

“Offering his life, a splendour of sacrifice.” Savitri-62
“Her days became a luminous sacrifice;” Savitri-125
“And the sacrifice of all we cherish here.” Savitri-280



“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 integralassent, more and more like this (*gesture of letting herself be carried*). That’s when you have the feeling that you must be ABSOLUTELY like a child.

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

The Mother

The Mother’s Agenda/ November 12, 1960







“Science gives us the objective truth of existence and the superficial knowledge of our physical and vital being; but we feel that there are truths beyond which possibly through the cultivation of our subjective being and the enlargement of its powers may come to lie more and more open to us. When the knowledge of this world is ours, we are irresistibly impelled to seek for the knowledge of other states of existence beyond, and that is the reason why an age of strong materialism and scepticism is always followed by an age of occultism, of mystical creeds, of new religions and profounder seekings after the Infinite and the Divine. The knowledge of our superficial mentality and the laws of our bodily life is not enough; it brings us always to all that mysterious and hidden depth of subjective existence below and behind of which our surface consciousness is only a fringe or an outer court. We come to see that what is present to our physical senses is only the material shell of cosmic existence and what is obvious in our superficial mentality is only the margin of immense continents which lie behind unexplored. To explore them must be the work of another knowledge than that of physical science or of a superficial psychology.” SRI AUROBINDO CWSA/23/THE SYNTHESIS OF YOGA 458









"Our object, then, in studying the Gita will not be a scholastic or academical scrutiny of its thought, nor to place its philosophy in the history of metaphysical speculation, nor shall we deal with it in the manner of the analytical dialectician. We approach it for help and light and our aim must be to distinguish its essential and living message, that in it on which humanity has to seize for its perfection and its highest spiritual welfare." SRI AUROBINDO

"The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian teacher nor to the spirit of a rigorous analytical dialectics cutting off one angle of the truth to exclude all the others; but rather there is a wide, undulating, encircling movement of ideas which is the manifestation of a vast synthetic mind and a rich synthetic experience. This is one of those great syntheses in which Indian spirituality has been as rich as in its creation of the more intensive, exclusive movements knowledge and of religious realisation that follow out with an absolute concentration one clue, one path to its extreme issues. It does not cleave asunder, but reconciles and unifies." SRI AUROBINDO

"It is like the message of the Gita as Sri Aurobindo explained it: not overmental, but Supramental. It is Oneness, the experience of Oneness." THE MOTHER "The Yogin who has taken his stand upon Oneness and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me." THE GITA-6.31 "Others also seek Me out by the sacrifice of knowledge and worship Me in My Oneness in every separate being and in all My million universal faces..." THE GITA-9.15 "On Me repose all thy mind and lodge all thy understanding in Me; doubt not that thou shalt dwell in My Oneness, mai nivasisyasi, above this mortal existence." THE GITA-12.08 "He is indivisible and the One, but seems to divide

himself in forms and creatures and appears as all the separate existences. All things are eternally born from him, upborne in his eternity, taken eternally back into his oneness.” THE GITA-13.17 “Oneness with God, oneness with all beings, the realisation of the eternal divine unity everywhere and the drawing onwards of men towards that oneness are the law of life which arises from the teachings of the Gita.” CWSA/19/ESSAYS ON THE GITA-210



Its complementary line in Savitri:

“A static Oneness and dynamic Power

Descend in him, the integral Godhead’s seals;” SAVITRI-24

“There unity is too close for search and clasp

And love is a yearning of the One for the One,

And beauty is a sweet difference of the Same

And oneness is the soul of multitude.” SAVITRI-32

“After we have served this great divided world

God’s bliss and oneness are our inborn right.” SAVITRI-59





“A mighty oneness its perpetual theme,
It caught the soul’s faint scattered utterances,
Read hardly twixt our lines of rigid thought
Or mid this drowse and coma on Matter’s breast
Heard like disjointed mutterings in sleep;
It grouped the golden links that they had lost
And showed to them their divine unity, ” SAVITRI-90



“And yet the ultimate oneness was not there.
There was a separateness of soul from soul:” SAVITRI-187
“The All-containing was contained in form,
Oneness was carved into units measurable,
The limitless built into a cosmic sum:” SAVITRI-266-67
“As if a sea exploring its own depths,
A living Oneness widened at its core
And joined him to unnumbered multitudes.
A Bliss, a Light, a Power, a flame-white Love
Caught all into a sole immense embrace;
Existence found its truth on Oneness’ breast
And each became the self and space of all.” SAVITRI-322-23



“There Oneness was not tied to monotone;” SAVITRI-324

“A grand orchestra of spiritual powers,
A diapason of soul-interchange
Harmonised a Oneness deep, immeasurable.” SAVITRI-325

“Even in the poise where Oneness draws apart
To feel the rapture of its separate selves,
The Sole in its solitude yearned towards the All
And the Many turned to look back at the One.” SAVITRI-326

“Then memory climbed to him from the striving planes
Bringing a cry from once-loved cherished things,
And to the cry as to its own lost call
A ray replied from the occult Supreme.
For even there the boundless Oneness dwells.” SAVITRI-331

“There is a oneness native and occult
That needs no instruments and erects no form;
In unison it grows with all that is.
All contacts it assumes into its trance,” SAVITRI-356



“A magic happiness flowed from their touch;
Oneness was sovereign in that sylvan peace,

The wild beast joined in friendship with its prey;
Persuading the hatred and the strife to cease
The love that flows from the one Mother's breast
Healed with their hearts the hard and wounded world." SAVITRI-383



"The remembrance lost, the oneness felt and missed.
Thus Satyavan spoke first to Savitri." SAVITRI-400
"For soon I shall return nor ever again
Oneness must sever its recovered bliss
Or fate sunder our lives while life is ours." SAVITRI-412
"Into solid Matter's dense communion
Plunging and its obscure oneness of forms
He shared with a dumb Spirit identity." SAVITRI-415
"He (Narad) sang no more of Light that never wanes,
And oneness and pure everlasting bliss,
He sang no more the deathless heart of Love,
His chant was a hymn of Ignorance and Fate." SAVITRI-416
"Into a simplest movement she could bring
A oneness with earth's glowing robe of light,
A lifting up of common acts by love.
All-love was hers and its one heavenly cord
Bound all to all with her as golden tie." SAVITRI-470-71





“Forgetting the sweetness of earth’s warm delight,
Forgetting the passionate oneness of love’s clasp,
Absolved in the self-rapt immortal’s bliss.” SAVITRI-533

“It met her like an omnipresent point
Pure of dimensions, unfixd, invisible,
The single oneness of its multiplied beat
Accentuating its sole eternity.” SAVITRI-547

“Aware still of his being near to hers,
Closely she clasped to her the mute lifeless form
As though to guard the oneness they had been
And keep the spirit still within its frame.” SAVITRI-571



“To please for a few years thy faltering sense
With honey of physical longings and the heart’s fire
And, a vain oneness seeking, to embrace
The brilliant idol of a fugitive hour.” SAVITRI-592
(Death said) “Where once the seed of oneness had been cast
Into a semblance of spiritual ground
By a divine adventure of heavenly powers
Two strive, constant associates without joy,
Two egos straining in a single leash,
Two minds divided by their jarring thoughts,
Two spirits disjoined, for ever separate.” SAVITRI-611



“In the passionate oneness of a mystic joy
As if sunbeams made living and divine,” SAVITRI-676
“Heaven in its rapture dreams of perfect earth,
Earth in its sorrow dreams of perfect heaven.
The two longing to join, yet walk apart,
Idly divided by their vain conceits;
They are kept from their oneness by enchanted fears;
Sundered mysteriously by miles of thought,
They gaze across the silent gulfs of sleep.” SAVITRI-684
“Wait patient of the brittle bars of form
Making division your delightful means
Of happy oneness rapturously enhanced
By attraction in the throbbing air between.” SAVITRI-684
“Her ear was opened to ideal sound,
Shape the convention bound no more her sight,
A thousand doors of oneness was her heart.” SAVITRI-695
“My spirit leans down to break the knot of earth,
Amorous of oneness without thought or sign
To cast down wall and fence, to strip heaven bare,
See with the large eye of infinity,
Unweave the stars and into silence pass.” SAVITRI-696
(Savitri said) “Thy oneness, Lord, in many approaching hearts,
My sweet infinity of thy numberless souls.” SAVITRI-697
“The spirit ensnared by thee force to delight
Of creation’s oneness sweet and fathomless,
Compelled to embrace my myriad unities
And all my endless forms and divine souls.” SAVITRI-702
“And human wills tune to the divine will,
These separate selves the Spirit’s oneness feel,
These senses of heavenly sense grow capable,
The flesh and nerves of a strange ethereal joy
And mortal bodies of immortality.” SAVITRI-710
(Savitri said) “Let us go through this new world that is the same,
For it is given back, but it is known,
A playing-ground and dwelling house of God
Who hides himself in bird and beast and man
Sweetly to find himself again by love, By oneness.” SAVITRI-720
(Savitri said) “Awakened to the meaning of my heart
That to feel love and oneness is to live
And this the magic of our golden change,
Is all the truth I know or seek, O sage.” SAVITRI-724

Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
<https://www.srimatriniketanashram.com/education>
<https://www.srimatriniketanashram.com/photo>

