event is accepted as lesson to be learned and through this lesson he learns not to repeat the old errors.)

Our stark misuse of self and others' souls.

There are dire alchemies of the human heart

And fallen from his ethereal element

Love darkens to the spirit of nether gods.

The dreadful angel, angry with his joys

Woundingly sweet he cannot yet forego,

Is pitiless to the soul his gaze disarmed,

He visits with his own pangs his quivering prey

Forcing us to cling enamoured to his grip

As if in love with our own agony.

This is one poignant misery in the world,

And grief has other lassoes for our life.

Our sympathies become our torturers. (she thinks even sympathising with others is a curse of the human kind, for that is to take on the burden of others when we do not have the power to change their fate)

Strength have I my own punishment to bear,

Knowing it just, but on this earth perplexed,

Smitten in the sorrow of scourged and helpless things,

Often it faints to meet other suffering eyes.

We are not as the gods who know not grief

And look impassive on a suffering world,

Calm they gaze down on the little human scene

And the short-lived passion crossing mortal hearts.

An ancient tale of woe can move us still,

We keep the ache of breasts that breathe no more (we still remember those who have lived with us who are no more and this remembrance and our/their past sufferings still haunt us),

We are shaken by the sight of human pain,

And share the miseries that others feel.

Ours not the passionless lids that cannot age (like the gods above).

Too hard for us is heaven's indifference:

Our own tragedies are not enough for us,

All pathos and all sufferings we make ours;

We have sorrow for a greatness passed away

And feel the touch of tears in mortal things.

Even a stranger's anguish rends my heart,
And this, O Narad, is my well-loved child.
Hide not from us our doom, if doom is ours.
This is the worst, an unknown face of Fate, (the queen wants to be told of the pending doom so that she can be prepared to escape.)
A terror ominous, mute, felt more than seen
Behind our seat by day, our couch by night,
A Fate lurking in the shadow of our hearts,
The anguish of the unseen that waits to strike.
To know is best, however hard to bear."

As the sage utters his response to the queen, it initiates a sequence of events and alerts Savitri to the high mission for which she has descended on earth....

Then cried the sage piercing the mother's heart,
Forcing to **steel the will of Savitri**,
His words set free the **spring of cosmic Fate**.
The great Gods use the pain of human hearts
As a sharp axe to hew their **cosmic road**:
They squander lavishly men's blood and tears
For a moment's purpose in their fateful work (these verses remind me of the great action of the 4 cosmic personalities of the Divine Mother...their actions to transmute the worlds and prepare it for the Divine love to descend...causes great suffering and destruction on earth through earthquakes, floods, wars etc...this is because of the substance of the earth...it is so hard and unreceptive to the divine touch that such a reaction unfolds...and is necessary...if the inconscient within matter was soft, malleable/plastic to the divine touch..such devastation would not occur).
This cosmic Nature's balance is not ours
Nor the mystic measure of her need and use.
A single word lets loose vast agencies;
A casual act determines the world's fate. (In cosmic consciousness a casual action can change world's fate.)
Its complementary line:
"A casual passing phrase can change our life." Book-4, canto-3

Narad glorifies the various (Divine) qualities of Satyavan as an ideal man and more... (He is the representative symbol of first man (Avatara) of the creation and hence from the evolutionary context his present incarnation is far ahead in consciousness from his fellow brothers.)

So now he set free destiny in that hour.
"The truth thou hast claimed; I give to thee the truth.
A marvel of the meeting earth and heavens
Is he whom Savitri has chosen mid men,
His figure is the front of Nature's march (Satyavan represents the (Avatara) superman, the apex of creation that we are yet to become),
His single being excels the works of Time.
A sapphire cutting from the sleep of heaven,
Delightful is the soul of Satyavan,

A ray out of the rapturous Infinite,
A silence waking to a hymn of joy.
A divinity and kingliness gird his brow;

His eyes keep a memory from a world of bliss. (Satyavan had realised the Bliss Self) (From the eye of a Sadhaka, it can be known whether he has realized the Psychic Self, Spiritual Self, Supramental Self, Bliss Self.)

A note from A.B. Clarks, Principal, Baroda College where Sri Aurobindo was Professor, "So you met A.B. Ghose? Did you notice his eyes? There is mystic fire and light in them. They penetrate into the beyond. If Joan of Arc heard heavenly voices, (Sri) Aurobindo probably sees heavenly visions."

**"And from her (Savitri's) eyes the Eternal's bliss shall gaze."
Savitri-346**

"Her inner vision still remembering knew
A forehead that wore the crown of all her past,
Two eyes her constant and eternal stars," Savitri-
396

"The light of things beyond shines in thy (Savitri's) eyes." Savitri-663

"A universal light was in his (King Aswapati) eyes," Savitri-79

"The **All-Blissful** sat unknown within the heart;" (of King
Aswapati) Savitri-43

"Her beating heart a remembrance of bliss" Savitri-410

(A Spiritual man's accumulation of Spiritual energy is recognized from his eye and the voice.)

Death said to Savitri "Who then art thou hiding in human
guise?"

Thy voice carries the sound of infinity,
Knowledge is with thee, Truth speaks through thy
words;
The light of things beyond shines in thy eyes." Savitri-
663

As brilliant as a lonely moon in heaven,
Gentle like the sweet bud that spring desires,
Pure like a stream that kisses silent banks,

He takes with bright surprise spirit and sense. (A reconciliation of Spirit with Matter.)

A living knot of golden Paradise,
A blue Immense he leans to the longing world,
Time's joy borrowed out of eternity,
A star of splendour or a rose of bliss.

In him (Satyavan) soul and Nature, equal (Divine) Presences, (he lives in a sphere where nature and spirit are reconciled...this occurs in the Transcendent) (Soul and Nature both experiences equal Divine union and transformation.)

Balance and fuse in a wide harmony.

Similar verse:

"Who was made with her (Savitri), like God and Nature, one." Savitri, Book-4,

Canto-2

(Thus, an Avatara's surface Nature or surface personality is divinized.)

The Happy in their bright ether have not hearts

More sweet and true than this of mortal make

That takes all joy as the world's native gift

And to all gives joy as the world's natural right.

His speech carries a light of inner truth,

Death said to Savitri "Who then art thou hiding in human guise?"

Thy voice carries the sound of infinity," Savitri-663

And a large-eyed communion with the Power

In common things has made veiless his mind,

A seer in earth-shapes of **garbless deity**. (of egoless personality)

"You remember what I had said? That it would be an *improved* physical body that would make the transition between human body and Supramental body?"

... Last night Sri Aurobindo told me in his own way that it was correct, that it was true. It was very interesting.

Very interesting.

Last night, for a long time, we went to all sorts of places unknown to me: towns, countrysides, forests, etc. It lasted a very long time. And once, we were there, near a forest (near a road that crossed the forest) and we were busy and "talking" when all of a sudden, he leaped to his feet.... You know, **he never wears any clothes**, so to speak; when I saw him the first time in his house (his supramental house), in the subtle physical, he was without clothes; but it's a kind of vibrant matter: it's very material, very concrete, and it has a sort of color that isn't a color, which is a bit golden and radiant – it doesn't send out rays, but it vibrates with a radiant light. And at least nine times out of ten he is that way; generally, when we are together for some work, he is that way. Last night he was that way. So then I was busy (we had arranged something and I was busy) when, suddenly, I see him leap to his feet and run a hundred-meter sprint. At first I was shocked, I said to myself, "What's this?!" And with great ease, you know: he darted off, then stopped a few minutes, and then ran back. Then he stopped again, and went off a third time on a sprint: like the 100-meter race they run. But the third time, he had grown tall, with a slim body. Grown tall as if to demonstrate to me: this is the way the body will be transformed. He had grown very tall, very strong.

It was very interesting and absolutely unexpected.

The second time, he was stronger than the first; and the third time, he was magnificent: a tall, superb being with that vibrant, radiant substance. And what a sprint! What leaps! It was fantastic. The last time, it was fantastic, as if he skimmed over the ground.

We "speak" very, very rarely. Sometimes he tells me something, but it's with a special import and a special aim – we understand each other without words. There he didn't say anything, but I understood.

It was part of a very long activity, but that thing struck me very much because it was like the answer [to what I said some time ago]. He said, "Yes, it's true, you are right, it is like that." And that change in his body over the three times: the first time he was as I knew him, but younger and more agile; the second time he was already stronger; and the third time, he was magnificent.

I wanted to tell you this." The Mother/18th June, 1965

A tranquil breadth of sky windless and still
Watching the world like a mind of unplumbed thought,
A silent space musing and luminous
Uncovered by the morning to delight,
A green tangle of trees upon a happy hill
Made into a murmuring nest by southern winds,
These are his images and parallels,
His kin in beauty and in depth his peers.
A will to climb lifts a delight to live,
Heaven's height companion of earth-beauty's charm,
An aspiration to the immortals' air
Lain on the lap of mortal ecstasy.

His sweetness and his joy attract all hearts

(The Voice of Spiritual man and the delight in his face hints his accumulation of Spiritual energy.) (Avatara's possession of Supramental vibration is manifested as intense sweetness and exceeding joy and it attracts all hearts.)

To live with his own in a glad tenancy,

In the highlighted verses below, the sage intimates that Satyavan has come **to bridge the gulf between heaven and earth and that should Death reach him before his work is done, then earth would suffer a great loss**, for a being such as his is so rare...and he declares that perhaps earth could not hold such a divine gift, a loan from the heavenly spheres and that in 1 year Satyavan will return to his heavenly origins...

His strength is like a tower built to reach heaven,
A godhead quarried from the stones of life.
O loss, if death into its elements
Of which his gracious envelope was built,
Shatter this vase before it breathes its sweets,
As if earth could not keep too long from heaven
A treasure thus unique loaned by the gods, (An Avatara descends to earth from heaven on a loan basis.)
A being so rare, of so divine a make!
In one brief year when this bright hour flies back
And perches careless on a branch of Time,
This sovereign glory ends heaven lent to earth,
This splendour vanishes from the mortal's sky:
Heaven's greatness came, but was too great to stay.
Twelve swift-winged months are given to him and her;
This day returning Satyavan must die."
A lightning bright and nude the sentence fell.

In spite of the Narad's divine description of Satyavan, the queen refuses that her child will have such a brief union with a being so highly divine, she prefers someone longer

lasting (like all mortals) even if it may be less divine than that Satyavan...she instructs Savitri to go forth again and find another companion...

But the queen cried: "Vain then can be heaven's grace!
Heaven mocks us with the brilliance of its gifts,
For Death is a cupbearer of the wine (The desire of human transient happiness is represented by wine, whose cupbearer is Death.)
Another complementary line:
"A puritan God made pleasure a poisonous fruit,
Or red drug in the market-place of Death," Book-10, Canto-3

Of too brief joy held up to mortal lips
For a passionate moment by the careless gods.
But I reject the grace and the mockery. (To escape from the real problem is the best solution of moderate and ascetic Spirituality.)
Mounting thy car go forth, O Savitri,
And travel once more through the peopled lands.
Alas, in the green gladness of the woods
Thy heart has stooped to a misleading call. (True Divine Call is often mocked by the surrounding world. When one receives true Divine call, it is executed in isolation and secrecy.)
Choose once again and leave this fated head,
Death is the gardener of this wonder-tree;
Love's sweetness sleeps in his pale marble hand.
Advancing in a honeyed line but closed,
A little joy would buy too bitter an end.
Plead not thy choice, for death has made it vain.
Thy youth and radiance were not born to lie
A casket void dropped on a careless soil;
A choice less rare may call a happier fate." (A moderate chooses an established path and does not want to take any risk of life.)

Unlike the human mind (which always vacillates) of the queen, Savitri is divine and her decision is final...

But Savitri answered from her violent heart, —
Her voice was calm, her face was fixed like steel:
"Once my heart chose and chooses not again.
The word I have spoken can never be erased,
It is written in the record book of God.
The truth once uttered, from the earth's air effaced,
By mind forgotten, sounds immortally
For ever in the memory of Time.
Once the dice fall thrown by the hand of Fate
In an eternal moment of the gods.
My heart has sealed its troth to Satyavan:
Troth: faith or loyalty when pledged in a solemn agreement or undertaking.
Its signature adverse Fate cannot efface,
Its seal not Fate nor Death nor Time dissolve.

**Those who shall part who have grown one being within?
Death's grip can break our bodies, not our souls;
If death take him, I too know how to die.
Let Fate do with me what she will or can;
I am stronger than death and greater than my fate;
My love shall outlast the world, doom falls from me
Helpless against my immortality.
Fate's law may change, but not my spirit's will."**

An adamant will, she cast her speech like bronze.

But in the queen's mind listening her words
Rang like the voice of a self-chosen Doom
Denying every issue of escape.
To her own despair answer the mother made;

But a mother's heart refuses to see the divinity behind Savitri's words...in her sorrow she does not still recognize Savitri's true personality and power...she appreciates Savitri is a high souled being, but thinks Savitri does not appreciate the irreconcilable difference between the higher spheres and the lower nature/matter...but her thinking is akin to the thinking of the later vedhantists...who do not recognize the divinity in matter, who recognize the superconscient above, who understand the cosmic laws and the laws of evolution...but still do not believe that Death can be overcome by the specific descent of a supramental power...to the queen man no matter how high Savitri's spiritual attainments might be she should not try to aggrandize herself to be a (Omnipotent) God...but should let the cosmic forces do their work and allow the slow and tardy evolution of nature to take its course...she compares Savitri's will to confront Death to the vital egoistic passion of the Asuras who try and take Heaven by storm or severe austerity and always fail in their attempt...

As one she cried who in her heavy heart
Labours amid the sobbing of her hopes
To wake a note of help from sadder strings:
"O child, in the magnificence of thy soul
Dwelling on **the border of a greater world**
And dazzled by thy superhuman thoughts,
Thou lendst eternity to a mortal hope.
Here on this mutable and ignorant earth
Who is the lover and who is the friend?
All passes here, nothing remains the same.
None is for any on this transient globe.
He whom thou lovest now, a stranger came
And into a far strangeness shall depart: (The reality behind human love. This Soul slaying truth is not applicable for Soul saving Divine Love.)
His moment's part once done upon life's stage
Which for a time was given him from within,
To other scenes he moves and other players
And laughs and weeps mid faces new, unknown (she intimates that man after weeping for a loved one ones onto to laugh with new found loves).
The body thou hast loved is cast away
Amidst the brute unchanging stuff of worlds

To indifferent mighty Nature and becomes
 Crude matter for the joy of others' lives.
 But for our souls, upon the wheel of God
 For ever turning, they arrive and go,
 Married and sundered in the magic round
 Of the great Dancer of the boundless dance.
 Our emotions are but high and dying notes
 Of his wild music changed compellingly
 By the passionate movements of a seeking Heart
 In the inconstant links of hour with hour.
 To call down heaven's distant answering song (she thinks that heaven's response to
 the call of man cannot be retained by him...he loses any power that descends),
To cry to an unseized bliss is all we dare;
Once seized, we lose the heavenly music's sense;
 Too near, the rhythmic cry has fled or failed;
 All sweetnesses are baffling symbols here.
 Love dies before the lover in our breast (even before our loved ones leave their body,
 our affection/vital love for them expires...it is ephemeral...the queen compares
 Savitri's love for Satyavan to such a passing love): (the limitation of human love) (we
 find more description of this human love during Death's debate with Savitri.)
 Our joys are perfumes in a brittle vase.
 What the Queen said of this soul slaying human love the same thing Death said to
 Savitri:

"If Satyavan had lived, love would have died;
 But Satyavan is dead and love shall live
 A little while in thy sad breast, until
 His face and body fade on memory's wall
 Where other bodies, other faces come." Savitri-610

It complementary line:

"A **fragile human love** that could not last,..
 Joy that forgot mortality for a while
 Came, a rare visitor who left betimes,
 And made all things seem beautiful for an hour,
 Hopes that soon fade to drab realities
 And passions that crumble to ashes while they blaze
 Kindled the common earth with their brief flame.
 A creature (human love) insignificant and small
 Visited, uplifted by an unknown Power (of Divine Love),"
 Savitri-159

"There was no (tamasic) act, no movement in its Vast:...
 There was no (sattwic) mind there with its need to know,
 There was no (rajasic) heart there with its need to (human)
 love."

Savitri-308

"But **vain** are human power and **human love**
 To break earth's seal of ignorance and death; ...

Man, sole awake in an unconscious world,
Aspires in **vain** to change the cosmic dream.”
Savitri-315, 316,

“Too little the strength (tamas) that now with us is born,
Too faint the light (sattwa) that steals through Nature’s
lids,
Too scant the joy (rajas) with which she buys our pain.”
Savitri-342

“Or bound by the senses and the longing heart,
Adoring with a turbid **human love**,
They could not grasp the mighty spirit she was
Or change by closeness to be even as she.”
Savitri-363

“No transient earthly love assailed her calm,”
Savitri-367

“Only a little lifted is Mind’s (three gunas) screen;
The Wise (sattwic men) who know see but one half of
Truth,
The strong (tamasic men) climb hardly to a low-peaked
height,
The hearts (rajasic men) that yearn are given **one hour to
love.**”
Savitri-372

“Wilt thou not make **this mortal bliss** thy sphere?”
Savitri-408

“(Human) Love dies before the lover in our breast:
Our joys are perfumes in a brittle vase.”
Savitri-433

“A body seeing the end too soon of joy
And the fragile happiness of its **mortal love.**”
Savitri-470

“Your transient loves bind not the eternal gods.”
Savitri-581

(Death said) “It (human love) is a passion of thy yearning
cells,
It is flesh that calls to flesh to serve its lust;
It is thy mind that seeks an answering mind
And dreams awhile that it has found its mate;
It is thy life that asks a human prop
To uphold its weakness lonely in the world
Or feeds its hunger on another’s life.”
Savitri-608

“A transient painting on a holiday’s floor
Traced for a moment’s beauty (human) love was made.”

Savitri-637

“And Mind in a half-light moves amid half-truths
And the human heart knows only **human love**
And life is a stumbling and imperfect force
And the body counts out its precarious days,”

Savitri-703

“Without self-giving there is no love; but self-giving is very rare in **human love** which is full of selfishness and demands.” TMCW/14/127

The Mother

O then what wreck is this upon Time's sea
To spread life's sails to the hurricane desire
And call for pilot the unseeing heart!
O child, wilt thou proclaim, wilt thou then follow
Against the Law that is the eternal will
The autarchy of the rash Titan's mood
To whom his own fierce will is the one law
In a world where Truth is not, nor Light nor God? (Experience of God's negation
which is a Soul slaying Truth))
Only the gods can speak what now thou speakst.
Thou who art human, think not like a god (similarly those around us, our family
members only ask us to aspire towards mediocrity and mundaneness – rarely do they
want their kin to aspire for immortality). (A moderate always recoils from the high
truth, concentrated writing and difficult inner and outer adventure.)
For man, below the god, above the brute,
Is given the calm reason as his guide; (Beyond reason there is Intuition, to which a
moderate is oblivious, which can perfect all the action of intellect.)
He is not driven by an unthinking will
As are the actions of the bird and beast;
He is not moved by stark Necessity
Like the senseless motion of inconscient things.
The giant's and the Titan's furious march
Climbs to usurp the kingdom of the gods
Or skirts the demon magnitudes of Hell;
In the unreflecting passion of their hearts
They dash their lives against the **eternal Law** (Mother (Maa Krishna) what is the
'eternal law' the queen refers to here? Is it her version of the eternal law that only by
the slow tardy progress of nature can man rise above death and that all things that are
created must die?) (Eternal law is the unchangeable law of Nature in Ignorance. The
Queen was ignorant of the Supernature that is above the law of nature, when
dynamised can work out miracles, beyond the limitation of mind.)
And fall and break by their own violent mass:
The middle path is made for thinking man. (Moderate Spirituality)
To choose his steps by **reason's vigilant light**, (the path of the moderate.)
To choose his path among the many paths
Is given him, for each his difficult goal
Hewn out of infinite possibility.
Leave not thy goal to follow a beautiful face. (she thinks Savitri is smitten by

Satyvan's beauty and cannot see the reality)

Only when thou hast climbed above thy mind

And liv'st in the calm vastness of the One

Can love be eternal in the eternal Bliss (This is the Divine Love of *Nirguna Brahman* which.)

And love divine replace the human tie. (Divine Love will be complete by Divine Love of *Saguna and Nirguna Brahman* and transcendence of both (This *Nirguna Brahman* is a partial Divine realization but necessary and indispensable in the path of the Soul's ascent.) (This Divine Love does not take care and save the human lover.) (the later Vedantic Impersonal Divine Love discovered by Savitri's birth mother cannot save man, cannot immortalize material life.)

(Similar statements of irreconcilable Divine Love are observed from Death's conversation with Savitri:)

"If thou desirest immortality,

Be then alone sufficient to thy soul:

Live in thyself; forget the man thou lov'st.

My last grand death shall rescue thee from life;

Then shalt thou rise into thy unmoved source." Savitri-594

"If thou desirest Truth, then still thy mind

For ever, slain by the dumb unseen Light.

Immortal bliss lives not in human air:" Saaitri-646

There is a shrouded law, an austere force:

It bids thee strengthen thy undying spirit;

It offers its severe benignancies

Of work and thought and measured grave delight

As steps to climb to God's far secret heights.

Then is our life a tranquil pilgrimage (she wants 'measured grave delight' and a 'tranquil pilgrimage' by taking the slow middle path...similar to society that affords man the steps of *brahmacharya, grihasta, vanaprasta and sanyasa...*),

Each year a mile upon the heavenly Way,

Each dawn opens into a larger Light.(the objective of mental evolution is progress and seeking of Integral Knowledge.)

Thy acts are thy helpers, all events are signs,

Waking and sleep are opportunities

Given to thee by an immortal Power.

So canst thou raise thy pure unvanquished spirit,

Till spread to heaven in a wide vespere calm,

Indifferent and gentle as the sky,(the queen suggests to Savitri that one should take the middle path and raise her consciousness above the mind and then reside in a state that is akin to the sky...untouched and unattached to all that passes by it...in effect suggesting a witness/purusha state or a state of nirvana...(beyond it there is universalisation of Consciousness, and in Cosmic Consciousness the Spirit can reenter Matter for) transformation of (Soul), earth and nature (which) are not her concern) It greatens slowly into timeless peace." (The realization of the static state of *Brahman*.) (the Queen's highest objective rests on the later Vedantic doctrine.)

Savitri responds to the Queen that having reached a state of supramental cosmic

awareness and identifying her being with that of others, how could she now aspire to a state of 'white vacant peace' or nirvana...she will only accept the Divine Man or Divine Incarnation as represented by Satyavan and not anything less...

But Savitri replied with steadfast eyes:

“My will is part of the eternal Will,

My fate (Spiritual destiny) is what my spirit's strength can make, (Spirit's power can remake fixed fate.)

My fate (doom or fixed destiny) is what my spirit's strength can bear; (Spirit's strength can bear extreme adversity of life)

My strength is not the Titan's; it is God's.

I have discovered my glad reality

Beyond my body in another's being: (Second complementary Soul of the Godhead, necessary for greatest world action.) (This is also part of integral Bhakti Yoga.)

I have found the deep unchanging soul of love. (This experience is absent in moderate Spirituality and hence not understood by moderate Queen.)

Then how shall I desire a lonely good, (of ascetic living.)

Or slay, aspiring to white vacant peace, (She got great dynamic peace and fulfillment after finding her Lord on earth.)

The endless hope that made my soul spring forth (Satyavan is the source of endless hope. He is like boundless static sea which is the source and end of the dynamic river represented by Paraprakriti Savitri))

Out of its infinite solitude and sleep?

My spirit has glimpsed the glory for which it came, (She recollected all her past births and her relation with Satyavan from the beginning of the creation and anticipation of achievement of final victory in this life.)

The beating of one vast heart in the flame of things, (Both are part of one vast heart in which the Self is symbolized as flame.) (Experience of universal love)

My eternity clasped by his eternity (Meeting of boundless Savitri with limitless Satyavan.) (Or meeting of Their limitless subtle and causal body.)

And, tireless of the sweet abysses of Time (the state she has reached makes her tireless of all the work she does in Time/the world...reminds me of the vision I had of the Divine Mother with the broom, in spite of working alone with no help around her...there was no tiredness on her face...only joy and serenity), (Divine Love is tireless whereas human love is tiring.)

“The hearts (rajasic men) that yearn are given one hour to love.” Savitri-372

Deep possibility always to love. (This happens when the Psychic, Spiritual and Supramental Being open.)

This, this is first, last joy and to its throb (The first meeting with Satyavan generated such Psychic, Spiritual, Supramental and Bliss ecstasy that it seems to be the last joy. So in the first joy there is the seed of last joy.) (This also hints that the Avatara's last Spiritual experience is only an intensification and perfection of his first Spiritual experience.)

The riches of a thousand fortunate years

Are poverty. Nothing to me are death and grief (Thousand fortunate years are a poverty before the single brief Divine union and before which death is a very minor event.)

Or ordinary lives and happy days. (Ordinary lives are full of transient happiness.)

And what to me are common souls of men

Or eyes and lips that are not Satyavan's? (Satyavan here represents the Divine in man...Savitri will not settle for anything less) (common souls' faltering search of joy through sole dependency on external contacts.) (Her love is not limited within sense enjoyment)

I have no need to draw back from his arms (the highest form of exclusive human love which is the starting point of Divine Love for rare developed pure Souls.)

And the discovered paradise of his love (Savitri discovered the paradise of love within the arm and embrace of Satyavan (Spiritual symbol).)

And journey into a still infinity. (endless journey of ascending and descending consciousness.)

Only now for my soul in Satyavan (She has left her soul near Satyavan while returning to her father's house.)

I treasure the rich occasion of my birth: (that memory with Satyavan is a rich and precious occasion in the Soul history and also her birth was controlled by Para-prakriti.) (She was Para-prakriti from her birth.)

In sunlight and a dream of emerald ways

I shall walk with him like gods in Paradise. (Momentary Soul event are infinitely more important than long ordinary life.)

If for a year, that year is all my life. (Momentary Divine union and its joy is having infinitely more value than long ordinary life.)

And yet I know this is not all my fate (Fate is not fixed for a growing soul.)

Only to live and love awhile and die. (This Love does not accept the submission to death.)

For I know now why my spirit came on earth (to confront fixed fate and death.)

And who I am and who he is I love.(the dual Avatara in human limitation of body, life and mind.)

I have looked at him from my immortal Self, (Psychic, Spiritual and Supramental Being which are partly opened in Savitri.)

I have seen God smile at me in Satyavan; (God approached Savitri physically through Satyavan's form.)

I have seen the Eternal in a human face." (The Eternal took human form, the birth of Avatara.)

"Then when R came here he met Sri Aurobindo (he was haunted by the idea of meeting the 'Master,' the Guru, the 'Great Teacher'). Sri Aurobindo was in hiding, seeing no one, but when R insisted, he met him, and R returned with a photograph. It was one of those early photos, with nothing in it. It was empty, the remnants of the political man, not at all resembling what I had seen – I didn't recognize him. 'It's strange,' I said to myself, 'that's not it' (for I saw only his external appearance, there was no inner contact). But still, I was curious to meet him. At any rate, I can't say that when I saw this photograph I felt, 'He's the one!' Not at all. He impressed me as being a very interesting man, but no more.

I came here. But something in me wanted to meet Sri Aurobindo all alone

the first time. Richard went to him in the morning and I had an appointment for the afternoon. He was living in the house that's now part of the second dormitory, the old *Guest House*.²⁶¹ I climbed up the stairway and he was standing there, waiting for me at the top of the stairs. EXACTLY my

vision!

Dressed the same way, in the same position, in profile, his head held high. He turned his head towards me ... and I saw in his eyes that it was He. The two things clicked (*gesture of instantaneous shock*), the inner experience immediately became one with the outer experience and there was a fusion – the decisive shock.

But this was merely the beginning of my vision. Only after a series of experiences – a ten months' sojourn in Pondicherry, five years of separation, then the return to Pondicherry and the meeting in the same house and in the same way – did the END of the vision occur. [405] I was standing just beside

him. My head wasn't exactly on his shoulder, but where his shoulder was (I don't know how to explain it – physically there was hardly any contact). We were standing side by side like that, gazing out through the open window, and then TOGETHER, at exactly the same moment, we felt, 'Now the Realization will be accomplished.' That the seal was set and the Realization would be accomplished. I felt the Thing descending massively within me, with the same certainty I had felt in my vision. From that moment on there was nothing to say – no words, nothing. We knew it was THAT.

But between these two meetings he participated in a whole series of experiences, experiences of gradually growing awareness. This is partly noted in *Prayers and Meditations* (I have cut out all the personal segments). But there was one experience I didn't speak of there (that is, I didn't describe it, I put only the conclusion) – the experience where I say 'Since the man refused I was offering participation in the universal work and the new creation and the man didn't want it, he refused, and so I now offer it to God

I don't know, I'm putting it poorly, but this experience was concrete to the point of being physical. It happened in a Japanese country-house where we were living, near a lake. There was a whole series of circumstances, events, all kinds of things – a long, long story, like a novel. But one day I was alone in meditation (I have never had very profound meditations, only concentrations of consciousness – *Mother makes an abrupt gesture showing a sudden ingathering of the entire being*); and I was seeing. You know that I had taken on the conversion of the Lord of Falsehood: I tried to do it through an emanation incarnated in a physical being [Richard²⁶³], and the greatest effort was made during those four years in Japan. The four years were coming to an end with an absolute inner certainty that there was nothing to be done – that it was impossible, impossible to do it this way. There was nothing to be done. And I was intensely concentrated, asking the Lord, 'Well, I made You a vow to do this, I had said, "Even if it's necessary to descend into hell, I will descend into hell to do it..."' Now tell me, what must I do?...' The Power was plainly there: suddenly everything in me became still; the whole external being was

completely immobilized and I had a vision of the Supreme ... more beautiful than that of the Gita. [406] A vision of the Supreme.²⁶⁴ And this vision literally gathered me into its arms; it turned towards the West, towards India, and offered me – and there at the other end I saw Sri Aurobindo. It was ... I felt it physically. I saw, saw – my eyes were closed but I saw (twice I have had this vision of the Supreme – once here, much later – but this was the first time) ... ineffable. It was as if this Immensity had reduced itself to a rather gigantic Being who lifted me up like a wisp of straw and offered me. Not a word, nothing else, only that.

Then everything vanished.

The next day we began preparing to return to India.

It was after this vision, when I returned from Japan, that this meeting with Sri Aurobindo took place, along with the certainty that the Mission would be accomplished.

(silence)

This can all be narrated in a very simple way; these things are not metaphysical. It involves occultism, of course, but it's utterly concrete and simple: things a child could understand.

And these are the real milestones of the whole Story.

I feel it will be told one day. But first of all, this (*Mother touches her body*)

must be sufficiently changed. Then the story will take on its full value.

You understand, none of my certitudes – none, without exception – have EVER come through the mind. The intellectual comprehension of each of these experiences came much later. Little by little, little by little, came the higher understanding of the intellectual consciousness, long after the experience (I don't mean philosophical knowledge – that's nothing but scholarly mumbo- jumbo and leaves me cold). Since my earliest childhood, experiences have come like that: something massive takes hold of you and you don't need to believe or disbelieve, know or not know – bam! There's nothing to say; you are facing a fact.

Once, during those last difficult years, Sri Aurobindo told me that this was precisely what gave me my advantage and why (how to put it?) there were greater possibilities that I would go right to the end.

I still don't know. The day I do ... it will probably be done. Because it will come in the same manner, like a massive fact: it will be LIKE THAT. [407] And only much later will the understanding say, 'Ah! So that's what it is!'

First it comes, afterwards we know it.

For the moment, it's not here.

(silence)

A book like that (sufficiently veiled, of course), written in the simplest way possible (like I wrote 'The Science of Living,' I believe) – and it's fine, you speak to people in their own language. Above all, no philosophy! None! You simply tell some extraordinary stories in the same way you would tell an ordinary story. But the Story is there, that's the most important thing.

It started in my infancy – the Story was already there.

But it never passed through my head first, never, never, never! Experiences came in my childhood that I didn't understand until Sri Aurobindo told me certain things; then I said, 'Ah, so that's what it was! ...' But I never had that kind of curiosity, I never cared to understand with the head, I wasn't interested. I was interested in the result, in the inner change: how my attitude towards the world changed, my position relative to the creation – that interested me from my infancy; how what seemed to be quite ordinary incidents could so completely change my relationship with that whole little world of children. And it was always the same thing: instead of feeling burdened, with a weight on your head, and just plodding on like a donkey, something would lift (*gesture*) and you would be on top of it – you could smile and begin to change. See that thing that's out of place? ... Why not set it right! Like arranging things in a drawer." The Mother's Agenda-20.12.1961

Then none could answer to her words. (Because before Her Soul's Power all are powerless.)

Silent They sat and looked into the eyes of Fate. (They had less power and knowledge to fight against Savitri's Fate.)

END OF CANTO ONE

My Divine Child Auroprem,
I am very happy and hopeful for your Savitri sadhana.....
Always She will be with you by Her Eternal love & grace...
OM TAT SAT
With my all love and blessings.....
At Their Feet
Your loving mother
S.A.Maa Krishna

Om Namo Bhagavateh

“He sang the Inconscient and its secret self,”
“But **truest truth** of that which in thee sleeps.”
“O thou who hast come to **this great perilous world**”
“**Earth keeps for man some short and perfect hours**”
“Even as her body, such is she within”
“**In her young spirit yet untouched with tears**”
“Or must fire always test the great of soul?”
“**Virgin who comest perfected by joy,**”
“**It (Man’s heart) dares not be too happy upon earth.**”
“**His (Satyavan’s) eyes keep a memory from a world of bliss.**”
“**Death’s grip can break our bodies, not our souls;**”
“I am absolutely certain that through me God will give to others the *siddhi* of the Supermind with less effort.”

Sri Aurobindo

Sri Matriniketan Ashram

07.07.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. Savitri’s finding of her own Lord meets the approval and disapproval or opposition of various worlds. First approval of Divine Love she received by her (1) Psychic being which was further supported by (2) Narad, representative symbol of heaven, (3) King Aswapati, representative symbol of earth’s tapasya and (4) the Divine, representative symbol of everlasting day or heaven on earth. This Divine Love met the opposition or disapproval from (1) her birth mother, representative symbol of earth’s Ignorance, (2) Savitri’s Spiritual experience of Brahma satya Jagat mithya, which is an escapist Spirituality, (3) third opposition came from Savitri’s untransformed Nature and (4) last opposition came from Death, the godhead of inconscient world.

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 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*.

This Divine Love will capture more and more human Souls through its message or Maha Mantra, "Virgin who comest perfected by joy." This Divine Love 'is still the godhead by which all can change.'

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Yours 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:

"And the mute regions stirred with the throb of a Soul." Savitri-416

"His inner (eyes) gaze the **movements** of the soul," Savitri-416

"And thy soul answered to a Word unknown." Savitri-419

"In the unwounded beauty of thy soul." Savitri-420

A soul alone in a golden house of thought" Savitri-420

"Hardly a soul and body here are born

In the fierce difficult movement of the stars,

Whose life can keep the paradisaal note," Savitri-421

"To virgin wonder in her crystal soul" Savitri-422

"The endless hope that made my soul spring forth" Savitri-436

The More Important Secret of this chapter:

"These things are only images to thy earth,

But **truest truth** of that which in thee sleeps.

For such is thy spirit, a sister of the gods," Savitri-420

"In him (Satyavan) soul and Nature, equal (Divine) Presences," Savitri-430

"In her young spirit yet untouched with tears." Savitri-422

"My fate is what my spirit's strength can make,

My fate is what my spirit's strength can bear;" Savitri-435

"My spirit has glimpsed the glory for which it came," Savitri-435

The Most Important Secret of this chapter:

“Amid the inventions of the **inconscious Self**” Savitri-415

“A **secret Spirit** drew its mighty breath” (**Inconscious Self**) Savitri-415

“**He (Narad) sang the Inconscious and its secret self,**” Savitri-416

(**Narad said**) “O thou who hast come to this great perilous world
Now only seen through the splendour of thy dreams,

Where hardly love and beauty can live safe,

Thyself a being dangerously great,

A soul alone in a golden house of thought

Has lived walled in by the safety of thy dreams.” Savitri-420

“Virgin who comest perfected by joy,

Reveal the name thy sudden heart-beats learned.

Whom hast thou chosen, kingliest among men?” Savitri-424

“**His (Satyavan’s) sweetness and his joy attracts all hearts**” Savitri-431

Om Namo Bhagavateh

“Transformed and new in her heart’s miracle-light,” Savitri-418

“The flame born, and rounded her illumined head” Savitri-418

“Thy mortal bosom quivered with god-speech

And thy soul answered to a Word unknown.” Savitri-419

“Moon-bright thou livest in thy inner bliss.” Savitri-420

“And lives in a great light of inner suns.” Savitri-421

“Even as her body, such is she within.” Savitri-422

“Heal with her bliss the tired breast of earth” Savitri-422

“So casts she her felicity on men.” Savitri-Savitri-423

“A flame of radiant happiness she was born

And surely will that flame set earth alight:

Doom surely will see her pass and say no word!” Savitri-423

Sri Matriniketan Ashram

26.06.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In this Book-6, Canto-1 (and also Canto-2) a reconciliation of moderate Spirituality represented by Savitri's Mother, ancient Vedantic Spirituality represented by King Aswapati and Savitri, Overmental Spirituality of God represented by Narad is observed. Moderate Spirituality aims at escaping from problems of existence and extreme adversity through partial Divine union whereas ancient Vedantic Spirituality aims at resolving the problems of existence and confronting with extreme adversity of life through comprehensive Divine union. Overmental Gods have a role of helping men through foreknowledge and strengthening the Soul force of strong Souls and forcing weak Souls to experience Spiritual fall.

Narad proposes that if one could live in the exceeding joy of the Self then doom might sleep in his life; this doom hunts and captures men when they remain unconscious of their Divine existence; if *Savitri's* heart could be permanently imprisoned in the Supramental world and if she could live in the highest consciousness and exceeding bliss in her conscious waking state then doom might have slept permanently in her life and subsequently from earth's life.

He also proposes that this exceeding Bliss must be routed to man's life through opening of Inconscient Self and discovery of Divine Love hidden in the Inconscient Sheath or 'Love that broods within the dim abyss.' (Savitri-416)

Narad's arrival also calls down the future supramental world and the promise of transformation of dark energies of Subconscient and inconscient world:

“And as he sang the demons wept with joy

Foreseeing the end of their long dreadful task

And the defeat for which they hoped in vain,

And glad release from their self-chosen doom

And return into the One from whom they came.” Savitri-417

Ancient Vedantists have the conviction ‘Only for good the secret Will can work’ and ‘I am stronger than death and greater than my fate.’ Others do not have this faith as they have no strong direct contact with the Divine.

Here the King speaks of the double destiny of men. One is that of fixed destiny born out of ‘blindness of our will,’ our Karma or bounded action and other is our changeable Spiritual destiny which is born out of oneness with Divine Will, Divine Wisdom and Divine Love. So, this Canto gives the message that one can escape untimely death and can live a long secured life if his Psychic being opens. For these Psychic and Spiritual Self opened Souls Death is not a curse but a passage and choice (iccha mrityu) for higher life.

Death is our road to immortality. Savitri-424,

“Our death is made a passage to new worlds,” Savitri-194,

“Death is a passage, not the goal of our walk:” Savitri-197,

Savitri was able to trace her Lord on the distant land. Here, Savitri is identified as Para-prakriti or the virgin Mother and her meeting with Paramatma Satyavan can bring perfection in life and perfection in delight. Thus, we discover the Mahamantra of Savitri:

“Virgin who comest perfected by joy,” Savitri-424

For a Sadhaka, Jivatma’s union with Paramatma (static spiritual Being) is identified as the first Divine Call.

For him, the Jivatma’s (Soul in the heart) union with Para-prakriti (dynamic Spiritual Being) is identified as the second Divine Call.

For him, Paramatma’s union with the Para-prakriti in the heart centre is identified as third Divine Call.

For him, Para-prakriti’s invasion into Apra-Prakriti (lower Nature) is identified as the fourth Divine Call.

This Canto also proposes that a Spiritual man’s greatness is tested by accumulation of Spiritual energy which alone can meet the world’s negations, “Or must fire always test the great of soul?” Savitri-423

This Canto shows Savitri’s clarity of mind, discernment of truth from falsehood, strong Soul Force, concrete Spiritual experience and her discovery

of Eternal in a human form. Life is not meant to lead a comfortable and enjoyable life but to accumulate Spiritual energy in order to confront world adversity and the greater one accepts world problems, the greater the Divine's Grace consents to descend.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

----- Forwarded message -----

From: **Guruprasad**

Date: Sat, Oct 16, 2021 at 2:15 AM

Subject: Savitri 2021 - Book Six Canto One

To: SA MAA KRISHNA <samaakrishna@gmail.com>

Om Namo Bhagavate

Dear Mother

Pranams. (With my blessings.) Hope you are well. I've read Book Six Canto One and appended your comments. The file is too large to attach and is included as a link.

In this canto, Savitri is determined to overcome death and change the fate of Satyavan. How can we reconcile this with the advice that we should surrender everything to the Divine Will. (Through partial consecration Psychic and Spiritual being open partially and with the increase of this consecration one moves towards complete opening of Psychic and Spiritual being. Psychic being has the capacity to change destiny.) Is it only advanced souls (developed Soul) that can determine their own destiny and less advanced souls (developing Soul) that should practise surrender? (Surrender is more intense in developed Soul than the surrender of developing Soul.) Do we have hope to change our own fate? (Yes, those whose Psychic and Spiritual being are not open they can change their destiny by brief opening themselves towards these Selves.)

You can concentrate following lines of Savitri which promises that all can open themselves towards Supramental world for a brief period and can draw immeasurable opulence from that world which includes change of destiny.)

A Brief Touch of Divine Love:

“The persistent thrill of a transfiguring touch (of Divine Love)

Persuaded the inert black quietude (of Inconscient Sheath)
And beauty and wonder disturbed the (Inconscient) fields of
God.”

Savitri-3

“A Splendour (of Divine Love) presses or a Power breaks
through,

Earth’s great dull barrier is removed awhile,
The inconscient seal is lifted from our eyes
And we grow vessels of creative might.”

Savitri-108

“But rarely burns the flame nor burns for long;
The **joy it calls** from those diviner heights
Brings brief magnificent reminiscences
And high splendid glimpses of interpreting thought,
But not the utter vision and delight.”

Savitri-112-13

“Absorbed in the present act, the fleeting days,
None thought to look beyond the hour’s gains,
Or dreamed to make this earth a fairer world,
Or felt some touch (of) divine (Love) surprise his heart.”

Savitri-145

“A quick celestial flash (of Divine Love) could sometimes
come:
The illumined soul-ray fell on heart and flesh
And touched with semblances of ideal light
The stuff of which our earthly dreams are made.”

Savitri-159

“A new life dawns, he looks out from vistas wide;
The Spirit’s breath moves him but soon retires:
His strength was not made to hold that puissant guest.”

Savitri-165

“It (child Soul) can only near and touch, it cannot hold;”

Savitri-179

“Only they knew what Mind could take and build
Out of the secret Supermind’s huge store.”

Savitri-187

“A touch (of) supreme (Love) surprised his hurrying heart,
The clasp was remembered of the Wonderful,
And hints leaped down of white beatitudes.”

Savitri-237

“A little gift comes from the Immensitudes,
But measureless to life its gain of joy;”

Savitri-237

“This limited being lifted to zenith bliss,
Happy to enjoy one (brief) touch of things supreme,”

Savitri-239

“All that the **lightning-flash of love** reveals...
Even a brief nearness (of Divine Love) has reshaped my
life.”

Savitri-406

“A glimpse or **flashes** came, the Presence was hid.”

Savitri-470

“Awhile she moved through a blank tranquillity
Of naked Light from an invisible sun,
A void that was a bodiless happiness,
A blissful vacuum of nameless peace.”

Savitri-491

“There (in the Supramental) man can visit but there he cannot
live.”

Savitri-659

Love (with my blessings...)

Guruprasad

Om Namo Bhagavateh

Sri Matriniketan Ashram

17.10..2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. The question you have raised related with Book-6, Canto-1, I am replying them briefly. We are the author of our own fate. This fate is of two types. Fixed fate or doom, which is written through our karma of past birth and this birth. Changeable Spiritual destiny, where we overcome the limitation of fixed fate and live a life beyond death and ignorance. Psychic being has the capacity to transform fixed fate to Spiritual destiny. Psychic being has the capacity to change own and others destiny. (Refer: “On their shoulders they (Avataras) must bear man’s load of fate.” Savitri-445, “Only who save themselves can others save.” Savitri-501). Here Savitri is the symbol of Jivatma, rising to the status of Paraprakriti (Divine Mother). Satyavan is the Jivatma rising to the status of Paramatma (Divine). How they rise in evolution in seven stairs?

Tamasic man, arta devotee: dull, inert and poor man

Rajasic man, artharthi devotee: ambitious man and man of opulence

Satwic man, Jijnasu devotee: man of limited wisdom, light and happiness

Twice born Soul, dvija: birth from mother’s womb is the first birth. Opening of the Psychic being is the second birth.

Divine Instrument, Yantra: Objective Divine action

Emanation, Vibhuti: Subjective Divine action

Incarnation, Avatara: Subjective and Objective Divine action in large scale

The purpose behind Sri Rama's Avatahood was to establish on earth *Rama rajya*, the kingdom of *sattwic man* by destruction of *asuric* forces, *Ravana*; whereas His predecessors, the Dwarf, *Bamana* and Parsuram were *Avataras* representing *tamasic* and *rajasic* aspect of man respectively in the manifestation.

The successive *Avataras* after Sri Rama were from *trigunatita* planes of consciousness representing different hierarchies; Buddha was from illumined mind, Sri Chaitanya was from spiritual-psychic plane, Sri Ramakrishna was from intuitive mind and Sri Krishna was from Overmind plane of consciousness. They came to lead the human souls to Divine height, *trigunatita chetana* and established the passage to the kingdom of God in heaven and a dynasty of self-ruling kings on earth, *Dharma-rajya*.

Avatara's main work is to reveal in man His Divine nature, *madbhava* and show Divine work, which becomes a means of rebirth of divinities in man. His other mission is restoration of good, *dharma* by destruction of the evil as did Sri Rama and Sri Krishna or He may represent Himself as divine messenger preaching the gospel of love and peace as did Buddha, Christ and Sri Chaitanya. Avatara's birth brings an opportunity in each individual formation of human species to repeat His spiritual experiences and elevate to His spiritual status.

'Mahomed, as we know, only developed the existing social, religious and administrative customs of the Arab people in to a new system dictated to him often in trance, in which he passed from his conscient into superconscient self, by the Divinity to his secret intuitive mind.' (Sri Aurobindo/ SABCL/Vol-15/425) Christ came to show the earth that how sorrow and suffering can be means of redemption.

In Savitri we find Avatar's mission:

"Only if God assumes the human mind
And puts on mortal ignorance for his cloak
And makes himself **the Dwarf with triple stride**, (three gunas)
Can he help man to grow into the God."

Savitri-488

"It is finished, the dread mysterious sacrifice,
Offered by God's martyred body for the world;
Gethsemane and Calvary are his lot,
Gethsemane: A garden where Jesus was betrayed.
Calvary: Hill on which Christ was crucified.

He carries the cross on which man's soul is nailed;
His escort is the curses of the crowd;
Insult and jeer are his right's acknowledgment;
Two thieves slain with him mock his mighty death." Savitri-445

"The sorrow of all living things shall come

And knock at his (*Avatara's*) doors and live within his house;"

Savitri-446

"The Great (*Avataras*) who came to save this suffering world
And rescue out of Time's shadow and the Law,
Must pass beneath the yoke of grief and pain;
They are caught by the Wheel that they had hoped to break,
On their shoulders they must bear man's load of fate." Savitri-445

Avataras obey the wheel of works, evam pravartitam chakram (The Gita-3.14, 15, 16):

The Gita gives symbolically the relation between imperfect Matter and perfect Spirit through knowledge of the wheel of works. The Divine Will, known as *Brahman* is created or manifested from indeterminable Chit. From Divine Will two types of action are born known as Divine action of *nistraigunya* and undivine action of three *Gunas*. From these two actions *Purusha Yajna* or *Vedantic Sacrifice* and *Prakriti Yajna* or *Vedic sacrifice* are born respectively. From these double Sacrifices, there is rain of Divine Force towards material Nature. From this rain of Divine Force, Matter is purified, transformed, perfected, fulfilled and Divinised. This all existence and all creatures are born from Matter, food, *anna*. Thus, the all-pervading *Brahman* Consciousness, *Chit Shakti*, penetrates and establishes in material Consciousness through continuous movement of double sacrifice. Thus, there is evolution of physical, vital and mental consciousness through conscious human creatures and they are purified, transformed and perfected by the invading Spirit's rain. Thus, Matter retains its Divinity and Divine Life becomes practicable. *The Gita* further confirms that he who is not aware of consecration and does not follow the above cycle of works relating Spirit with Matter or does not have the knowledge of wheel of works, evil is his being, sensual is his delight and his life is in vain. Or he does not reconcile Jnana Yoga of knowledge of the Spirit, Bhakti Yoga of turning sense enjoyment towards Divine and Karma Yoga of transforming his life.

Those who obey the wheel of works, they experience the reversal of the Consciousness, discover the Psychic and Spiritual being and move the consciousness between Psychic and Spiritual being.

So, sacrifice or consecration is identified as central Truth of both *The Gita* and integral Yoga. It is partial in evolving man and complete in the *Avatara*. It is the indispensable means. Through sacrifice all the inner and outer opulence is received directly from the Divine:

"With sacrifice the Lord of creatures (*Prajapati*) of old created creatures and said, by this sacrifice thou shall bring forth fruits and opulence, let this be the milker of all your aspiration." *The Gita-3.10*

"For with sacrifice as their companion," says the *Gita*, "the All-Father created these peoples." The acceptance of the law of sacrifice is a practical recognition by the ego that it is neither alone in the world nor chief in the world." *The Synthesis of Yoga-106*

“Sacrifice is the very condition of life; with sacrifice as their eternal companion the Father of creatures created the peoples.” Essays on the Gita-89

This practice of sacrifice is indispensable for common man and Avatara. Example:

(Narad said) “Thy (common man) fate is a **long sacrifice** to the gods
Till they have opened to thee thy secret self (Psychic Being)
And made thee one with the indwelling God (Psychic Being).”

Savitri-458

“Only the Eternal’s strength in us (common man) can dare
To attempt the immense adventure of that climb
And the **sacrifice** of all we cherish here.”

Savitri-280

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

Savitri-447

(Savitri said) “Not he (Divine) who has reared his temple in my **thoughts**
And made his sacred floor my human heart.
My God is **will** and triumphs in his paths,
My God is **love** and sweetly suffers all.
To him I have offered hope for **sacrifice**
And gave my longings as a **sacrament**.”

Savitri-591

We will conclude our letter with the Mother’s message, which will bring important change in our understanding of existence and understanding of the Avatara:

“Those who approach me with the intention of obtaining **favours** will be disappointed, because I have no powers at my disposal.” **The Mother**

“I have quite the feeling that I myself ‘do’ nothing at all, absolutely nothing. The only thing I do is this (*gesture of offering upwards*), constantly this, in everything – in thoughts, feelings, sensations, in the body’s cells, all the time: ‘You, You, You. It’s You, it’s You, it’s You ...’ That’s all. And nothing else.

In other words, a more and more complete, a more and more integral assent, more and more like this (*gesture of letting herself be carried*). That’s when you have the feeling that you must be ABSOLUTELY like a child.

If you start thinking, ‘Oh, I want to be like this! Oh, I ought to be like that!’ you waste your time.”

The Mother

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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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