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The Descent

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(This February-2024 Darshan issue of The Descent is offered at the Lotus Feet of The Mother and Sri Aurobindo on occasion of Her 146th Birth Anniversary, 21.02.2024. In this issue Auroprem's Savitri Study of Book-10, Canto-3, third revision is taken as part of our pending action in widening our existing limited understanding of it.)

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Editor's Note

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

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

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

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

1: “Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.”

Sri Aurobindo

CWSA-19/Essays on the Gita-5

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

Sri Aurobindo

CWSA/23 The Synthesis of Yoga-p-5

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

SRI AUROBINDO

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

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

SRI AUROBINDO

CWSA-23/THE SYNTHESIS OF YOGA-57

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

SRI AUROBINDO

CWSA-22/THE LIFE DIVINE-922-923

6: “This depends a great deal on the degree of the sadhak’s development, you see. If he is developed and conscious enough to be in direct contact with the spiritual Force which is working behind the words, then the word is only an excuse. But if for him it must pass through his mental understanding in order to have its effect, then the word takes on a much greater importance. It depends on the degree of development... If one is capable of receiving directly, then one opens a book for instance, finds a sentence and has an illumination; because it was just the word one was waiting for in order to put himself into contact with the Force he needed to take the next step... Otherwise one must take a book, study it, read it sentence by sentence, word by word, and then reflect and then understand it and then assimilate it and then, later, very slowly, after the assimilation and understanding, it begins to have an effect on the character and one makes some progress... In one case it is a **direct**

contact, you see, and just one sentence, one word... one reads a word, reads a sentence, and **has an illumination**. And then one receives all the Force that one needs. The other is the path of the learned man, the scholar, who is an intellectual being and needs to learn, reflect, assimilate, reason about all he has learnt, in order to make progress. It is long, it is laborious.”

The Mother

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

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

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

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

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

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

The Mother

The Mother's Agenda-18.09.1962

8: “And for *Sri Aurobindo's* writings (not all), it is the same; there are certain things I had truly understood, in the sense that they were already understood far more deeply and truly than even an enlightened mentality understands them—they were already felt and lived—and now, they take on a completely different meaning.

I read some of those sentences or ideas that are expressed in few words, three or four words, in which he does not say things fully: he simply seems to let them fall like drops of water; when I read them at the time (sometimes not long ago; sometimes only two or three years ago), I had an experience which are far deeper or vaster than that of intelligence, but now...a spark of Light⁸ suddenly appears in them, and I say, “Oh, but I had not seen that!” And it's the whole understanding or CONTACT with things that I had never had before.

It happened to me again just yesterday evening.

And I said to myself, “But then...then there are in that certain things...we still have a long, long, long way to go to truly understand them.” Because that spark of Light is something very, very pure— very intense and very pure — and it contains an absolute. And since it contains that (I have not always felt it; I have felt other things, I have felt great light, I have felt a great power, I have felt something that already explained everything, but this is something else, it is something which is beyond), so I concluded (laughing), “Well, we still have a long way to go before we can understand *Sri Aurobindo!*”⁶

The Mother

The Mother’s Agenda-5/p-197-98,

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

“As when before the eye that wakes in sleep
Is opened the sombre binding of a book,
Illumined letterings are seen which kept
A golden blaze of thought inscribed within,
A marvellous form responded to her gaze
Whose sweetness justified life’s blindest pain;
All Nature’s struggle was its easy price,
The universe and its agony seemed worth while.” Savitri-679

This ‘Auroprem’s Savitri Study’ is still very far from the above mentioned vision. It has made an initial effort to live in Their untiring Divine influence, Divine company and Divine atmosphere which can substitute the tiring transitory human influence, human company and fragile human love.

Savitri gives us this message that all aspiring man can ascend from mere man to the **consciousness** of ascending **integral** Godhead and this journey towards imperishable Light and lost lucent immensity, which can begin with the faint wealth of ecstasy and prayer, even when we lie embedded in ordinary earthly consciousness and fail to look into our Souls and culminates life that reposes in the Law of exceeding ecstasy. It has transcended the four kinds of exclusive Spiritual experiences followed by four-fold exclusive *Ananda* of traditional schools of *Yoga* and declares firmly that a joy becomes imperfect if it is not shared by all. It has identified the power of human love and effort as vain to ‘break earth’s seal of ignorance and death’ and the all powerful Divine Love as ‘sealed book’ for developing Souls or the beginners of integral Yoga and does not rule out the transformation of human love into Divine Love through consecration and activation of higher instrumentation of the Spirit. The Power of Love has opened the door of swift Spiritual Evolution but has not yet intensified to conquer *Death*. *Savitri* drives Souls of strong to uncover that shadow-less Love to

which *Death* and Fate will submit and capable of bridging the gulf between the surface-physical life as we know it and the Supramental *Ananda* that will manifest.

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

OM TAT SAT

Book-10, Canto Three

The Debate of Love and Death

“I don't have far to go on my translation of *The Synthesis of Yoga* (it's going very quickly), and I have found what I'll do next. It will be something like those notebooks [*Prayers and Meditations*]. I am going to take the whole section of *Savitri* (to start with, I'll see later) from "The Debate of Love and Death" to the point where **the Supreme Lord makes his prophecy about the earth's future**; it's long – several pages long. This is for my own satisfaction.

I am going to translate it line by line (not word by word – line by line), leaving a space between each line; and when I've finished I will try to recapture it in French (*gesture of pulling down from above*).

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

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

So I am going to see.

First of all, I'll concentrate on it just as Sri Aurobindo said it in English, using French words. Then I'll see if something comes WITHOUT changing anything – that is, if the same inspiration he had comes in French. It will be an interesting thing to do. If I can do one, two, three lines a day, that's all I need; I will spend one hour every day like that.

I don't have anything in mind. All I know is that being in that light above gives me great joy. **For it is a supramental light** – a supramental light of aesthetic beauty, and very, very harmonious.

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

When this new translation is finished (because I know *Savitri*, I know what it is), I know that when it's finished ... either I'll be there or else things will take a very long time.

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

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

It will be an interesting thing to do.

It's more interesting than listening to everybody's stories! Oh .. (*Mother raps her head*). That's all." The Mother/18th September, 1962

"A little later, about 'Savitri'

And the Debate of Love and Death:

He (Sri Aurobindo) said he wanted to redo this passage, but he never did it. And when he was asked, he said, "No later."

And he knew very well that there was no "later." At the time he already knew it.

"No later."

I don't know..."

The Mother

21st July, 1965

"...And from the universal stand point, it is this inertia, this unconsciousness that made the existence of death necessary—the "existence" of death!"

The Mother

24th July, 1965

"As for me, I am debating with Death.

It's exactly the universal state of mind: a state of disbelief, oh, terrible! If we didn't know that something will come to replace it, it would be terrible.

This *Savitri* is wonderful, he foresaw everything, saw everything, everything, absolutely everything, there isn't one point he left unexplored!" The Mother/ **April 20, 1963**

“Do you remember Savitri's debate with Death ["The Debate of Love and Death"]? ... According to it, Sri Aurobindo seems to be saying that Disorder arose when Life entered Matter.

(Mother leafs through her thick translation notebook)

“Although God made the world for his delight,
An ignorant Power took charge and seemed his Will

(In other words, that ignorant Power assumed the appearance of God's Will.)

And Death's deep falsity has mastered Life.
All grew a play of Chance simulating Fate.”

(X.III.629)

And before, Sri Aurobindo writes:

O Death, this is the mystery of thy reign.

He seems to imply it's only on earth:
In earth's anomalous and tragic field
Carried in its aimless journey by the sun
Mid the forced marches of the great dumb stars,
A darkness occupied the fields of God,

(Mother repeats)

A darkness occupied the fields of God,
And Matter's world was governed by thy shape.

The shape of Death.
Thy mask has covered the Eternal's face,
It's marvelous!
The Bliss that made the world has fallen asleep.
Abandoned in the Vast she slumbered on:
An evil transmutation overtook
Her members till she knew herself no more.”

(X.III.627-628)

And so on, a whole passage. And he seems to imply that it's when Life entered inert Matter that an ignorant Power ... what I read at the beginning:
An ignorant Power took charge and seemed his Will
And Death's deep falsity has mastered Life.” (Savitri-629)

Consequently, according to this, Death would exist only on the earth.

(silence)

That's where I am in my translation. *(Mother closes her notebook)*

What are your conclusions?

I'll have to go to the end to understand what he wants to demonstrate.

You see, I was always under the impression that the earth was a symbolic representation of the universe in order to concentrate the Work on one point so that it could be done more consciously and deliberately. And I was always under the impression that Sri Aurobindo too thought that way. But here ... I had read *Savitri* without noticing this. But now that I read it and I am so immersed in that problem ... In other words, **it's as if it were THE question given me to resolve.**

I noticed it while reading.

(long silence)

It would seem to legitimize or justify those who want to escape entirely from the earth's atmosphere. The idea would be that the earth is a special experiment of the Supreme in His universe; and those who are not too keen on that experiment (!) prefer to get out of it (to say things somewhat offhandedly).

The difference is this: In one case, **the purpose of the earth is a concentration of the Work** (which means it can be done more rapidly, consciously and perfectly here), and so there is a serious reason to stay on and do it. In the other case, it's just one experiment amidst thousands or millions of others; and if that experiment doesn't particularly appeal to you, to want to get out of it is legitimate.

I don't see how it would be possible for one point of the Supreme not to be the whole Supreme. If there is a difficulty here, it's a difficulty for the WHOLE, isn't it?

Not necessarily.

Why should there be something apart from the rest?

It all depends, in fact, *(laughing)* on what He is driving at!

We can very well conceive that He may be carrying on some very different experiments. And so you could go from one experiment to another, you see.

It would be as Buddha said: it's attachment or desire that keeps you here, otherwise there's no reason for you to stay here.

(Satprem protests wordlessly)

Everything is possible to me, you know, absolutely everything, even the seemingly most contradictory things – really, I am totally unable to raise a mental or logical or reasonable objection either to this or to that. But the question ... *(Mother leaves her sentence unfinished)*. That is to say, the Lord's Will is very clear to Him, and *(laughing)* the whole thing is to unite with that Will and know it.

It had always seemed to me that way [the earth as a symbolic point of concentration], but I am so convinced that Sri Aurobindo saw things more truly and totally than anyone did that, naturally, when he says something, you tend to consider the problem!

I don't know, I haven't reached the end of *Savitri* yet. Because I notice (rereading it after the space of a few months, barely two years) that it's altogether something else than the first time I read it. Altogether something else: there is in it infinitely more than what I had experienced; my experience was limited, and now it's far more complete (maybe if I reread it in a year or two, it would be still more complete, I don't know), but there are plenty of things that I hadn't seen the first time.

Perhaps that passage I've just read is only one aspect? ... I will see when I reach the end.

What he announces, and what I am sure of, is that the Victory will be won on the earth and that the earth will become a progressive being (eternally progressive) in the Lord – that's understood. But it doesn't preclude the other possibility. The future of the earth he has announced clearly, and it's understood that such is the future of the earth; only, if that possibility [of death as an exclusively earthly phenomenon] is what we could term "historically" correct, it would sort of legitimize the attitude of those who get away from it. How is it that Buddha, who undeniably was an Avatar, laid so much stress on Deliverance as the conclusion of things? He who stayed behind only to help others ... to get away faster. Then that means he saw only one side of the problem? ...

Oh, yes!

But if there is a whole universe, thousands of universes with altogether different modes, and if to be here is merely a matter of CHOICE ... then the choice is free, of course – there are those who like conquest and victory, and those others who like doing nothing.

But Buddha represented only one stage of consciousness. AT THAT TIME it was good to follow that path, therefore ... We can conceive it was a particular necessity within the whole, of course. But these are all conceptions, it's still something mental – I recently had in my hands a quotation from Sri Aurobindo in which he said that there is "no problem the human mind cannot solve if it wants to." (*Laughing*) There is no problem that the mind cannot solve if it applies itself to it! But I don't care, I have no need of mental logic – no need. And it would have no effect on my action – that's not what I want, not at all! It's only because there is that increasingly acute contradiction between the Truth and what is. It's becoming painfully acute. You know, that suffering, that general misery is becoming almost unbearable.

There was a time when I looked at all that with a smile – a long time. For years and years it was a smile, the way you smile at a childish question. Now, I don't know why it has come ... it has been THRUST on me like a sort of acute anguish – which certainly is necessary to get out of the problem.

To get out, I mean, to cure, to change – not to flee. I don't like flight.

That was my major objection to the Buddhists: all that you are advised to do is merely to give you an opportunity to flee – that's not pretty.

But change, yes.

(silence)

There are some lines [in *Savitri*] that all of a sudden are so magnificent! They come with such power, but once written down, that's not it any more.

For example, you SEE that image of the mask of Death covering the Supreme's face.

It's marvelous. So intense. And then that ignorant Power that took charge of the earth and made it ... that "seemed," SEEMED the Supreme's Will. It's so pregnant with meaning." The Mother/ **September 28, 1963**

Summary:

In this canto the arguments between Death and Savitri continue and both sides lay their claim to the evolving soul of man. In many ways between the arguments made by Death (Soul slaying truth) and Savitri (Soul saving truth) all of man's past questions and doubts about the true purpose of life and the existence of the divine are laid bare.

After hearing the gospel of Death, which to mortal ears and a rational mind based on reason may seem acceptable, (because man lives by the fixed Iron law of Nature) Savitri counters it (because she lives in her Supernature.). Death's arguments can seem logical especially to a mind that uses reason as its guide, but its arguments satiate only the fragmented mind which is an instrument of ignorance, it does not quench the thirst of the spirit nor does it see the entire arc of (Divine plan) the initial divine descent/involution into matter, the divine evolution out of matter into life and mind and the final divine ascent and descent of higher truth into matter transforming it. Death seems to see only the slow change of (surface) nature which always seems to end in futility.

Death demands from Savitri that let her (1) show him miracles to prove that she is Divine and (2) tempts her to leave Satyavan by granting another (inferior earth-ward) boon. Savitri rejects and counters all his arguments with her Soul's clarity but Death refuses to convert and refuses to accept her Divinity.

Detail:

A SAD destroying cadence the voice sank;
It seemed to lead the advancing march of Life
Into some still original Inane.

Savitri starts off by giving a brief (account) summary of the involution of the divine into matter and the evolution of life and mind out of it and the final merging of the dormant consciousness in the lower nature with its source above....

But Savitri answered to almighty Death: (Death's almightiness is an appearance.)

"O dark-browed sophist of the universe
Who veilst the Real with its own Idea,
Hiding with **brute objects** Nature's living face,
Masking eternity with thy dance of death,
Thou hast woven the ignorant mind into a screen
And made of Thought error's purveyor and scribe,
And a **false witness** of mind's servant sense.
An aesthete of the sorrow of the world,
Champion of a harsh and sad philosophy (Death always espouses and champions its own
philosophy of negation, denial and failure)
Thou hast used words to shutter out the Light (Soul slaying truth.)
And called in Truth to vindicate a lie. (Tamasic mind and rajasic mind have the habit of
justifying falsehood.)
A **lying reality** is falsehood's crown
And a **perverted truth** her richest gem.

O Death, thou speakest truth but truth that slays,(the ephemeral, surface, seen through the
fragmented lens of the mind)

I answer to thee with the Truth that saves.(as seen by the spirit)

(Sri Aurobindo projected human love to such extent that any young conscious
aspiring Soul will be aware of its limitation and strives to trace the Divine Love

which is a 'mighty Vibration' descending into the human vessel directly from the Supreme. In one occasion of descent into night He speaks of 'harlot Power' which can slay the living Soul. In another occasion in the debate between human love represented by *Death* and Divine Love represented by *Savitri*, He speaks through *Death* of the 'soul slaying truth' of human love. He also speaks of a Consciousness by whose intervention human love can be transformed into Divine Love. This indicates that human love is a passage through which one falls into harlot's clutch and it is also the passage through which Divine Love and comprehensive virginity can be traced. So the *Savitri* book proposes developing Souls to reject human love in order to escape from *Death's* clutch and few privileged developed Souls to transform human love into Divine Love and subsequently discovery of immortal life. So we are in search of that Psychic and Spiritual Love which rejects human love and Supramental Love which destroys the falsehood in human love and transforms it into Divine Love.)

"O Death, thou speakest truth but **truth that slays**,
I (Savitri) answer to thee with the **Truth that saves.**" Savitri-621,
"Thy (Death's) falsehoods mingled with sad strains of truth.
But I (Savitri) forbid thy voice to **slay my soul.**" Savitri-612,
"The chamber where the glorious enemies kiss (to slay the Soul),
The smile that **saves** (the Soul), the golden peak of things?" Savitri-311

"But the consciousness of man is of a double kind and corresponds to a double truth of existence; for there is a truth of the inner reality and a truth of the outer appearance. According as he lives in one or the other, he will be a mind dwelling in human ignorance or a soul founded in divine knowledge." CWSA/19/Essays of the Gita-573,

"Awaits him armed with **soul-slaying word:**" Savitri-336,
"Or lie with the harlot Power that **slays the soul.**" Savitri-185,
"The seeds of sins renounced sprout from hid soil;
The evil cast from our hearts once more we face;
Our dead selves come to slay our living soul." Savitri-484,
"Attracted to a mystery that slays," (the Soul) Savitri-580,
"And the Word a dart to **slay my living soul?**" Savitri-647,

“It cut Truth into manageable bits...

Then new-built Truth’s slain body by its art” Savitri-242,

“For those who are eager to get rid of falsehood, here is a way: Do not try to please yourself, do not try either to please others. Try only to please the Lord...Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a coat of falsehood put on the Lord and hiding Him...As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.”

The Mother

TMCW/15/Words of the Mother-III/80,

TMCW/14/Words of the Mother-II/196

A traveller new-discovering himself (he journeys from himself in the light to finding himself in the darkness and then again himself in the superconscient light),

One made of Matter’s world his starting-point, (A Sadhaka of integral Yoga begins Sadhana with strong Material Foundation.)

He made of Nothingness his living-room (He realises impersonal Brahman by opening of Spiritual Being, then subsequently Psychic being and Supramental being.)

And Night a process of the eternal light (Night and Death are merely transition rooms or transit lounges – there are neither places from which we came nor places where we will finally reside) (Then he enters consciously Subconscient and Inconscient Night.)

And death a spur towards immortality (without the spur, the evolving spirit within us would sleep).

Spur means: give an incentive or encouragement to (someone).

Its complementary line:

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

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

“He has need of death to find a **greater life**.” Savitri-337,

“Death is our road to immortality.” Savitri-424,

“Men die that man may live and God be born.” Savitri-444

(Narad said) “In vain thou mournst that Satyavan must die;

His death is a beginning of **greater life**,

Death is the spirit's opportunity." Savitri-459,

"His death assists her immortality." Savitri-511,

"And lead through death to reach immortal Life." Savitri-515,

"People who are conscious that death isn't the end, that death is the beginning of something else, it gives them a strength..." The Mother/16th September, 1965

God wrapped his head from sight in Matter's cowl, (God is here Inconscient and Subconscient Self.)

The conditions precedent to the divine descent are described below...

His consciousness dived into inconscient depths, (in order to discover the Subconscient and Inconscient Self.) (His Supreme consciousness lived as Subconscient and Inconscient self)

All-Knowledge seemed a huge dark Nescience; (In the Inconscient, all-Knowledge entered the state of oblivion.)

Infinity wore a boundless zero's form.

His abyssms of bliss became insensible deeps,

Eternity a blank spiritual Vast.

Annulling an original nullity

The Timeless took its ground in emptiness

And drew the figure of a universe,

That the spirit might adventure into Time (through evolution of consciousness.)

And wrestle with adamant Necessity

And the soul pursue a cosmic pilgrimage.

"Intervening in a mindless universe,
Its message crept through the reluctant hush

Calling the **adventure** of consciousness and joy

And, conquering Nature's disillusioned breast,

Compelled renewed consent to see and feel." Savitri-2-3

"A cry came of the world's delight to be,
The grandeur and greatness of its will to live,
Recall of the soul's adventure into space,

A traveller through the magic centuries
And being's labour in Matter's universe,
Its search for the mystic meaning of its birth" Savitri-29

A spirit moved in **black immensities**

"Red is the colour of rajas, black is the colour of tamas." CWSA-30/LETTERS on
Yoga-III/p-134

And built a Thought in ancient Nothingness;

A soul was lit in God's tremendous Void, (Savitri's opening of Subconscient Self)

A secret labouring glow of nascent fire (the descent of the divine fire into matter was the first step
necessary for matter to evolve out of the darkness). (Subconscient Self is the fire in the
Subconscient sheath.)

Savitri's above discovery of Subconscient Self can be compared with King Aswapati's discovery
of Subconscient Self:

"A treasure was found of a supernal Day.

In the **deep subconscious** glowed her jewel-lamp;

Lifted, it showed the riches of the Cave

Where, by the miser traffickers of sense

Unused, guarded beneath Night's dragon paws,

In folds of velvet darkness they sleep

Whose **priceless value could have saved the world."**

Savitri-42

In Nihil's gulf his mighty Puissance wrought;

She swung her formless motion into shapes,

Made Matter the body of the Bodiless.

Infant and dim the eternal Might's awoke. (Awakening of Subconscient Self)

In inert Matter breathed a slumbering Life (the evolution of life first in small plants and then in
larger creatures),

In a subconscious Life Mind lay asleep (mind could not activate itself in matter, it needed life to
evolve first);

In **waking** Life it stretched its giant limbs

To shake from it the torpor of its drowse;
A senseless substance quivered into sense,
The world's heart commenced to beat, its eyes to see,
In the crowded dumb vibrations of a brain
Thought fumbled in a ring to find itself (**thoughts can be generated either from the Subconscious or Superconscious**),
Discovered speech and fed the new-born Word
That bridged with spans of light the world's ignorance.
In **waking** Mind, the Thinker built his house (**the intellectual was born after mind had evolved sufficiently**).(**Waking Mind here represents also waking trance.**)
A reasoning animal willed and planned and sought;
He stood erect among his brute compeers,
He built life new, measured the universe,
Opposed his fate and wrestled with unseen Powers,
Conquered and used the laws that rule the world,
And hoped to ride the heavens and reach the stars (**the scientific mind**),
A master of his huge environment.
Now through Mind's windows stares the demigod
Hidden behind the curtains of man's soul:
He has seen the Unknown, looked on Truth's veiless face (**the sage and the seer**);
A ray has touched him (**the moderate Thinker**) from the eternal sun;

Its complementary line is:

"I (Satyavan) lived in the ray (or Divine's touch) but faced not the sun (or not His constant embrace)" Savitri-407,

Motionless, voiceless in foreseeing depths,
He stands awake in Supernature's light
And sees a glory of arisen wings
And sees the vast descending might of God. (**having risen to the superconscious he then partakes in God's descent into matter to transform it**) (**This vast descending might can transform Subconscious sheath.**)

Its complementary line:

"A strong Descent leaped down. A Might, a Flame," Savitri-81

“We shall shed the discredit of our mortal state,
 Make the abyss a road for Heaven’s descent,” Savitri-172
 “Awaiting the ascent beyond the world,
 Awaiting the descent the world to save.” Savitri-319
 “Awake not the immeasurable descent,
 Speak not my secret name to hostile Time;
 Man is too weak to bear the Infinite’s weight.” Savitri-335
 “Outlined by the pressure of this new descent
 A lovelier body formed than earth had known.” Savitri-354
 “The strange significant icon of a Power
 Renewing its inscrutable descent
 Into a human figure of its works
 That stood out in life’s bold abrupt relief
 On the soil of the evolving universe,” Savitri-373
 “A soul made ready through a thousand years
 Is the living mould of a supreme Descent.” Savitri-398
 “A huge descent began, a giant fall.” Savitri-456
 “And body bear the immense descent of God.” Savitri-516
 “And sees the vast descending might of God.” Savitri-623

Savitri holds that the world as it is now is only a partially built structure consistently obstructed by Death in its progress. A survey of the earth as it currently is does not give a clue to the human mind of the grand future that awaits it (just as a muddy pool does not reveal the beauty of the lotus that can arise from it). Nature’s goal is to uncover the secret divine within her.

“**The superconscious, not the subconscious, is the true foundation of things.** The significance of the lotus is not to be found by analysing the secrets of the mud from which it grows here; its secret is to be found in the heavenly archetype of the lotus that blooms for ever in the Light above.” Sri Aurobindo/The Mother’s Agenda-21.01.1962/CWSA-31/Letters on Yoga-IV-p-615-616

“O Death, thou lookst on an **unfinished world**
 Assailed by thee and of its road unsure,
 Peopled by imperfect minds and ignorant lives,
 And sayest God is not and all is vain.
 How shall the child already be the man?

Because he is infant, shall he never grow?

Because he is ignorant, shall he never learn?

In a small fragile seed a great tree lurks,
In a tiny gene a thinking being is shut;
A little element in a little sperm,
It grows and is a conqueror and a sage.

[Its complementary Line:](#)

“A miracle of the Absolute was born;
Infinity put on a finite soul,
All ocean lived within a wandering drop,
A time-made body housed the Illimitable.
To live this Mystery out our souls came here.” Savitri-101

“O Sun-Word, thou shalt raise the earth-soul to Light
And bring down God into the lives of men;
Earth shall be my work-chamber and my house,
My garden of life to plant a seed divine.” Savitri-699
“The One he worshipped was within him now:
Flame-pure, ethereal-tressed, a mighty Face
Appeared and lips moved by immortal words;
Lids, Wisdom’s leaves, drooped over rapture’s orbs.” Savitri-334,
“The seed of Godhead sleeps in mortal hearts,
The flower of Godhead **grows** on the world-tree:
All shall discover God in self and things.” Savitri-446,
“The silent god **grew** mighty and remote
In other spaces, and the soul she loved
Lost its consenting nearness to her life.” Savitri-578,
“It bore within itself a seed, a flame,
A seed from which the Eternal is new-born,” Savitri-291,
“All the world’s possibilities in man
Are waiting as the tree waits in its seed:
His past lives in him; it drives his future’s pace;
His present’s acts fashion his coming fate.” Savitri-482,
“How shall the child already be the man?
Because he is infant, shall he never grow?
Because he is ignorant, shall he never learn?
In a small fragile seed a great tree lurks,
In a tiny gene a thinking being is shut;
A little element in a little sperm,
It grows and is a conqueror and a sage.” Savitri-623,
(The untransformed mind said) “A high insanity, a chimaera
is this,
To think that God lives hidden in the clay
And that eternal Truth can dwell in Time,

And call to her to save our self and world.
How can man grow immortal and divine
Transmuting the very stuff of which he is made?

This wizard gods may dream, not thinking men.” Savitri-520

Then wilt thou spew out, Death, God’s mystic truth,

Deny the occult spiritual miracle?

Still wilt thou say there is no spirit, no God?

A mute material Nature wakes and sees;

She has invented speech, unveiled a will.

Something there waits beyond towards which she strives, (Trigunatita state of Spiritual being.)

Something surrounds her into which she grows: (Trigunatita state of Psychic being.)

To uncover the spirit, to change back into God, (Spiritual experience)

To exceed herself is her transcendent task. (Psychic experience.)

Its complementary line:

“Above, her spirit in its mighty trance

Saw all, but lived for its **transcendent task**,” Savitri-606

“Of a transcendent Wisdom finding ways

To meet her Lord in the shadow and the Night:”

Savitri-624

“A still deep sea, he laughs in rolling waves;

Universal, he is all, — transcendent, none.” Savitri-657

Such long movement of consciousness between Psychic and Spiritual plane is observed in following King Aswapati and Savitri’s Spiritual experience:

“Her (Savitri’s) spirit (Psychic) opened to the Spirit in all (Spiritual being),

Her nature felt all Nature as its own.

Apart, living within (Psychic being), all lives (past, present and future) she bore;

Aloof, she carried in herself the world:”

Savitri-8

“Thus came his (King Aswapati’s) soul’s (Psychic) release from Ignorance,

His mind and body’s **first spiritual change**.

A wide God-knowledge poured down from above, (Spiritual experience.)

A new world-knowledge broadened from within: (Psychic experience.)

His daily thoughts looked up to the True and One, (Spiritual experience.)

His commonest doings welled from an inner Light (Psychic).”

Savitri-44,

“A greater Personality (Spiritual being) sometimes

Possesses us which yet we know is ours:

Or we adore the Master of our souls. (Psychic being)

Then the small bodily **ego** thins and falls;
No more insisting on its separate self, (surface self of three gunas)
Losing the punctilio of its separate birth,
It leaves us one with Nature (Dynamic Spirit) and with God (Static spirit).
In moments when the inner lamps are lit (Psychic being)
And the life's cherished guests are left outside,
Our spirit sits alone and speaks to its gulfs. (Spiritual being)
A wider consciousness opens then its doors;
Invading from spiritual silences
A ray of the timeless Glory stoops awhile
To commune with our seized illumined clay
And leaves its huge white stamp upon our lives." (Transformation of Nature)

Savitri-47-48

"It is the origin and the master-clue,
A silence overhead (Spiritual), an inner voice (Psychic),
A living image (Spiritual Being) seated in the heart (Psychic Centre),
An unwall'd wideness and a fathomless point (of Spiritual being),
The truth of all these cryptic shows in Space,
The Real (Spiritual) towards which our strivings move,
The secret (Psychic) grandiose meaning of our lives."

Savitri-49

"His spirit (Spiritual being) breathed a superhuman (Supramental) air.
The imprisoned deity (Psychic being) rent its magic fence (of desire Soul)."

Savitri-82

"Tireless the heart's adventure of delight,
Endless the kingdoms of the Spirit's bliss,"

Savitri-97

"He has exhausted now life's surface acts,
His being's hidden realms remain to explore.
He becomes a mind, he becomes **a spirit and self**;
In his fragile tenement he grows Nature's lord.
In him Matter wakes from its long obscure trance,
In him earth feels the Godhead drawing near."

Savitri-133

"At last the struggling Energy can emerge
And meet the voiceless Being (Spiritual Being) in wider fields;
Then can they see and speak and, breast to breast,
In a larger consciousness, a clearer light,
The **Two (Psychic and Spiritual Beings)** embrace and strive and each know each
Regarding closer now the playmate's face."

Savitri-141

"The unfelt Self within who is the guide,

The unknown Self above who is the goal.”	Savitri-168
“We are chased by a self we cannot now recall And moved by a Spirit we must still become.”	Savitri-199
“Two sun-gaze Daemons witnessing all that is”	Savitri-258
“The spirit wandering from state to state Finds here the silence of its starting-point In the formless force and the still fixity And brooding passion of the world of Soul.” Savitri-294 (universalisation of Spiritual being) “The Power, the Light, the Bliss no word can speak (Spiritual)	
Imaged itself in a surprising beam And built a golden passage to his heart (Psychic) Touching through him all longing sentient things.”	Savitri-312
“Our self shall be one self with all through her.”	Savitri-314
““In her confirmed because transformed in her, Our life shall find in its fulfilled response Above, the boundless hushed beatitudes, (Impersonal Spiritual experience.) Below, the wonder of the embrace divine.” (Personal Psychic experience.)	Savitri-315
“Two beings he was, one wide and free above, (Spiritual being) One struggling, bound, intense, its portion here. (Psychic being) A tie between them still could bridge two worlds; (mutable and immutable world) There was a dim response (of Psychic being), a distant breath (of Spiritual being); All had not ceased in the unbounded hush.”	Savitri-331
“A hand from some Greatness (Spiritual Being) opened her (Savitri’s) heart’s locked doors (Psychic being)”	Savitri-375
“Find out thy soul, recover thy hid self, (Psychic being) In silence seek God’s (Spiritual being) meaning in thy depths, Then mortal nature change to the divine.”	Savitri-476
“Our larger being sits behind cryptic walls: There are greatnesses hidden in our unseen parts That wait their hour to step into life’s front:	

We feel an aid from deep indwelling Gods;
One speaks within, Light comes to us from above.”

Savitri-485

“Here in this chamber of flame and light they met;
They looked upon each other, knew themselves,
The secret deity (Spiritual being) and its human part (Psychic being),
The calm immortal (Spiritual being) and the struggling (Psychic being) soul.
Then with a magic transformation’s speed
They rushed into each other and grew one.” (Spiritualised Psychic being)

Savitri-527

“On either side of one **two spirits** strove;
Silence battled with silence, vast with vast.”

Savitri-576

“The Timeless took its ground in emptiness
And drew the figure of a universe,
That the spirit might adventure into Time (Spiritual being)
And wrestle with adamant Necessity
And the soul pursue a cosmic pilgrimage.” (Psychic being)

Savitri-622

“Something there waits beyond towards which she strives, (Trigunatita state of
Spiritual being.)
Something surrounds her into which she grows: (Trigunatita state of Psychic being.)
To uncover the spirit, to change back into God, (Spiritual experience)
To exceed herself is her transcendent task.” (Psychic experience.)

Savitri-623

“A spirit within looks into Eternal’s eyes.”

Savitri-627

“He^a dwells in me,^b the mover of my acts,
Turning the great wheel of his cosmic work.
I am the living body of his light,
I am the thinking **instrument** of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless^c and the secret Name.^d”

Savitri-634

(a: Divine, b: Savitri, c: Spiritual being, d: Psychic being.)

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

Savitri-639

“The Power that from her being’s summit reigned,
The Presence chambered in lotus secrecy,
Came down and held the centre in her brow
Where the mind’s Lord in his control-room sits;
There throned on concentration’s native seat
He opens that third mysterious eye in man,
The Unseen’s eye that looks at the unseen,
When Light with a golden ecstasy fills his brain
And the Eternal’s wisdom drives his choice
And eternal Will seizes the mortal’s will.
It stirred in the lotus of her throat of song,
And in her speech throbbed the immortal Word,
Her life sounded with the steps of the world-soul
Moving in harmony with the cosmic Thought.
As glides God’s sun into the mystic cave
Where hides his light from the pursuing gods,
It glided into the lotus of her heart
And woke in it the Force that alters Fate.”

Savitri-665

“For not for ourselves alone our spirits came
Out of the veil of the Unmanifest,
Out of the deep immense Unknowable
Upon the ignorant breast of dubious earth,
Into the ways of labouring, seeking men,
Two fires that burn towards that parent Sun,
Two rays that travel to the original Light.”

Savitri-720

In God concealed the world began to be,
Tardily it travels towards manifest God:
Our imperfection towards perfection toils,
The body is the chrysalis of a soul:

The infinite holds the finite in its arms,

Its complementary line:

“In me the spirit of immortal love
Stretches its **arms** out to embrace mankind.
Too far thy heavens for me from suffering men.
Imperfect is the joy not shared by all.
O to spread forth, O to encircle and seize

More hearts till love in us has filled thy world!"

Savitri-686

"To seize him better with her boundless heart
She accepts **the limiting circle of his arms**,
Bows full of bliss beneath his mastering hands
And laughs in his rich constraints, most bound, most free.

This is my answer to thy lures, O Death." Savitri-653

"Thy energy, Lord, to seize on woman and man,
To take all things and creatures in their grief
And gather them into a mother's arms." Savitri-697

"With **his arms**' encircling hold around her locked,
A living knot to make possession close,
He murmured with hesitating lips her name,
And vaguely recollecting wonder cried,
"Whence hast thou brought me captive back, love-chained,
To thee and sunlight's walls, O golden beam
And casket of all sweetness, Savitri,
Godhead and woman, moonlight of my soul?" Savitri-717

"She closed **her arms** about his breast and head
As if to keep him on her bosom worn
For ever through the journeying of the years.
So for a while they stood entwined, their kiss
And passion-tranced embrace a meeting-point
In their commingling spirits one for ever,
Two-souled, two-bodied for the joys of Time." Savitri-721

"Self-surrender to the divine and infinite Mother, however difficult, remains our only effective means and our sole abiding refuge. Self-surrender to her means that our nature must be an instrument in her hands, the soul **a child in the arms of the Mother.**" CWSA-12/Essays Divine and Human/p-171

Time travels towards revealed eternity.

Its complementary lines are:

"A voyager upon uncharted routes
Fronting the viewless danger of the Unknown,
Adventuring across enormous realms,
He broke into another **Space** and **Time.**"

Savitri-91

"All ocean lived within a wandering drop,
A time-made body housed the Illimitable."

Savitri-101

“Almost she nears what never can be attained;
She shuts eternity into an hour
And fills a little soul with the Infinite;
The Immobile leans to the magic of her call;
She stands on a shore in the Illimitable,
Perceives the formless Dweller in all forms
And feels around her infinity’s embrace.” Savitri-177

“Unending **Space** was beaten into a curve,
Indivisible **Time** into small minutes cut,
The infinitesimal massed to keep secure
The mystery of the **Formless** cast into **form.**”

Savitri-266-67

“A **timeless Spirit** was made the slave of the hours;
The **Unbound** was cast into a prison of birth
To make a world that Mind could grasp and rule.”

Savitri-268

“There consciousness was a close and single weft;
The far and near were one in **spirit-space**,
The moments there were pregnant with **all time.**”

Savitri-301

“Self’s vast spiritual silence occupies **Space**;
Only the Inconceivable is left,
Only the Nameless without **space** and **time.**”

Savitri-310

“**Time**, life and death were passing incidents
Obstructing with their transient view her sight,
Her sight that must break through and liberate the god
Imprisoned in the visionless mortal man.
The inferior nature born into ignorance
Still took too large a **place**, it veiled her self
And must be pushed aside to find her soul.”

Savitri-487

“She crossed through **spaces** of a **secret self**
And trod in passages of **inner Time.**”

Savitri-490

“He is Eternity lured from hour to hour,
He is infinity in a little space:”

Savitri-516

“Only when Eternity takes **Time** by the hand,
Only when infinity weds the **finite’s** thought,

Can man be free from himself and live with God.”
Savitri-516

“In **endless Time** her soul reached a wide end,
The **spaceless** Vast became her spirit’s place.”
Savitri-523

“The world is but a spark-burst from its light,
All moments flashes from its Timelessness,
All objects glimmerings of the Bodiless
That disappear from Mind when That is seen.”
Savitri-548

“She passed beyond **Time** into eternity,
Slipped out of **space** and became the Infinite;”
Savitri-555

“She was Time and the dreams of God in Time;
She was Space and the wideness of his days.
From this she rose where Time and Space were not;
The superconscient was her native air,
Infinity was her movement’s natural space;
Eternity looked out from her on Time.”
Savitri-557

“The **infinite** holds the finite in its arms,
Time travels towards revealed eternity.”
Savitri-623

“A mute Delight regards **Time’s** countless works:
To house God’s joy in things Space gave wide room,
To house God’s joy in self our souls were born.”
Savitri-630

“**Time** thrills to the **sapphics** of her amour-song
And **Space** fills with a white beatitude.”
Savitri-632

“Is not the spirit immortal and absolved
Always, delivered from the grasp of **Time**?
Why came it down into the mortal’s **Space**?”
Savitri-653

“He glimpses eternity, touches the infinite,
He meets the gods in great and sudden hours,
He feels the universe as his larger self,

Makes **Space** and **Time** his opportunity
To join the heights and depths of being in light,
In the heart's cave speaks secretly with God."

Savitri-659

"All **Time** is one body, **Space** a single look:
There is the Godhead's universal gaze
And there the boundaries of immortal Mind:
The line that parts and joins the hemispheres
Closes in on the labour of the Gods
Fencing eternity from the toil of Time."

Savitri-660-61

"The Truth supreme, vast and impersonal
Fits faultlessly the **hour** and **circumstance**,
Its substance a pure gold ever the same
But shaped into vessels for the spirit's use,
Its gold becomes the wine jar and the vase."

Savitri-662-63

"There **Time** dwelt with eternity as one;
Immense felicity joined rapt repose."

Savitri-678,

"But when the phantom flame-edge fails undone,
Then never more can **space** or **time** divide
The lover from the loved; **Space** shall draw back
Her great translucent curtain, **Time** shall be
The quivering of the spirit's endless bliss."

Savitri-684,

A miracle structure of the eternal Mage,
Matter its mystery hides from its own eyes,
A scripture written out in cryptic signs,
An occult document of the All-Wonderful's art. ([All Shastra is an occult document](#))

All *Shastra* is the outcome and record of past Spiritual exercises on the secrets of Nature and Soul or it is 'An occult document of the All-Wonderful's art'⁷ and is helpful for all future exploration. **All the lines of the traditional Yoga** 'are supposed to be fixed and the Teacher who has received the *Shastra* by tradition and realised it in practice guides the disciple along the immemorial tracks.'⁵ 'The written or traditional teaching expresses the knowledge and experiences of many centuries systematised, organised, made attainable to the **beginner**.'⁵ Integral *Shastra* differs from traditional *Shastra* in the sense that its method is not an imperative formula, fixed routine and mechanising process, but 'each man in this path has his own method of Yoga. Yet are there certain broad lines of working common to all which enable us to construct not indeed a routine system, but yet some kind of *Shastra* or scientific method of the synthetic Yoga.'³⁷

The Divine shows his presence through the various manifestations in the world, to eyes and hearts that are open, these symbols are visible ...all nature is a testament to his power and presence.

All here bears witness to his secret might,
In all we feel his presence and his power.
A blaze of his sovereign glory is the sun,
A glory is the gold and glimmering moon,
A glory is his dream of purple sky (Mother (Maa Krishna) what is the significance of 'purple'...the Lord mentions the colour a lot in this text – is it just the vital plane or is it more than that?) (purple colour represents vital plane, vital power, vital force. Sky is the symbol of consciousness above mind. It also indicates infinite.)

“The violet is the light of the Divine grace and compassion.

*

“Violet” is the colour of benevolence or compassion, but also more vividly of the Divine Grace — represented in the vision as flowing from the heights of the spiritual consciousness down on the earth. The golden cup is I suppose the Truth consciousness.

*

Violet is indeed the colour or light of Divine Compassion, so also of Krishna's grace." CWSA-30/Letters on Yoga-III/p-128

"It [*purple light*] is a light of vital power.

Purple is the colour of the vital force — crimson is usually physical.

*

Both [*purple and crimson*] are vital lights, but when seen above they represent the original forces of which the vital are the derivations.

*

The crimson colour is the light of Love in the vital and physical." CWSA-30/Letters on Yoga-III/p-132-133

A march of his greatness are the **wheeling stars**.

His laughter of beauty breaks out in green trees,

His moments of beauty triumph in a flower;

The blue sea's chant, the rivulet's wandering voice

Are murmurs falling from the Eternal's harp.

This world is God fulfilled in outwardness. (This line symbolises that in this world Supramental will manifest.)

His ways challenge our reason and our sense;

By blind brute movements of an ignorant Force (**when looked upon by our mind or reason or ego the external world appears uncivilised and slow and savage**),

By means we slight as small, obscure or base,

A greatness founded upon little things, (Divine Presence is found in material things.)

He has built a world in the unknowing Void.

"Even the smallest meanest work became

A sweet or glad and glorious sacrament,

An offering to the self of the great world

Or a service to the One in each and all." Savitri-532

His forms he has massed from **infinitesimal dust**;

His marvels are built from insignificant things.

"But thought nor word can seize eternal Truth:

The whole world lives in a lonely ray of her sun." Savitri-276

“All manifestation, *sthabarajangam*, takes place by union between Field, Matter, *Kshetra* and Knower of the Field, Spirit, *Kshetrajna*.”

The Gita-13.27

“The Blessed Lord said, O *Arjuna*, I support this entire universe and all its Divine manifestations through great *Vibhutis*, Emanations, with an infinitesimal portion of My-self.”

The Gita-10.42

“Let us understand that however great may have been our efforts, our struggles, even our victories, compared with the distance yet to be travelled, the one we have already covered is nothing; and that all are equal—infinitesimal grains of dust or identical stars—before Eternity.”

The Mother

Prayers and Meditations-January-8/1914,

“Earthly realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but an **indiscernible moment** in Thy eternity; and the results obtained by it, however powerful and marvellous they may be, are nothing but an **imperceptible atom** in the infinite march to Thee. This is what Thy workers must never forget, otherwise they will become **unfit** to serve Thee.”

The Mother

Prayers and Meditations-July-17/1914

If mind is crippled, life untaught and crude,

If brutal masks are there and evil acts,

They are incidents of his vast and varied plot,

His great and dangerous drama's needed steps (all evil in the world is only incidental and a tool used to advance his divine creation in Ignorance.);

This creation is to be wholly accepted and embraced as the manifestation of the *Brahman*. If the existing mind of most man is crippled; life is untaught and crude; if there exists brutal and evil activities, then they are to be accepted as incidents of Divine's vast and varied plot; His great and dangerous drama's needed steps. We have to meet our Lord in the nescient sleep of shadow and the Night in the form of Subconscient Self and in the wakefulness of the stars and Sun symbolising Supramental Self and wait for the hour in which high meets the low. The emergence of Divine Life on earth is possible by reconciliation of God's Night below the feet and His fathomless Light above the head.

He makes with these and all his passion-play,

A play and yet no play but the deep scheme (it is called a play or illusion because we cannot explain the purpose behind the existence of creation to our minds, yet creation is much more than a play or an illusion or a dream...it has a profound reality behind it)

Of a transcendent Wisdom finding ways (Supramental above is finding a passage to discover Subconscious Self.)

To meet her Lord in the shadow and the Night: (Nature seeks the involved energy - the divine in matter as it does in the superconscious) (Opening of Subconscious Self is the discovery of Lord in the shadow and night.) (Savitri has to unite with Satyavan in the Subconscious and Inconscious world by calling down Divine energy there. Satyavan's death created such an opportunity for Savitri. She has to prove her Divine Love which can transform those dark worlds. So her task is to call down Divine Love from higher planes and there exists a long hierarchy Supramental plane and not to limit herself with preliminary stairs of Supramental plane. .)

Its complementary line:

“And Matter still slept empty of its Lord.” Savitri-405

Above her is the vigil of the stars;

Watched by a **solitary Infinitude**

She embodies in dumb Matter the Divine, (emergence of Subconscious self.)

In symbol minds and lives the Absolute.

A miracle-monger her mechanical craft;

Matter's machine worked out the laws of thought,

Life's engines served the labour of a soul:

The Mighty Mother her creation wrought,

A huge caprice self-bound by iron laws (the energy is self-bound – so not bound by some external force),

And shut God into an enigmatic world:

She lulled the Omniscient into nescient sleep, (The Descent of Supramental energy)

Omnipotence on Inertia's back she drove,

Trod perfectly with divine unconscious steps

The enormous circle of her wonder-works. (Description of Divine work in the Subconscious plane.)

Immortality assured itself by death;

The Eternal's face was seen through drifts of Time. (In Supramental Consciousness Divine is visible.)

His knowledge he disguised as Ignorance,

His Good he sowed in Evil's monstrous bed,

Made error a door by which Truth could enter in,

His plant of bliss watered with Sorrow's tears (my Mother (Maa Krishna), I hope all my tears will end one day in Bliss). Yes

A thousand aspects point back to the One;

A dual Nature covered the Unique (Mother (Maa Krishna) is this dual nature, the inconscient on one pole and the superconscious on the other?). (the duality or *dwanda* of the Gita- Heat and cold, pleasure and pain, good and bad etc.) (Through dual Nature the Divine is veiled.)

In this meeting of the Eternal's mingling masques,

This tangle-dance of passionate contraries

Locking like lovers in a forbidden embrace (Matter and Spirit)

The quarrel of their lost identity, (Spirit can reconcile with Matter in Supramental plane and in ordinary consciousness of three modes of nature they can quarrel with each other.)

Through this wrestle and wrangle of the extremes of Power

Earth's million roads struggled towards deity. (Struggle in three gunas)

All stumbled on behind a stumbling Guide (is this stumbling guide, the human mind?), (Guide is also a beginner in Eternal's path.) (Here the Divine Guide's stumbling is an appearance and stumbling of all His creation is real.)

Yet every stumble is a needed pace (stumble and Spiritual fall is a part of the Divine play.) (A Subconscious Journey is a stumbling movement in the midst of darkness.)

On unknown routes to an unknowable goal. (Integral Yoga is like hewing a path in the virgin forest.)

Its complementary line:

“This too the supreme **Diplomat** can use,
He makes our fall a means for greater rise.” Savitri-34,
“The spirit rises mightier by each defeat;
Its godlike wings grow wider with each fall.” Savitri-458,

“A huge descent began, (followed by) a giant fall:” Savitri-456,
“For somewhere on the longing breast of earth,

Thy unknown lover waits for thee the unknown.” Savitri-374

“Out of the unknown we move to the unknown.” Savitri-50

“It is very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it—it is spontaneous and natural for me... but Supramental transformation is another thing altogether, oh!... No one has ever followed that path; *Sri Aurobindo* was the first, and He left before telling us what He was doing, I am literally carving out a trail through the virgin forest—worse than a virgin forest...I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed (or 'Light conquered now even by that feeble beam:' Savitri-601). It has reached a point where all Spiritual life, all those people and races that have tried since the beginning of the earth, all that seems like nothing, **like child's play** in comparison. And it is a work without glory: you have no results, no experiences filling you with ecstasy or joy—none of that, it is a hideous labour.”

The Mother

The Mother's Agenda, July 15, 1961,

This repeated and prolonged calling down of the dynamic Divine *Shakti* to the nether untransformed Nature is identified as 'not of a pilgrim following the highroad to his destination, but, to that extent at least, of a path finder hewing his way through a virgin forest.' CWSA-23/The Synthesis of Yoga-56-57,

“This path has neither the same aim nor the same method as the ordinary Yoga, it aims at a realisation of which their results are only component parts; it may be said to begin its capital experiences where these end and its object is one that they would consider impossible. Much of it is **virgin ground** in which the paths have yet to be cut and built. The obstacles and difficulties in the way of success are formidable and demand either a strength and patience or a faith and unquestioning reliance on the Guru who is the pathfinder and leader. Or otherwise they have to have so strong and clear a call that no difficulties matter, or else to be in some way predestined to follow this path and no other, to cleave to Sri Aurobindo and the Mother as Guru and to no other. Your preparation seems to be mainly intellectual and for this Yoga the intellect is not sufficient; relied upon as the chief guide it may become instead a barrier. This Yoga depends upon a supra-intellectual knowledge which can come **only** from the soul or psychic being within and the secret spirit above.” CWSA-35/Letters on Himself and the Ashram-529,

All blundered and straggled towards the One Divine.

As if transmuted by a titan spell (**Mother (Maa Krishna) who laid this spell on the Eternal powers?**) (**Consciousness.**)

The eternal Powers assumed a dubious face (**the darkened/opposite powers of divinity in the lower nether worlds**): (**Eternal assumed a dubious face in the Subconscient world.**)

Idols of an oblique divinity,

They wore the heads of animal or troll,

Assumed ears of the faun, the satyr's hoof,

Or harboured the demoniac in their gaze:

A crooked maze they made of thinking mind,

They suffered a metamorphosis of the heart,

Admitting bacchant revellers from the Night

Into its sanctuary of delights,

As in a Dionysian masquerade.

On the highways, in the gardens of the world

They wallowed oblivious of their divine parts,

As drunkards of a dire Circean wine

Circean: 1: relating to or resembling Circe. 2 : having the quality of a fascinating sorceress : dangerously or fatally attractive or misleading : lulling. 3: **sorceress who changed men to swine.**

Or a child who sprawls and sports in Nature's mire.

Even wisdom, hewer of the roads of God,

Is a partner in the deep disastrous game:

Lost is the pilgrim's wallet and the scrip,

Scrip: a provisional certificate of money subscribed to a bank or company, entitling the holder to a formal certificate and dividends.

She fails to read the map and watch the star (**the forces that guide man can themselves be corrupted and man loses his way**).

A poor self-righteous **virtue** is her stock

And **reason's** pragmatic grope or abstract sight,

Or the technique of a brief hour's success

She teaches, an usher in utility's school.

On the **ocean surface** of vast Consciousness (**all our thoughts and acts and reactions are only surface oriented and do not plumb the depths of our being**)

Small thoughts in shoals are fished up into a net

But the great truths escape her narrow cast (the human mind cannot grasp the great truths only small fragmented surface truths);

Guarded from vision by creation's depths,

Obscure they swim in blind enormous gulfs (Mother (Maa Krishna) this suggests that the greatest Truths are hidden in the deepest inconscient) (also Subconscient.)

Safe from the little sounding leads of mind,

Too far for the puny diver's shallow plunge.

Our mortal vision peers with ignorant eyes;

It has no gaze on the deep heart of things.

“The vision you saw was a symbol of the outward physical consciousness obscured by the ordinary movements (clouds), but with the spirituality (the moon) still spreading its light every- where from behind the ordinary human ignorance. The dog indicates something in the physical (the part that is faithful, obedient etc.) waiting confidently for the Light to come.

The fire you felt was the fire of purification and the heat came because it was burning up some resistance, — after that was burnt out there was coolness and peace and quietude. The voices and sounds and impression of X being there indicate a confused activity of the occult sense in the vital which hears things other than the physical. When this kind of thing comes, there has to be a quiet rejection in the being and the thing will pass away. Some people get interested and have a lot of trouble because they get into the habit of hearing voices and seeing and feeling things which are only partly or sometimes true but mixed with much that is false and misleading. It is good that there was something in your vital being which rejected it.

*

The dream is evidently an indication of the difficulty you are experiencing. The sea is the sea of the vital nature whose flood is pursuing you (desires are the sea water) on your road of sadhana. The Mother is there in your heart but sleeping — i.e. her power has not become conscious in your inner consciousness because she is surrounded by the thin curtain of skin (the obscurity of the physical nature). It is this (it is not thick any longer but still effective to veil her from you) which has to go so that she may awake. It is a matter of persistence in the will and the endeavour

— the response from within, the awaking of the Mother in the heart will come.

*

It is probably a symbol of three stages or developments or planes of spiritualised life. A star means creation, the triangle a triple principle. The tree is life in a

new creation. Green is the colour of the emotional vital, the moon governs a spiritualised emotional life; blue is the colour of the higher mind, the moon there governs a spiritualised higher mind life; the gold colour is that of the Divine Truth, whether intuitive or overmind — the moon here is the spiritualised Truth-life. As the star is *sphatika*-coloured, the triangle may indicate Sachchidananda principle. The butterflies and birds are of course life forces and soul forces, powers or beings. Probably it indicates three stages of transformation before the supramental can reign altogether or else three that will exist as the steps towards the supramental.”
CWSA-30/Letters on Yoga-III/p-139-140

Our knowledge walks leaning on Error’s staff,

A worshipper of false dogmas and false gods, (Divine does not descend by supporting superstitions and by rajasic sacrifice.)

“Sattvic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces, the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits.” The Gita-17.4

Or fanatic of a fierce intolerant creed (religious mind)

Or a seeker doubting every truth he finds,

A sceptic facing Light with adamant No (like we are when we are depressed and refuse to believe in the divine power to transform and save us) Its complementary line:

“And barks at every unfamiliar light” Savitri-246

Physical mind is a sceptic, if made active, then it will close the door of overhead Divine Force.

“Only the everlasting No has neared
And stared into thy eyes and killed thy heart:” Savitri-311

“The splendour of some bright eternity
Threatened with this faint beam of wandering Truth
Her empire of the everlasting Nought.” Savitri-585

“Here in this seat of Darkness mute and lone,
In the heart of everlasting Nothingness
Light conquered now even by that feeble beam:
Its faint infiltration drilled the blind deaf mass;
Almost it changed into a glimmering sight
That housed the phantom of an aureate Sun
Whose orb pupilled the eye of Nothingness.” Savitri-601

“On all that claims here to be Truth and God
And conscious self and the revealing Word
And the creative rapture of the Mind

And Love and Knowledge and heart's delight, there fell
The immense refusal of the eternal No." Savitri-583
"A limping Yes through the aeons journeys still
Accompanied by an eternal No." Savitri-201

Or chilling the heart with dry ironic smile,
A cynic stamping out the god in man;
A darkness wallows in the paths of Time
Or lifts its giant head to blot the stars;
It makes a cloud of the interpreting mind
And intercepts the **oracles** of the Sun.

Oracle (noun): (especially in ancient Greece) an utterance, often ambiguous or obscure, given by priest or priestess at a shrine as response of a god to the inquiry. A divine communication and revelation. Origin of Oracle from Latin: Oraculum which is equivalent to plead.

Although man lives his life on the surface vital and mental consciousness, there is a divine light that awaits his attention that will help him plumb the hidden depths and find the secret truth – science will help him uncover the mysteries of nature and this light of his consciousness within will reveal the vast spiritual worlds....so eventually all knowledge shall be man's and he will no longer be a stumbling blind creature once the spirit is awakened in him.

Yet Light is there; it stands at Nature's doors:

It holds a torch to lead the traveller in.

It (Light) waits to be kindled in **our secret cells**; (Outcome of Subconscient transformation.)

Cellular transformation of King Aswapati: -

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

Savitri-35

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

Savitri-133

"His sight, spiritual in embodying orbs,

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

Savitri-138

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

Savitri-169-70

“The **body’s tissues** thrill apotheosised,
Its **cells** sustain bright metamorphosis.”

Savitri-171

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

Savitri-232

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

Savitri-236

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

Savitri-237

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

Savitri-272

“But even the **life of flesh and nerve** was changed

And grew one flesh and nerve with all that lives;”

Savitri-318

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

Savitri-334

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

Savitri-334

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

Savitri-343

In a long series of cellular transformation experiences, *The Mother* had an experience that her subtle body expanded to the proportion of earth. A similar Spiritual experience is observed in King *Aswapati* in whom ‘A last and mightiest transformation came.’ (Savitri-318)

“In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the **life of flesh and nerve** was changed
And **grew** one flesh and nerve with all that lives;
He felt the joy of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation’s load
As earth upbears all beings’ sacrifice,
Thrilled with the hidden Transcendent’s joy and peace.”

Savitri-318-19

Cellular transformation of Savitri and Satyavan: -

“Lived guarded in her spirit’s **luminous cell,**”

Savitri-355

“And **quivers** inwardly with mystic rain.”

Savitri-356

“The **body** that held this greatness seemed almost
An **image** made of heaven’s transparent light.”

Savitri-358

“Almighty powers are shut **in Nature’s cells.**”

Savitri-370

“As when the mantra sinks in Yoga’s ear,
Its message enters stirring the blind brain
And keeps in the dim ignorant cells its sound;

Savitri-375

“And came back quivering with a nameless Force
Drunk with a wine of **lightning in their cells;**”

Savitri-383

“It (Light) waits to be kindled in our **secret cells;**”

Savitri-626

“Her **body quivered** with eternity’s touch,
Her soul stood close to the founts of the **infinite.**
Infinity’s finite fronts she lived in, new
For ever to an everliving sight.”

Savitri-671

“Even the **body** shall remember God,
Nature shall draw back from mortality”

Savitri-707

“A divine force shall flow through **tissue and cell**
And take the charge of breath and speech and act”

Savitri-710

“And so I looked. "Is it something particular to this body?" I wondered. To everyone who has lived closely with it, my body gives the impression of two things: a very concentrated, very stubborn will, and ... such endurance! Sri Aurobindo used to tell me he had never dreamed a body could have such endurance. And that's probably why. But I don't want to curtail this ability in any way, because it is a CELLULAR will, and a cellular endurance too – which is quite intriguing. It's not a central will and central endurance (that's something else altogether) – it's cellular. That's why Sri Aurobindo used to tell me this body had been specially prepared and chosen for the Work – because of its capacity for obstinate endurance and will. But that's no reason to exercise this ability uselessly! So I am making sure it relaxes now; I tell it constantly, " Now, now! Just let go! Relax, have some fun, where's the harm in it?" I have to tell it to be quiet, very quiet. And it's very surprised to hear that: "Ah! Can I live that way? I don't have to hurry? I can live that way?"”

The Mother

Satyavan's cellular transformation experience is the continuation of the sadhana of physical transformation experienced by King *Aswapati*. With the outer death of *Satyavan* in the forest, *Satyavan's* Psychic being entered different domains of the Subconscious and Inconscious dark world along with *Savitri* and the *Death* is considered as guardian or the godhead of the Inconscious world. *Savitri* entered these dark worlds, layer after layer armed with fragments of 'Truth Supreme' and 'Light Supreme' and this Truth-Light had to grow fully with intervention of higher Spiritual experiences. The innermost domain of Inconscious Sheath is the darkest, stubborn, and rigid and there is strong unwillingness towards any change. This is the home of *Death* to which every living being returns. The death of *Death* in his own home is the Divine Mother's final victory of Truth-Light over dark forces. The transition between *Satyavan's* death and return to earth life is the period of cellular transformation of humanity in which *Satyavan's* subtle physical experienced the transformation of the whole world of the Inconscious Sheath.

It is a star lighting an ignorant sea,
A lamp upon our poop piercing the night.

Poop: the aftermost and highest deck of a ship, especially in a sailing ship where it typically forms the roof of a cabin in the stern.

As knowledge grows Light flames up from within: (Supramental action from within the Psychic being.)

It is a shining warrior in the mind,
An eagle of dreams in the divining heart,
An armour in the fight, a bow of God.

Then larger dawns arrive and Wisdom's pomps
Cross through the being's dim half-lighted fields;

Philosophy climbs up Thought's cloud-bank peaks (**Philosophy and Science together will solve the riddle behind Nature**)

And **Science** tears out Nature's occult powers,

Enormous **djinns** who serve a dwarf's (**Mother (Maa Krishna) is this the ego being served by lower vital powers?**) small needs, (**Djinns are dark powers of Subconscient world, physical (tamasic) mind is projected as dwarf whose needs are always small.**)

Exposes the sealed **minutiae** of her art

Minutiae: the small, precise, or trivial details of something.

And conquers her by her own captive force.

On heights unreached by mind's most daring soar,

Upon a dangerous edge of failing Time

The soul draws back into its deathless Self; (object of traditional Yoga) (Psychic being draws back to supreme Self.)

Man's knowledge becomes God's supernal Ray.

"But not for (Psychic) self alone the (supreme) Self is won:" Savitri-537 (Object of integral Yoga) (but for transformation of world and Nature, Self must be won.)

"Her spirit (Psychic being) opened to the Spirit (Cosmic Self) in all," Savitri-8

"Only the Self that builds this figure of self" Savitri-12

"His soul breaks out to join the Oversoul," Savitri-24

"To find his soul in the world's single Soul," Savitri-282

"He has exhausted now life's surface acts,
His being's hidden realms remain to explore.
He becomes a mind, he becomes a spirit and self;
In his fragile tenement he grows Nature's lord.
In him Matter wakes from its long obscure trance,
In him earth feels the Godhead drawing near." Savitri-133

"We must recognise that our primary aim in knowledge must be to realise our own **supreme Self** more than that Self in others or as the Lord of Nature or as the All; for that is the pressing need of the individual, to arrive at the highest truth of his own being, to set right its disorders, confusions, false identifications, to arrive at its

right concentration and purity and to know and mount to its source. **But we do this not in order to disappear into its source**, but so that our whole existence and all the members of this inner kingdom may find their right basis, may live in our highest self, live for our highest self only and **obey no other law than that which proceeds from our highest self** and is given to our purified being without any falsification in the transmitting mentality. And if we do this rightly we shall discover that in finding this supreme Self we have found the one Self in all, the one Lord of our nature and of all Nature, the All of ourselves who is the All of the universe. For this that we see in ourselves we must necessarily see everywhere, since that is the truth of His unity. By discovering and using rightly the Truth of our being the barrier between our individuality and the universe will necessarily be forced open and cast away and the Truth that we realise in our own being cannot fail to realise itself to us in the universality which will then be our self. Realising in ourselves the “I am He” of the Vedanta, we cannot but realise in looking upon all around us the identical knowledge on its other side, “Thou art That.” We have only to see how practically the discipline must be conducted in order that we may arrive successfully at this great unification.” CWSA-23/The Synthesis of Yoga-342

There is the mystic realm whence leaps the power

Whose fire burns in the eyes of seer and sage;

A lightning flash of visionary sight,

It plays upon an inward verge of mind:

Thought silenced gazes into a brilliant Void.

A **voice** comes down from mystic unseen peaks:

A cry of splendour from a mouth of storm,

It is the **voice** that speaks to night's profound,

It is the thunder and the flaming call.

Above the planes that climb from nescient earth,

A **hand** is lifted towards the Invisible's realm,

Beyond the superconscient's blinding line

And plucks away the screens of the Unknown;

A spirit within looks into the Eternal's eyes.

It (*Psychic being*) hears the **Word** to which our hearts were **deaf**,

It sees through the blaze in which our thoughts grew blind;

It drinks from the naked breasts of glorious Truth,

It learns the secrets of eternity.

“There shall draw near to meet thy approaching steps
The second self for whom thy nature asks, (Satyavan is the second
self, symbol of Spiritual being or symbol of Supramentalised
Spiritual Being.)

He who shall walk until thy body's end

A close-bound traveller pacing with thy pace,

The lyrist of thy soul's most intimate chords

Who shall give voice to what in thee is mute.

Then shall you grow like vibrant kindred harps,

One in the beats of difference and delight,

Responsive in divine and equal strains,

Discovering new notes of the eternal theme.” Savitri-374

“Listen, I told you (Satprem) once – it wasn't just words – and I thought you understood and would remember: everything I write is absolutely dependent on your work, in the sense that if you weren't here I wouldn't write another word – just letters with "I send you my blessings." Period. Not that I don't have time or can't do it, but I don't enjoy it. When we do something together, when we write, I get the feeling it's complete and has a certain quality that makes it useful. When you aren't here to write it, I feel something missing. So if you think it's useless to do this for me, I am sorry – that hurts!

(Satprem) No, of course not!

You do understand?

Because it comes from very high – it's not from here, not at all; it was decided on high, and a long, LONG time ago. Before you came here, I was constantly feeling.... Besides, it hadn't been so long without Sri Aurobindo; when Sri Aurobindo was here **I had nothing to say**, and if I did speak it was almost by chance. **That's all. What had to be said was said by him.** And when he left and I began to read his books (which I hadn't read before), I told myself, "Well, what do you know! There was absolutely no need for me to say anything." **And I had less and less desire to speak. The minute I met you, I began to get interested. "Ah," I thought, "collaboration! ... Something interesting can be done."**” **The Mother's Agenda- March 13, 1962**

“The supermind uses the physical organs and confirms their way of action, but it

develops behind them the inner and deeper senses which see what are hidden from the physical organs and farther transforms the new sight, hearing, etc. thus created by casting it into its own mould and way of sensing. The change is one that takes nothing from the physical truth of the object, but adds to it its supraphysical truth and takes away by the removal of the physical limitation the element of **falsehood** in the material way of experience.” The Synthesis of Yoga-686

(The Message of Psychic transformation): “The soul, the psychic entity, then manifests itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. **A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed;** all is purified, set right, the whole nature harmonised, modulated in the psychical, put in spiritual order.” CWSA-22/The Life Divine-941,

(The Message of Spiritual transformation): “This, effected little by little or in a succession of great and swift definitive experiences, is the process of **the spiritual transformation**. It achieves itself and culminates in an upward ascent often repeated by which in the end the consciousness fixes itself on a higher plane and from there sees and governs the mind, life and body; it achieves itself also in an increasing descent of the powers of the higher consciousness and knowledge which become more and more the whole normal consciousness and knowledge. A light and power, a knowledge and force are felt which first take possession of the mind and remould it, afterwards of the life part and remould that, finally of the little physical consciousness and leave it no longer little but wide and plastic and even infinite. For this new consciousness has itself the nature of infinity: it brings to us the abiding spiritual sense and awareness of the infinite and eternal with a great largeness of the nature and a breaking down of its limitations; immortality becomes no longer a belief or an experience but a normal self-awareness; the close presence of the Divine Being, his rule of the world and of our self and natural members, his force working in us and everywhere, the peace of the infinite, the joy of the infinite are now concrete and constant in the being; in all sights and forms one sees the Eternal, the Reality, in all sounds one hears it, in all touches feels it; there is nothing else but its forms and personalities and manifestations; the joy or adoration of the heart, the embrace of all existence, the unity of the spirit are abiding realities.” CWSA-22/The Life Divine-947,

Thus all was plunged into the riddling Night,

Thus all is raised to meet a dazzling Sun.

Savitri then outlines how Death's rule came about, how the original divine power that came to earth fell asleep in the deep heart of matter . This allowed for a distorting influence like Death and Night to take over (Mother in reality though is not Death and the Night actually a spur to awaken the sleeping energy and hasten it in its journey to find the superconscient above? Yes. This distorting consciousness is also one of the greatest instruments of the Divine helping man in evolving from Ignorance.). The divine consciousness slowly awakes and in its first movements creates life and mind which are initial efforts...unable to grasp its original glory it seeks it via a million roads and many through pain and hardship, but the secret consciousness feeds on all emotions (joy/sorrow/difficulties) and all these enrich it and help its growth, although man's mental and vital may be seen to sin and fall, in reality all these are steps are food for the divine consciousness within in its upward journey...however even though the soul never suffers and is enriched by the suffering of the mind/physical and vital, this suffering is not eternal, secretly the crowning experience of the union of nature (the consciousness hiding in nature) with its source above is being planned and it will surely come to pass. Like the lotus , man starts in the mud but flowers into the sky.

O Death, this is the mystery of thy reign.
In earth's anomalous and magic field
Carried in its aimless journey by the sun
Mid the forced marches of the great dumb stars,
A darkness occupied the fields of God,
And Matter's world was governed by thy shape.
Thy mask has covered the Eternal's face,

The Bliss that made the world has fallen asleep. (in the Subconscient world.)

Abandoned in the Vast she slumbered on:

An evil transmutation overtook

Her members till she knew herself no more.

Only through her creative slumber flit

Frail memories of the joy and beauty meant
Under the sky's blue laugh mid green-scarfed trees
And happy squanderings of scents and hues,
In the field of the **golden** promenade of the sun
And the vigil of the dream-light of the stars,
Amid high **meditating** heads of hills,
On the bosom of voluptuous rain-kissed earth
And by the sapphire tumbings of the sea.

But now the primal innocence is lost

And **Death and Ignorance govern the mortal world**

And Nature's visage wears a greyer hue.
Earth still has kept her early charm and grace,
The grandeur and the beauty still are hers,
But veiled is the divine Inhabitant.

The souls of men have wandered from the Light

And the great Mother turns away her face.

The eyes of the **creatix Bliss** are closed

Highest Hinted Secret of *The Mother Book*:

“There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit. There are among them Presences indispensable for the Supramental realisation, --most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda (The eyes of the creatix Bliss are closed Savitri-628) (**The Bliss that made the world has fallen asleep. Savitri-628**) which flows from a supreme divine Love, the Ananda that alone can heal the gulf between the highest heights of the Supramental spirit and the lowest abysses of the Matter, the Ananda that holds the key of a wonderful divinest Life and even now supports from its secrecies the work of all the other Powers of the universe.” **The Mother-53**

“Some rapture of the bliss that made the world,” Savitri-704

“The bliss that made the world in his body lived,” Savitri-682

And sorrow's touch has found her in her dreams.

As she turns and tosses on her bed of Void,

Because she cannot **wake** and find herself

And cannot build again her perfect shape,

Oblivious of her nature and her state,
Forgetting her instinct of felicity,
Forgetting to create a world of joy,
She weeps and makes her creatures' eyes to weep;

Testing with sorrow's edge her children's breasts,

She spends on life's vain waste of hope and toil

The poignant luxury of grief and tears.

In the nightmare change of her half-conscious dream,

Tortured herself and torturing by her touch,

She comes to our hearts and bodies and our lives

Wearing a hard and cruel mask of pain.

Our nature twisted by the abortive birth

Returns wry answers to life's questioning shocks,

An acrid relish finds in the world's pangs,

Drinks the sharp wine of grief's perversity.

A curse is laid on the pure joy of life:

Delight, God's sweetest sign and Beauty's twin,

Dreaded by aspiring saint and austere sage (the ascetic always takes the hard dry road to escape from the world and shuns all beauty and joy as temptation that may lead him astray),

(Later Vedantists rejects the Tantric acceptance of Kama, delight.)

Is shunned, a dangerous and ambiguous cheat,

A specious trick of an infernal Power

It tempts the soul to its self-hurt and fall. (Spiritual fall)

“Thus the being of Vijnana is in all its activities a play of perfected knowledge-power, will-power, delight-power, raised to a (far) higher than the mental, vital and bodily level. All-pervasive, **universalised**, freed from egoistic personality and individuality, it is the play of a higher Self, a higher consciousness and therefore a higher force and higher delight of being. All that acts in the Vijnana in the purity, in the right, in the truth of the superior or divine Prakriti. Its powers may often seem to be what are called in ordinary Yogic parlance **siddhis**, by the Europeans **occult powers**, shunned and **dreaded by devotees and by many Yogins as snares,**

stumbling-blocks, diversions from the true seeking after the Divine. (Supramental is far superior and dynamic than the siddhis and occult powers) But they have that character and are dangerous (Wealth, Power and human love become asuric if lower nature is active. In highest consciousness Wealth and Power are fully reconciled with the Divine Love and become means of Divine action and Divine manifestation.) here because they are sought in the lower being, abnormally, by the ego for an egoistic satisfaction. In the Vijnana they are neither occult (subliminal plane is identified as occult province) nor siddhis, but the open, unforced and normal play of its nature. The Vijnana is the Truth-power and Truth action of the divine Being in its divine identities, and, when this acts through the individual lifted to the gnostic plane, it fulfils itself unperverted, without fault or egoistic reaction, without diversion from the possession of the Divine. (In the Vijnana, the Spirituality is very much secured.)” The Synthesis of Yoga-495-496

The other Vedantic doctrine of Death:

“I think *Sri Aurobindo* deliberately made this *Death* very vulgar to discourage all the *Illusionists* and *Nirvanists*.” **The Mother**/The Mother’s Agenda-6/164,
 (Death said) “Earth only is there and not some heavenly source.
 If heavens there are they are veiled in their own light,
 If a Truth eternal somewhere reigns unknown,
 It burns in a tremendous void of God;
 For truth shines far from the falsehoods of the world;
 How can the heavens come down to unhappy earth
 Or the eternal lodge in drifting time?” Savitri-609
 (Death said) “The Avatars have lived and died in vain,
 Vain was the sage’s thought, the prophet’s voice;
 In vain is seen the shining upward Way.
 Earth lies unchanged beneath the circling sun;
 She loves her fall and no omnipotence
 Her mortal imperfections can erase,
 Force on man’s crooked ignorance Heaven’s straight line
 Or colonise a world of death with gods.” Savitri-609-610
 (Death said) “Heaven’s hour adjourned flees into bodiless Time.
 Death saves thee from this and saves Satyavan:
 He now is safe, delivered from himself;
 He travels to silence and felicity.
 Call him not back to the treacheries of earth

And the poor petty life of animal Man.
In my vast tranquil spaces let him sleep” Savitri-611
(Death said) “Renounce, forgetting joy and hope and tears,
Thy passionate nature in the bosom profound
Of a happy Nothingness and worldless Calm,
Delivered into my mysterious rest.” Savitri-612
(Death said) “How canst thou force to wed two eternal foes?
Irreconcilable in their embrace
They cancel the glory of their pure extremes:
An unhappy wedlock maims their stunted force.
How shall thy will make one the true and false?
Where Matter is all, there Spirit is a dream:
If all are the Spirit, Matter is a lie,
And who was the liar who forged the universe?
The Real with the unreal cannot mate.
He who would turn to God, must leave the world;
He who would live in the Spirit, must give up life;
He who has met the Self, renounces self.” Savitri-635
“In vain his heart lifts up its yearning prayer,
Peopling with brilliant Gods the formless Void;
Then disappointed to the Void he turns
And in its happy nothingness asks release,
The calm **Nirvana** of his dream of self:
The Word in silence ends, in Nought the name.”

Savitri-644

“His truth in human thinking cannot dwell:
If thou desirest Truth, then still thy mind
For ever, slain by the dumb unseen Light.”

Savitri-646

“If heavens there are whose gates are shut to grief,
There seek the joy thou couldst not find on earth;
Or in the imperishable hemisphere
Where Light is native and Delight is king
And Spirit is the deathless ground of things,
Choose thy high station, child of Eternity.
If thou art Spirit and Nature is thy robe,
Cast off thy garb and be thy naked self
Immutable in its undying truth,
Alone for ever in the mute Alone.
Turn then to God, for him leave all behind;
Forgetting love, forgetting Satyavan,
Annul thyself in his immobile peace.
O soul, drown in his still beatitude.
For thou must die to thyself to reach God’s height:”

A puritan God made pleasure a poisonous fruit,
Or red drug in the market-place of Death, (The poisonous fruit of pleasure is sold in the market
place of Death.)

And sin the child of Nature's ecstasy.

Its complementary line:

"Desire is a child-heart's cry crying for bliss," Book-2, Canto-10, Savitri-257

Yet every creature hunts for happiness,

Buys with harsh pangs or tears by violence

From the dull breast of the inanimate globe

Some fragment or some broken shard of bliss.

Even joy itself becomes a poisonous draught;

Its hunger is made a dreadful hook of Fate.

All means are held good to catch a single beam,

Eternity sacrificed for a moment's bliss:

Yet for joy and not for sorrow earth was made

Its complementary line:

"Truth made the world, not a blind Nature-Force." Savitri-484

"The world is not cut off from Truth and God." Savitri-648

(Death said) "A blind Force, not Truth has made this ignorant world," Savitri-664

"And the Spirit made this ignorant world his home,

He shall aspire to Truth and God and Bliss." Savitri-709

"An immutable Power has made this mutable world;" Savitri-339

(Queen said) "Is it thy God who made this cruel law?" Savitri-438

"A Truth occult has made this mighty world;" Savitri-600

"The bliss that made the world in his body lived," Savitri-682

"Some rapture of the bliss that made the world," Savitri-704

"Assured of the bliss for which all forms were made," Savitri-233

"The Bliss that is creation's splendid grain" Savitri-287

"The Bliss that made the world has fallen asleep." Savitri-628

And not as a dream in endless suffering Time.

Although God made the world for his delight,

An ignorant Power took charge and seemed his Will (*Mother (Maa Krishna) how can another power usurp God and how can God's power really fall asleep in nature...?*) (Ignorant Powers are Divine's dark instruments in ignorance. Their play will be over with the emergence of Supramental world. In the Inconscient God's power fell asleep.)

And Death's deep falsity has mastered Life.

"If you call for the Truth and yet something in you chooses what is false (*rajasic mind*), ignorant (*tamasic mind*) and undivine or even simply is unwilling to **reject it altogether**, then always you will be open to attack and the Grace will recede from you. **Detect first what** is false (*countless rajasic imperfection*) or obscure (*countless tamasic imperfection*) in you and persistently reject it, then alone can you rightly call for the divine Power to transform you." The Mother-4 (*persistent rejection of falsehood and ignorance is the beginning of right living, beginning of higher life. It is the right condition of silencing the mind, right condition of opening towards Divine grace.*) "But whatever his aim, however exalted his aspiration, he has to begin from the law of his present imperfection, to take full account of it and see how it can be converted to the law of a possible perfection." CWSA-24/The Synthesis of Yoga-631 "If we allow a falsehood, however small it may be, to find expression through our mouth or our pen, how can we hope to become the perfect messenger of Truth? The perfect servant of the Truth must abstain from even the slightest inexactitude, exaggeration or deformation." The Mother/24th November-1933 "Two rules alone there are that will diminish the difficulty and obviate the danger. One must reject all that comes from the ego, from vital desire, from the mere mind and its presumptuous reasoning incompetence, all that ministers to these agents of the Ignorance. One must learn to hear and follow the voice of the inmost soul, the direction of the Guru, the command of the Master, the working of the Divine Mother. Whoever clings to the desires and weaknesses of the flesh, the cravings and passions of the vital in its turbulent ignorance, the dictates of his personal mind unsilenced and unillumined by a greater knowledge, cannot find the true inner law and is heaping obstacles in the way of the divine fulfilment. Whoever is able to detect and renounce those obscuring agencies and to discern and follow the true Guide within and without will discover the spiritual law and reach the goal of the Yoga." The Synthesis of Yoga-187

"Terms in *The Mother book: (Falsehood and Ignorance)* Ignorance means Avidya, the separative consciousness and the egoistic mind and life that flows from it and all that is natural to the separative consciousness and the egoistic mind and life. This Ignorance is the result of a movement by which the cosmic Intelligence separated itself from the light of Supermind (the divine Gnosis) and lost the Truth, — truth of being, truth of divine consciousness, truth of force and action, truth of Ananda. As a result instead of a world of integral truth and divine harmony created in the light of the divine Gnosis, we have a world founded on the part truths of an inferior cosmic

Intelligence in which all is half truth, half error. It is this that some of the ancient thinkers like Shankara, not perceiving the greater Truth-Force behind, stigmatised as Maya and thought to be the highest creative power of the Divine. All in the consciousness of this creation is either limited or else perverted by separation from the integral Light; even the Truth it perceives is only a half-knowledge. Therefore it is called the Ignorance.

Falsehood, on the other hand, is not this Avidya, but an extreme result of it. It is created by an Asuric power which intervenes in this creation and is not only separated from the Truth and therefore limited in knowledge and open to error, but in revolt against the Truth or in the habit of seizing the Truth only to pervert it. This Power, the dark Asuric Shakti or Rakshasic Maya, puts forward its own perverted consciousness as true knowledge and its wilful distortions or reversals of the Truth as the verity of things. It is the powers and personalities of this perverted and perverting consciousness that we call hostile beings, hostile forces. Whenever these perversions created by them out of the stuff of the Ignorance are put forward as the truth of things, that is the Falsehood, in the Yogic sense, *mithya, moha.*" CWSA-28/Letters on Yoga-I-451,

All grew a play of Chance simulating Fate.

"A secret air of pure felicity

Deep like a sapphire heaven our spirits breathe (regardless of the pangs of suffering of our mind and vital might have to endure, our inner spirits are always residing in that pure heavenly air...it is this that gives us the strength to bear all the shocks of life);

Our hearts and bodies feel its obscure call,

Our senses grope for it and touch and lose.

If this withdrew, the world would sink in the Void;

If this were not, nothing could move or live.

A hidden Bliss is at the root of things. (Bliss born by awakening of Subconscient and Inconscient Self)

A mute Delight regards Time's countless works:

To house God's joy in things Space gave wide room,

To house God's joy in self our souls were born. ((A reconciliation of Spirit with Matter. Ananda can reconcile Spirit with Matter.)

Its complementary line:

“Two seem his goals, yet ever are they one
And gaze at each other over boundless Time;
Spirit and Matter are their end and source.”

Savitri-69

“In this whirl and sprawl through infinite vacancy
The Spirit became Matter and lay in the whirl,
A body sleeping without sense or soul.”

Savitri-154

“To house God’s joy in things Space gave wide room,
To house God’s joy in self our souls were born.”

Savitri-630

“The All-Wonderful has packed heaven with his dreams,
He has made blank ancient Space his marvel-house;
He spilled his spirit into Matter’s signs:”

Savitri-630

“Darkness below, a fathomless Light above,
In Light are joined, but sundered by severing Mind
Stand face to face, opposite, inseparable,
Two contraries needed for his great World-task,
Two poles whose currents wake the immense World-Force.”

Savitri-656-657

“The Spirit shall look out through Matter’s gaze
And Matter shall reveal the Spirit’s face.”

Savitri-709

This universe an old enchantment guards;

Its objects are carved cups of **World-Delight**

Whose charmed wine is some deep soul’s rapture-drink:

The All-Wonderful has packed heaven with his dreams,

He has made blank ancient Space his marvel-house;

He spilled his spirit into Matter’s signs: (reconciliation of Spirit with Matter)

His fires of grandeur burn in the great sun,

He glides through heaven shimmering in the moon;

He is beauty carolling in the fields of sound;

He chants the stanzas of the odes of Wind;

He is silence watching in the stars at night;

He wakes at dawn and calls from every bough,

Lies stunned in the stone and dreams in flower and tree.

Even in this labour and dolour of Ignorance,

On the hard perilous ground of difficult earth,

In spite of death and evil circumstance

A will to live persists, a joy to be.

There is a joy in all that meets the sense,

A joy in all experience of the soul,

A joy in evil and a joy in good, (**Mother (Maa Krishna), what joy is this? Does it refer to the ephemeral joy we feel from desire and lower vital or is it hinting at something else?**) (The origin of evil is some secret good and Delight. In evil this origin is distorted.)

128a, What is vital personality? CWSA-21/The Life Divine-645

Ans: "It does not follow that this is all that **the vital personality** is in its native composition or that evil is its very nature. It is not primarily concerned with truth and good, but it can have the passion for truth and good as it has, more spontaneously, the passion for joy and beauty. In all that is developed by the life-force there is developed at the same time a secret delight somewhere in the being, **a delight in good and a delight in evil, a delight in truth and a delight in falsehood, a delight in life and an attraction to death, a delight in pleasure and a delight in pain, in one's own suffering and the suffering of others**, but also in one's own joy and happiness and good and the joy and happiness and good of others."

"Again, of good and evil it can be said that one exists by true consciousness, the other survives only by wrong consciousness: if there is an unmixed true consciousness, good alone can exist; it is no longer mixed with evil or formed in its presence. Human values of good and evil, as of truth and error, are indeed uncertain and relative: what is held as truth in one place or time is held in another place or time to be error; what is regarded as good is elsewhere or in other times regarded as evil. We find too that what we call evil results in good, what we call good results in evil. But this untoward outcome of good producing evil is due to the confusion and mixture of knowledge and ignorance, to the penetration of true consciousness by wrong consciousness, so that there is an ignorant or mistaken application of our good, or it is due to the intervention of afflicting forces. In the opposite case of evil producing good, the happier and contradictory result is due to the intervention of some true consciousness and force acting behind and in spite of wrong consciousness and wrong will or it is due to the intervention of redressing forces. This relativity, this mixture is a circumstance of human mentality and the workings of the Cosmic Force in human life; it is not the fundamental truth of good and evil. It

might be objected that physical evil, such as pain and most bodily suffering, is independent of knowledge and ignorance, of right and wrong consciousness, inherent in physical Nature: but, fundamentally, all pain and suffering are the result of an insufficient consciousness-force in the surface being which makes it unable to deal rightly with self and Nature or unable to assimilate and to harmonise itself with the contacts of the universal Energy; they would not exist if in us there were an integral presence of the luminous Consciousness and the divine Force of an integral Being. Therefore the relation of truth to falsehood, of good to evil is not a mutual dependence, but is in the nature of a contradiction as of light and shadow; a shadow depends on light for its existence, but light does not depend for its existence on the shadow. The relation between the Absolute and these contraries of some of its fundamental aspects is not that they are opposite fundamental aspects of the Absolute; falsehood and evil have no fundamentality, no power of infinity or eternal being, no self-existence even by latency in the Self-Existent, no authenticity of an original inherence.” The Life Divine-621-22

A joy in virtue and a joy in sin:

Indifferent to the threat of Karmic law,

Joy dares to grow upon forbidden soil,

Its complementary line:

“A hope stole in that hardly dared to be” Savitri-3

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

“A fearless will for knowledge dared to erase

The lines of safety Reason draws that bar” Savitri-26

“A change comes near that flees from her surmise

And, ever postponed, compels attempt and hope,

Yet seems too great for mortal hope to dare.” Savitri-51

“When life had stopped its beats, death broke not in;

He dared to live when breath and thought were still.” Savitri-74

“He saw the unshaped thought in soulless forms,

Knew Matter pregnant with spiritual sense,

Mind dare the study of the Unknowable,

Life its gestation of the Golden Child.” Savitri-76

“All could be seen that shuns the mortal eye,

All could be known the mind has never grasped;

All could be done no mortal will can dare.” Savitri-95

“Only the Eternal’s strength in us can dare

To attempt the immense adventure of that climb

And the sacrifice of all we cherish here.” Savitri-280

“He shall know what mortal mind barely durst think,

He shall do what the heart of the mortal could not dare.” Savitri-344

“Around a Light she must not dare to touch” Savitri-349

“All worshipped marvellingly, none dared to claim.” Savitri-368

“Immortal Powers sweep flaming past your doors;

Far-off upon your tops the god-chant sounds

While to exceed yourselves thought’s trumpets call,

Heard by a few, but fewer dare aspire,” Savitri-371

“Abrupt, jagged hills only the mighty climb

Are here where few dare even think to rise;” Savitri-425

“Too heavy falls a Shadow on man’s heart;

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

“To call down heaven’s distant answering song,

To cry to an unseized bliss is all we dare;” Savitri-433

“He is this and he is all the universe;

He scales the Unseen, his depths dare the Abyss;

A whole mysterious world is locked within.” Savitri-479

“It dared the force that slays, the joys that hurt,” Savitri-493

“Life was consigned to a safe level path,

It dared not tempt the great and difficult heights

Or climb to be neighbour to a lonely star” Savitri-496

“Armed vainly with the Ideal’s borrowed might,

Dare not to outstep man’s bound and measured force:” Savitri-

580

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

“Joy dares to grow upon forbidden soil,” Savitri-630

“A few have dared the last supreme ascent” Savitri-659

“To bear the uneven strenuous beat that throbs

Against the edge of some divinest hope,

To dare the impossible with these pangs of search,

In me the spirit of immortal love

Stretches its arms out to embrace mankind.” Savitri-686

“In the impetuous drive of thy heart of flame,

In thy passion to deliver man and earth,

Indignant at the impediments of Time

And the slow evolution’s sluggard steps,

Lead not the spirit in an ignorant world

To dare too soon the adventure of the Light,

Pushing the bound and slumbering god in man

Awakened mid the ineffable silences

Into endless vistas of the unknown and unseen,

Across the last confines of the limiting Mind

And the Superconscient’s perilous border line

Into the danger of the Infinite.” Savitri-693

“I lay waste human happiness with my breath
And slay the will to live, the joy to be” Savitri-535

Its sap runs through the plant and flowers of Pain:

It thrills with the drama of fate and tragic doom,

It tears its food from sorrow and ecstasy (**Mother (Maa Krishna) this suggests that the divine joy grows feeding itself on both the sorrows and ecstasy of this world**), (Pleasure and pain are distortion of original Delight by ego and desire respectively.) (Darkness and Light are the two poles of creation necessary for His world action.)

On danger and difficulty whets its strength;

It wallows with the reptile and the worm

And lifts its head, an equal of the stars;

It shares the **faeries'** dance, dines with the **gnome**:

It basks in the light and heat of many suns,

The sun of Beauty and the sun of Power

Flatter and foster it with **golden beams**;

It grows towards the Titan and the God.

“Golden Light is the light of the divine Truth descending from above.

*

The golden light is the light of the Divine Truth which comes out from the supramental sunlight and, modified according to the level it crosses, creates the ranges from Overmind to higher Mind.

*

The golden light is usually a light from the supermind — a light of Truth-Knowledge (it may sometimes be the supramental Truth-Knowledge turned into overmind or intuitive Truth).

*

It [*golden light*] always means the light of Truth — but the nature of the Truth varies according to the plane to which it belongs. Light is the light of consciousness, truth, knowledge — the Sun is the concentration or source of the Light.

*

The sunlight is the light of the Truth itself — whatever power of Truth it may

be — while the other lights derive from the Truth.

*

The Light of the Sun descending into the heart (the Sun of the Knowledge) turns upon the physical and purifies it.

*

The golden light is the promise of the higher knowledge. For the coming of that knowledge the silence of the frontal exterior mind is necessary.

*

Gold is always the symbol of the higher Truth.” CWSA-30/Letters on Yoga-III/p-129

On earth it lingers drinking its deep fill,
Through the symbol of her pleasure and her pain,
Of the grapes of Heaven and the flowers of the Abyss,
Of the flame-stabs and the torment-craft of Hell
And dim fragments of the glory of Paradise.
In the small paltry pleasures of man’s life,
In his petty passions and joys it finds a taste,
A taste in tears and torture of broken hearts (**Mother (Maa Krishna) how does the Divine find a taste in this?**), (**because delight of existence is everywhere evolving out of every distortion of existence in Ignorance.**)
In the crown of gold and in the crown of thorns,
In life’s nectar of sweetness and its bitter wine.
All being it explores for **unknown bliss**,
Sounds all experience for things new and strange.
Life brings into the earthly creature’s days
A tongue of glory from a brighter sphere:
It deepens in his musings and his Art,
It leaps at the splendour of some **perfect word**,
It exults in his high resolves and noble deeds,
Wanders in his errors, dares the abyss’s brink,
It climbs in his climbings, wallows in his (**Spiritual**) fall.
Angel and demon brides his chamber share (**Mother (Maa Krishna) sometimes I feel that I am torn between these two entities**), (**Both experiences are part of His Divine play and**

transformation action in Ignorance and in the Supramental consciousness, there is no role of dark entities.) (One part of our nature is open towards gods or affirmative Beings and another part towards Asuras or dark beings.

Possessors or competitors for life's heart.

To the enjoyer of the cosmic scene

His greatness and his littleness equal are (**Mother (Maa Krishna) does this mean to the indwelling spirit both the higher nature and lower nature are equal**), (The action of the Spirit is equal in both the world, in the former it is swift and in the latter it is tardy.)

His magnanimity and meanness hues

Cast on some neutral background of the gods:

The Artist's skill he admires who planned it all.

But not for ever endures this danger game (**Mother (Maa Krishna) if the divine is indifferent (not indifferent but evolves out of them) to both pain and pleasure and takes equal joy in both, it could mean that this game could go on indefinitely**, (the game of Ignorance is different from the game of knowledge. In Knowledge the negations like suffering, falsehood, death and ignorance will not be there.) **and yet the Lord says that the game does not endure forever...what would bring the game to a close?**): (By evolution of Knowledge.)

Beyond the earth, but meant for delivered earth,

Wisdom and joy prepare their perfect crown;

Truth superhuman calls to thinking man.

At last the soul turns to eternal things, (Supramentaied Psychic being)

In every shrine it cries for the clasp of God (symbol of universalised Psychic being.)

Then is there played the crowning Mystery,

Then is achieved the longed-for miracle.

Immortal Bliss her wide celestial eyes (**Mother (Maa Krishna) does this refer to the Kundalini Shakti within us rising up to meet the superconscient above?**) (That is one way of approaching existence.)

Opens on the stars, she stirs her mighty limbs;

Time thrills to the **sapphics** of her amour-song

(Sapphics: A type of verse attributed to ancient Greek lyric poetess, Sappho, specifically composed of four line stanzas, the first three of which are dactyls combined with trochees or

anapaests combined with iambs, and the last completing line being an adonic (a dactyl and a spondee). (origin of Sapphic Latin sapphicus, Greek sapphikos, French saphiques.)

And **Space** fills with a white beatitude.

Its Complementary lines:

“Unending **Space** was beaten into a curve,
Indivisible **Time** into small minutes cut,
The infinitesimal massed to keep secure
The mystery of the **Formless** cast into **form.**”

Savitri-266-67

“She crossed through **spaces** of a **secret self**
And trod in passages of **inner Time.**”

Savitri-490

“She passed beyond **Time** into eternity,
Slipped out of **space** and became the Infinite;”

Savitri-555

“The infinite holds the finite in its arms,
Time travels towards revealed eternity.”

Savitri-623

“A mute Delight regards **Time’s** countless works:
To house God’s joy in things Space gave wide room,
To house God’s joy in self our souls were born.”

Savitri-630

“**Time** thrills to the **sapphics** of her amour-song
And **Space** fills with a white beatitude.”

Savitri-632

Then leaving to its grief the human heart,
Abandoning speech and the name-determined realms,
Through a gleaming far-seen sky of wordless thought,
Through naked thought-free heavens of absolute sight,

She climbs to the summits where the unborn Idea (the force that has slept in matter arises and unites with its source above) (future is called down to the present moment by travelling forward to Superconscient realm)

Remembering the future that must be (having united itself with its original source it then understand the secret behind its labour and what is yet to be manifested in the world) (Those who can take a leap towards future, their destiny is bound to change. Those who show attachment towards past association are bound to meet the inevitable doom.)

Its complementary line:

“Alone who stares at the future’s covered face,
Man lifted up the burden of his fate.” Savitri-6

“He abode at rest in indivisible Time.

As if a story long written but acted now,

In his present he held his future and his past,

Felt in the seconds the uncounted years

And saw the hours like dots upon a page.” Savitri-33

“Time’s secrets were to him an oft-read book;

The records of the future and the past

Outlined their excerpts on the etheric page.” Savitri-44

“Inheritor of the brief animal mind,

Man, still a child in Nature’s mighty hands,

In the succession of the moments lives;

To a changing present is his narrow right;

His memory stares back at a phantom past,

The future flees before him as he moves;

He sees imagined garments, not a face.” Savitri-53

“The future sleeps unknown behind their (Gods) doors.” Savitri-87

“The future’s marvels wander in its (subtle physical) gulfs;

Things old and new are fashioned in those depths:” Savitri-105

“Earth’s doubting future hides our heritage:

The Light now distant shall grow native here,

The Strength that visits us our comrade power;

The Ineffable shall find a secret voice,

The Imperishable burn through Matter’s screen

Making this mortal body godhead’s robe.” Savitri-110

“There (Subconscient sheath) waiting its hour the future lay unknown,

There is the record of the vanished stars.” Savitri-231

“An insect crawl preludes our glorious flight;

Our human state cradles the future god,

Our mortal frailty an immortal force.” Savitri-240

“As far as its self-winged air-planes could fly,

Visiting the future in great brilliant raids

It reconnoitred vistas of dream-fate.” Savitri-259

“Our spirits break free from their environment;

The future brings its face of miracle near,

Its godhead looks at us with present eyes;

Acts deemed impossible grow natural;
 We feel the hero's immortality;
 The courage and the strength death cannot touch
 Awake in limbs that are mortal, hearts that fail;
 We move by the rapid impulse of a will
 That scorns the tardy trudge of mortal time." Savitri-262
 "Awaiting us on the Ideal's peaks
 Or guarded in our secret self unseen
 Yet flashed sometimes across the awakened soul,
 Hide from our lives their greatness, beauty, power.
 Our present feels sometimes their regal touch,
 Our future strives towards their luminous thrones:" Savitri-263
 "Omnipotence, girdle with the power of God
 Movements and moments of a mortal will,
 Pack with the eternal might one human hour
 And with one gesture change all future time." Savitri-345
 "They felt a larger future meet their walk;
 She held their hands, she chose for them their paths:" Savitri-364
 "Surveyed the plan of past and future Time." Savitri-384
 "He met in her regard his future's gaze," Savitri-396
 "The lovers met upon their different paths,
 Travellers across the limitless plains of Time
 Together drawn from fate-led journeyings
 In the self-closed solitude of their human past,
 To a swift rapturous dream of future joy
 And the unexpected present of these eyes." Savitri-399
 "Then down the narrow path where their lives had met
 He led and showed to her her future world,
 Love's refuge and corner of happy solitude.
 At the path's end through a green cleft in the trees
 She saw a clustering line of hermit-roofs
 And looked now first on her heart's future home,
 The thatch that covered the life of Satyavan." Savitri-411
 "The future's road is hid from mortal sight:
 He moves towards a veiled and secret face.
 To light one step in front is all his hope
 And only for a little strength he asks
 To meet the riddle of his shrouded fate." Savitri-425
 "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." Savitri-426-427
 "A growing register of calamities

Is the past's account, the future's book of Fate:" Savitri-440
 "Carrying the world's future on her lonely breast," Savitri-461,
 "The past receded and the future neared:
 Far now behind lay Madra's spacious halls," Savitri-466
 "Our dead past round our future's ankles clings
 And drags back the new nature's glorious stride," Savitri-483
 "The occult seeker into the open came:
 He heard the far and touched the intangible,
 He gazed into the future and the unseen;
 He used the powers earth-instruments cannot use,
 A pastime made of the impossible;
 He caught up fragments of the Omniscient's thought,
 He scattered formulas of omnipotence." Savitri-486,
 "An impersonal emptiness walked and spoke in her,
 Something perhaps unfelt, unseen, unknown
 Guarded the body for its future work,
 Or Nature moved in her old stream of force." Savitri-552
 "The rock-gate's heavy walls were left behind;
 As if through passages of receding time
 Present and past into the Timeless lapsed;
 Arrested upon dim adventure's brink,
 The future ended drowned in nothingness." Savitri-582-583
 "She climbs to the summits where the unborn Idea
 Remembering the future that must be
 Looks down upon the works of labouring Force,
 Immutable above the world it made." Savitri-632
 "All things the past has made and slain were there,
 Its lost forgotten forms that once had lived,
 And all the present loves as new-revealed
 And all the hopes the future brings had failed
 Already, caught and spent in efforts vain,
 Repeated fruitlessly age after age." Savitri-643
 "Absorbed no longer by the moment's beat
 Her spirit the unending future felt
 And lived with all the unbeginning past." Savitri-716

Looks down upon the works of labouring Force,
 Immutable above the world it made.

In the vast golden laughter of Truth's sun

Like a great heaven-bird on a motionless sea

Is poised her winged ardour of creative joy (**once the Truth is revealed to our risen
 consciousness, we then collaborate become joyful co creators in Life's evolution**)

On the still deep of the Eternal's peace (this is secret of the divine's presence within the Subconscient and inconscient).

This was the aim, this the supernal Law,
Nature's allotted task when beauty-drenched
In dim mist-waters of inconscient sleep,
Its complementary line:

The Inconscient's mindless waters block all done." Savitri-371

Out of the Void this grand creation rose,—

**For this the Spirit came into the Abyss
And charged with its power Matter's unknowing force,
In Night's bare session to cathedral Light,
In Death's realm repatriate immortality.**

A mystic slow transfiguration works. (This is subconscious transformation which is the outcome of the constant infiltration of slow divine force.)

'Threatened (falsehood) with this faint beam of wandering Truth' Savitri-585

"Trembling with the first faint thrills of a World-Soul." Savitri-157,
"Light conquered now even by that feeble beam;
Its faint infiltration drilled the blind deaf mass;" Savitri-601,

"(Question) "Does the transformation not demand a very high degree of aspiration, surrender and receptivity?"

(Answer) I replied:

"The transformation demands a total and integral consecration. But is that not the aspiration of every sincere sadhak?"

"'Total' means ...

Yes, it was on the following page (because I thought, "This man will wonder why I put 'total and integral' when the two words seem to mean just the same thing"). So I gave him the explanation: "'Total' means VERTICALLY in all the states of being from the most material to the most subtle. 'Integral' means HORIZONTALLY in all the various and often contradictory parts that make up the outer being (physical, vital and mental)." The Mother's Agenda-06.12.1967

“This is one of the things I've learned lately through experience – universalization, the contact with everything (*horizontal gesture*) – and it has been shown to the body in such a precise way, in the detail of the vibration.... In the state of receptivity (*vertical gesture to the Heights*), of receptive passivity (the opposite of action, that is), the body must be turned exclusively to the Supreme (*same vertical gesture*): the body and the cells have been taught that, and they've understood – they've understood and are now used to it. In the state of action (*horizontal gesture*), when you are one with (well, let's limit the problem to the earth), one with the whole earth, there must be an ACTIVE radiating vibration of the supreme Force. Receptivity like this (*vertical gesture to receive the Force*), and activity like this (*horizontal gesture spreading the Force out*). And the cells have felt, they've understood, they can do it. And the relationship with everything around you, down to the smallest detail, is something so wonderful, with an influence radiating farther and farther away.

When you realize those two attitudes simultaneously, the contagion is abolished: the mental contagion (the very one Sri Aurobindo refers to here, the one you get when you "admire" something), the mental contagion, the vital contagion, and EVEN THE PHYSICAL CONTAGION – when the cells realize that, you stop catching illnesses. Because formerly (for a long time), whenever something occurred in the sphere of influence of the action, there used to be a repercussion [in Mother]. For a very long time, it was dangerous. Then it became limited to a sense of unease which would grow conscious, and conscious of the why – the why and the how. It was limited to a state of unease, but it was still ... troublesome. And now it's a sort of ... I can't say "knowledge," because it's not mental, but an *awareness* (there's no word for it in French), a perception – and nothing more, it doesn't have any action [or any repercussion in Mother's body]. So then, the whole problem lies there:

There are those who found this, the vertical ascent to the heights, and who isolated themselves from the world (they weren't able to do that completely because they didn't have the knowledge, but they tried). That's not the solution. Then there are those who want to help, the generous ones who are like this (*gesture of horizontal expansion*), and who catch everything, even the mental diseases of all the people around them. So the truth is the two together: this, the passive, receptive state (*vertical gesture*), and this, the active state of

action and radiating influence (*horizontal gesture*). And the body has become wholly conscious of the dual movement and is working to realize it in detail.

A great problem has been solved.

And it's interesting because those two attitudes can be almost simultaneous, but they are ... On the level of vibration, of vibratory sensation, they are two opposites combining with each other: receptivity like this (*gesture*), towards the Consciousness, the Force, Power, Light, all that comes from above, and naturally Love (but about Love I will speak later). And it comes (*gesture of descent*), it comes down and everything, everything is ab-so-lute-ly passive and receptive (*gesture of vertical opening*): it absorbs and absorbs and absorbs, like that, totally given, in the state of a sponge that absorbs and absorbs and absorbs. At the same time, there is the relationship with the world (*horizontal gesture*) and the Power coming through and working, with the sense of the Force, the Action, the Thing imposing itself. It's magnificent. And in the SAME vibratory radiance of of

"That." Always the same all-powerful Perfection being absorbed and acting (*gesture of flowing through Mother over the world in a perpetual movement*).

That seems to be the secret of all-powerfulness. There is no need at all to go through mental knowledge – that diminishes, shrinks, hardens.

It's a keen state of consciousness, that is, wholly awakened. In the cells of the body, it drives away all darkness. Naturally, it's a long and slow work, but it drives away, it's a state that drives away all darkness everywhere. And darkness is always the sign (sign or cause) of a disorder. So there is still plenty of it, one knows that. It's a slow work, a whole world! When you ... (how should I put it?) when you descend into (or I may say, concentrate on) this cellular constitution of the body, on the body's scale, it's a myriad world! A myriad world. Everything is as though made up of myriad tiny points, and each point has to be awakened and flooded with consciousness and light – a long work.

(*silence*)

So it's the solution to these two errors that constantly contradict each other: the error of shrinking, of an exclusivism of influence (which, when practiced on the mental level, becomes a limitation, a smallness, like all exclusive faiths); or else eclecticism without effect or force, which makes a sort of muddle with everything, with all ideas (mentally it doesn't matter, but on the level of the transformation, it's serious). So for these two opposites the problem has been solved.

The state I've just described is possible in the body's cells and in the body consciousness, also in the psychic consciousness; but vitally and mentally, even if you understand, it seems like an almost impossible realization because of a fixity, a fixity in the form: the form of thoughts and the form of sensations. Mentally it could only be translated as an acceptance of all thoughts, all formulas, raising them up towards ... something that's no longer a thought, no longer a mentally formulated thing, but a light, a light, a conscious light organizing and unifying all those thoughts. But if you take them all on the same plane ... You can accept everything, but everything as one standpoint – one among innumerable standpoints on "something" that cannot be expressed in words, because as soon as you put words on it, it becomes a formula, and the formula takes the power away. But physically, in the body's cells, it's very, very clearly perceptible and is lived quite spontaneously: you receive only from on high, and you spread it." The Mother's Agenda-06.12.1967

All our earth starts from mud and ends in sky,

And Love that was once an animal's desire (lower vital urges transformed into divine love),
Then a sweet madness in the rapturous heart,
An ardent comradeship in the happy mind,
Becomes a wide spiritual yearning's space.

A lonely soul passions for the Alone (as man evolves he leaves his vital passions and mental crowded thoughts and seeks for the divine alone), (Or when the soul becomes alone separated from the attachment of the world he passions for the Divine only.)

Its complementary line:

"The **ideal sadhaka** should be able to say in the Biblical phrase, "My zeal for the Lord has eaten me up." The Synthesis of Yoga-58
"but **here a special work** has to be done and a new realisation achieved for the earth and not for ourselves alone. **It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one...**" CWSA-35/Letters on Himself and the Ashram- 812-813,

"Lonely his (King Aswapati's) days and splendid like the sun's."

Savitri-45

"In moments when the inner lamps are lit
And the life's cherished guests are left outside,
Our spirit sits **alone** and speaks to its gulfs."

Savitri-47

"Only were safe who kept God in their hearts"

“Helping the world with thy great lonely days.”	Savitri-211
“An inexhaustible joy made his alone,”	Savitri-335
“Virgin who comest perfected by joy”	Savitri-410
“The soul that can live alone with itself meets God.”	Savitri-424
“Are we not they who bore vast solitude Seated upon the hills alone with God?”	Savitri-460
	Savitri-638

The heart that loved man thrills to the love of God (**the heart and mind that sought the touch of vital relationships with family now only seeks the love of the divine**), (The origin and essence of human love is always Divine.) (Human love has the capacity to discern the Divine love.) (This passage gives hint that human love can be transformed into Divine Love.) (Love of God is far superior feeling than the human love.)

“The way to liberation is to turn from the outward to the inward, from the appearance created by the material life which lays its burden on the mind and imprisons it in the grooves of the life and the body to the divine Reality which waits to manifest itself through the freedom of the spirit. **Love of the world, the mask, must change into the love of God, the Truth.** Once this secret and inner Godhead is known and is embraced, the whole being and the whole life will undergo a sovereign uplifting and a marvellous transmutation. In place of the ignorance of the lower Nature absorbed in its outward works and

appearances the eye will open to the vision of God everywhere, to the unity and universality of the spirit.” CWSA-19/Essays on the Gita/p-336

A body is his chamber and his shrine (he also realises that his body is no more something to be used for his pleasure but a temple of the divine manifestation). (This body can be purified for the descent of the Divine Love.)

Then is our being rescued from separateness (because we feel the divine in all our sheaths); (Through touch of divine Love, our separative identity can melt in the Divine.)

All is itself, all is new-felt in God:

A Lover leaning from his cloister’s door

Gathers the whole world into his single breast.

Then shall the **business** fail of Night and Death (because they will no longer be needed as a transit stage or as a spur, their purpose finished they cease to exist and show their true form – as Savitri will later see Death’s true form in the penultimate canto):

When human love transforms into universalised Divine Love, annulling all division and separation of Consciousness, ‘Then shall the **business** fail of Night and Death.’

When unity is won, when strife is lost (unity is won in Supramental Consciousness and strife of three Gunas is lost in Supramental consciousness.)

And all is known and all is clasped by Love

Who would turn back to ignorance and pain (she says they are a current necessity but not a lasting inevitability)?

“A Bliss has invaded him and shown that it can make suffering and sorrow impossible and turn pain itself into divine pleasure.” Sri Aurobindo, *The Synthesis of Yoga*, SABCL, Vol. 20, p. 120

“(Then Mother translates Sri Aurobindo’s letter on the descent of Love, on which she has already commented on July 24, and she adds this comment:)

If divine Love were to descend first, before divine Truth, certain beings with a special power or receptivity might draw it into themselves, personally, and then all those wrong impulses might occur.¹²² But if this divine Love descends only in the Truth, in the Truth-Consciousness, it will enter someone only if that person is ready to receive it. Without a preparation of Truth, there might occur a very powerful attraction of elements unable to keep that Love in its purity; whereas if the preparation of Truth has been done, with that preparation, It will CHOOSE, in order

to manifest, the persons, the individualities, who are ready.

* * *

Later

Are you still in "The Debate of Love and Death"?

I haven't finished, I have no time left to work, that's the nuisance! I have so much work in the afternoon – I don't call it "work," it's being busy with people to see, letters ... hosts of letters! And the entire organization: everything is in a terrible confusion. I should finish seeing people at four and take up my translation till five – they leave at ten to five! So I have no time left for anything. One day out of four I get some translation done, so it's going very slowly.

I'll have to change something in the organization again – it goes wrong very quickly.

In the beginning [when Mother withdrew], I used to receive one or two letters daily, not even that many; now it's ten or twelve daily, and when I don't reply immediately, two days later I receive another letter: "I wrote to you but I haven't had a reply." So immediately I scribble on their letter two or three very curt words (*Mother laughs*) ... to show them it isn't worthwhile to be too impatient.

Anyway ...

(Mother goes into a long contemplation)

I saw a square again.

It was fringed with red, like little red sparks. The same white square. Afterwards, it was as though absorbed and replaced by a square of blue and green light – the blue and green of the Tantrics: it's like vividly colored emerald and sapphire, a powerful color. Translucent, luminous. And the two squares became superposed – the blue first, the green on top.

But before that, when the white square fringed with red entered (it took form first, you see; it seemed to take form between us), it took form and then something eased in you – did you feel a relaxation?

(Satprem nods his head ... silence)

The last two days, Sri Aurobindo was here all the time, all the time. Constantly, constantly mingled with things. And many people saw him and spoke to him – he was very, very present. The last two days.

At times he seemed to go into a kind of ... (I can't say) of inner stillness, then at other times he was very active.

And once (two or three days ago) he told me, "You are with me as much as you like, you speak with me as much as you like," as if it weren't he who was directing but I (!) I said it wasn't true! (*Mother laughs*) But anyway....

Since that experience of the translucent bowl, he has been very, very close. This morning, he seemed to be mingled with everything.

There are also some rather amusing things: yesterday I saw some people who aren't from here; usually I don't speak to people, but I spoke to them. I started saying something, then Sri Aurobindo interrupted me: "Don't tell them that, they'll be convinced that you always harp on the same thing!" And it was true – I took a look and stopped instantly. He is always letting me know, "This one feels thisway, that one thinks that way, that one ..." He is very, very much mingled with everything, all the time, all the time.

Then at other times, it's as if he were no longer here at all – "no longer here," only up there ... in the Supermind! (*Mother laughs*)" The Mother/ October 3, 1963

"O Death, I have triumphed over thee within (*she has conquered death within her being and now that is manifesting in her conquering Death in the world and in its realm*); (*Her conquest of Death within refers to Spiritual experience in Book-VII, Canto-VI, page-534-38.*) (*So meeting Death from within and conquering Death from without are the double task entrusted to a *Sadhaka* of integral Yoga, which he has to accomplish.*)

King Aswapati had experience of death without dying:

"A formless void oppressed his struggling brain,
A darkness grim and cold benumbed his flesh,
A whispered grey suggestion chilled his heart;
Haled by a serpent-force from its warm home
And dragged to extinction in bleak vacancy
Life clung to its seat with cords of gasping breath;
Lapped was his body by a tenebrous tongue." Savitri-218

"A dense and nameless Nothing conscious, mute,
Which seemed alive but without body or mind,
Lusted all beings to annihilate
That it might be for ever nude and sole." Savitri-217

Savitri met death again while attempting to conquer him from without. The continuation of her experience in *mrityu loka* or Inconscient home of death without being caught in the net-trap of *Death* was a very disturbing issue for the dark God.

"An abyss yawned suddenly beneath her heart."

Savitri-534

"Solitary in the anguish of the void

She lived in spite of death, she conquered still;

In vain her puissant being was oppressed:"

Savitri-584

“Her limbs refused the cold embrace of death,”

Savitri-585

“Unslain I (Savitri) have survived the clutch of Night.”

Savitri-588

“O Death, I (Savitri) have triumphed over thee within;”

Savitri-633

“For victory in the tournament with death,”

Savitri-687

“A formless Dread with shapeless endless wings
Filling the universe with its dangerous breath,
A denser darkness than the Night could bear,
Enveloped the heavens and possessed the earth.
A rolling surge of silent death, it came
Curving round the far edge of the quaking globe;
Effacing heaven with its enormous stride
It willed to expunge the choked and anguished air
And end the fable of the joy of life.” Savitri-534

Sri Matriniketan Ashram

11.01.2013

Divine Amar Atman!

My Sweet Child,

My all love & blessings to you....

My Child, you will feel strange that...I saw a vision last night(10.01.2013) around 3.00 AM that the Lord of Death had come and he was talking with me with full of calm and equanimity and he was asking me, "TODAY I HAVE TO TAKE THREE PERSONS AND ALREADY I HAVE TAKEN TWO....NOW YOU

COME....." When I saw him in a human form and not like dark colour....and he was looking good...so there was no fear at all....I also started talking with him..First I told him that I cannot go now...Because I am having lot of the Lord's works to finish here...So many works are there and I have not started yet....You go backHe calmly responded my words and asked some price from me and I came to my room and find some money from my bag and gave him....He took that money and

went away....." I got up and saw the time.....AND I OFFERED IT AT THEIR FEET.....It was very interesting vision and I saw him first time in a human form.....I was also thinking in the vision that if the Lord of Death will not go then I will speak about his presence to Sri Krishna, with whom I am having relation...

OM TAT SAT
With my Eternal love & blessings....
At Their Lotus Feet only

S.A. Maa Krishna

(This vision was informed to our Spiritual Guide Sri K. Anurakta, who showed great interest in this particular vision and during the narration of this dream, he repeatedly interfered with the word, "Is it really so?" "Is it really so?" with exclamation.)

I quiver no more with the assault of grief;

A mighty calmness seated deep within (Supramental energy interferes when there is deep silence within.)

Has occupied my body and my sense:

It takes the world's grief and transmutes to strength, (transformation of grief into strength.)

It makes the world's joy one with the joy of God. (This is Savitri's siddhi in the Subconscious world where he could transform world grief into joy.)

My love eternal sits throned on God's calm; (Supramental Love descends when there is deep silence within.)

For Love must soar beyond the very heavens

And find its secret sense ineffable;

It must change its human ways (of love) to ways divine,

Yet keep its sovereignty of earthly bliss (the true integral divine manifestation, not leaving earth to find a joy above but manifesting it in this world).

O Death, not for my heart's sweet poignancy

Nor for my happy body's bliss alone

I have claimed from thee the living Satyavan,

But for his work and mine, our sacred charge (to raise earth's consciousness to heaven – Savitri (the descending Godhead) and to bring down heaven's power to earth – Satyavan (the ascending Godhead)).

"I know that I (Savitri) can lift man's soul to God,

I know that he (Satyavan) can bring the Immortal down.” Savitri-687,

Our lives are God’s messengers beneath the stars;
To dwell under death’s shadow they have come
Tempting God’s light to earth for the ignorant race (**without the human incarnation, the light cannot act without the medium of birth in the world**),
His love to fill the hollow in men’s hearts,
His bliss to heal the unhappiness of the world.
For I, the woman, am the force of God,
He the Eternal’s delegate soul in man.

My will is greater than thy law, O Death;

My love is stronger than the bonds of Fate:

Its complementary line:

“Her will must cancel her **body’s destiny**.

For only the unborn spirit’s timeless power
Can lift the yoke imposed by birth in Time.”

Savitri-12

“He is a smallness trying to be great,
An animal with some instincts of a god, ...
His hope a star above a cradle and grave.
And yet **a greater destiny** may be his,
For the eternal Spirit is his truth.”

Savitri-78

“Aware of his occult omnipotent Source,
Allured by the omniscient Ecstasy,
A living centre of the Illimitable
Widened to equate with the world’s circumference,
He turned to his **immense spiritual fate**.”

Savitri-79

“The soul is the **watchful builder of its fate**”

Savitri-184

“But many-visaged is the cosmic Soul;

A touch can alter the fixed front of Fate. "	Savitri-256
"A flame that cancels death in mortal things."	Savitri-291
"Fate's driving ceased and Nature's sleepless spur:"	Savitri-320
"Let a great word be spoken from the heights And one great act unlock the doors of Fate. "	Savitri-345
"One shall descend and break the iron Law, Change Nature's doom by the lone spirit's power."	Savitri-346
"A seed shall be sown in Death's tremendous hour, A branch of heaven transplant to human soil; Nature shall overleap her mortal step; Fate shall be changed by an unchanging will."	Savitri-346
"A look, a turn decides our ill-poised fate."	Savitri-394
"I (Savitri) am stronger than death and greater than my fate; "	Savitri-432
"This hidden foe lodged in the human breast Man must overcome or miss his higher fate. "	Savitri-448
"Nature and Fate compel his free-will's choice. But greater spirits this balance can reverse And make the soul the artist of its fate. "	Savitri-465

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

Savitri-581

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

Savitri-589

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

Savitri-633

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

Savitri-665

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

Savitri-691

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

Savitri-702

Our love is the **heavenly seal** of the Supreme.
I guard that seal against thy (Death’s) rending hands.
Love (Divine) must not cease to live upon the earth;
For Love is the bright link twixt earth and heaven,
Love is the far Transcendent’s angel here;
Love is man’s lien on the Absolute.”

Death again confronts Savitri that she is using the mind to structure her arguments when they are in fact disguised to satisfy her desires to have Satyavan back for her vital longings...again holding that the soul is only a figment of the mind and a product of matter and that the divine can never manifest in a being as feeble as man. He insists that Savitri should accept the hard facts of life and fate that she is nothing more than mere mortal being destined to die.

But to the woman Death the god replied,
With the ironic laughter of his voice

Discouraging the labour of the stars:

“Even so men cheat the Truth with splendid thoughts.

Thus wilt thou hire the glorious charlatan, Mind,

To weave from his **Ideal**'s gossamer air

A fine raiment for thy body's nude desires

And thy heart's clutching greedy passion clothe?

Death's other visions of ideal life:

(Death said) “Prisoner of Nature, many-visioned spirit,
Thought's creature in the **ideal**'s realm enjoying
Thy unsubstantial immortality

The subtle marvellous mind of man has feigned,
This is the world from which thy yearnings came.” Savitri-607

(Death said) “The **ideal** dwells not in heaven, nor on the earth,
A bright delirium of man's ardour of hope
Drunk with the wine of its own fantasy.” Savitri-607

(Death said) “In the Alone there is no room for love.
In vain to clothe love's perishable mud
Thou hast woven on the Immortals' borrowed loom
The **ideal**'s gorgeous and unfading robe.

The **ideal** never yet was real made.” Savitri-608

(Death said) “How shall the **Ideal** tread earth's dolorous soil
Where life is only a labour and a hope,
A child of Matter and by Matter fed,
A fire flaming low in Nature's grate,
A wave that breaks upon a shore in Time,
A journey's toilsome trudge with death for goal?” Savitri-609

(Death said) “O traveller in the chariot of the Sun,
High priestess in thy holy fancy's shrine
Who with a magic ritual in earth's house
Worshippest **ideal** and eternal love,
What is this love thy thought has deified,
This sacred legend and immortal myth?” Savitri-610

(Death said) “Two strive, constant associates without joy,
Two egos straining in a single leash,
Two minds divided by their jarring thoughts,
Two spirits disjoined, for ever separate.
Thus is the **ideal** falsified in man's world;
Trivial or sombre, disillusion comes,
Life's harsh reality stares at the soul:” Savitri-611

(Death said) “Artificer of **Ideal** and Idea,
Mind, child of Matter in the womb of Life,
To higher levels persuades his parents' steps:

Inapt, they follow ill the daring guide.” Savitri-615
(Death said) “The **Ideal** is a malady of thy mind,
A bright delirium of thy speech and thought,
A strange wine of beauty lifting thee to false sight.” Savitri-619

Daub not the web of life with magic hues:
Make rather thy thought a plain and faithful glass
Reflecting Matter and mortality,
And know thy soul a product of the flesh, (Mundane outlook of death...)
A made-up self in a constructed world.
Thy words are large murmurs in a mystic dream.
For how in the soiled heart of man could dwell
The immaculate grandeur of thy dream-built God,
Or who can see a face and form divine

In the naked two-legged worm thou callest man? (Man becoming God seems impossible for Death.) Savitri-634

“The ascent (of the Soul) to the divine Life is the human journey, the Work of works (Karma Yoga of the all works), the acceptable Sacrifice. This (union with the Divine through Karma Yoga) alone is man’s real business in the world and the justification of his existence, without (this Divine action) which he would be only an **insect crawling among other ephemeral insects** on a speck of surface mud and water which has managed to form itself amid the appalling immensities of the physical universe.” The Life Divine-48

“In street and house, in councils and in courts
Beings he met who looked like living men
And climbed in speech upon high wings of thought
But harboured all that is subhuman, vile
And lower than the **lowest reptile’s crawl.**” Savitri-215

O human face, put off mind-painted masks:
The animal be, **the worm** that Nature meant;
Accept thy futile birth, thy narrow life.
For truth is bare like stone and hard like death; (This is soul slaying truth uttered by Death.)
Bare in the bareness, hard with truth’s hardness live.”

Savitri again tries to educate Death of the Truth behind the ephemeral mask of nature to reveal the hidden Divinity within her, increasingly she points out to him her Divinity that overturns his will.

But Savitri replied to the dire God:

“Yes, I am human. Yet shall man by me,
Since in humanity waits his hour the God,

Trample thee down to reach the immortal heights,

Transcending grief and pain and fate and death.

Yes, my humanity is a mask of God (**just as Death is also only a mask**):

He dwells in me, the mover of my acts,

Turning the great **wheel of his cosmic work**.

Sacrificial work with knowledge of the wheel of Works, *evam pravartitam chakram*, and without attachment leads to higher planes of Consciousness.

“From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain (Divine Grace), sacrifice is born of work; work know to be born of *Brahman* (Divine Will), *Brahman* (Divine Will) is born of Immutable (*Chit Shakti*), therefore is the all-pervading *Brahman* Consciousness (*Chit Shakti*) is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here this **wheel of works**, *evam pravartitam chakram*, thus set in movement, evil is his being, sensual is his delight, in vain, O *Partha* that man lives.”

The Gita-3.14, 15, 16

We find some crucial input related with our swift Spiritual evolution from knowledge of ‘the wheel of law and wheel of works’ hinted in *Savitri* which is felt indispensable to harmonise our relation between Spirit and Matter. They are:

“This earth is not alone our teacher and nurse;
The powers of all the worlds have entrance here.
In their own fields they follow **the wheel of law**
And cherish the safety of a settled type;
On earth out of their changeless orbit thrown
Their law is kept, lost their **fixed** form of things.” Savitri-153
“This seeming driver of her **wheel of works**
Missioned to motive and record her drift
And **fix** its law on her inconstant powers,
This master-spring of a delicate enginery,

Aspired to enlighten its user and refine
Lifting to a vision of the indwelling Power
The absorbed mechanic's crude initiative:"

Savitri-158

"No silent peak is found where Time can rest.
This was a magic stream that reached no sea.
However far he went, wherever turned,
The **wheel of works** ran with him and outstripped;
Always a farther task was left to do."

Savitri-197

"He^a dwells in me,^b the mover of my acts,
Turning the great **wheel** of his cosmic **work**.
I am the living body of his light,
I am the thinking **instrument** of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless^c and the secret Name.^d" Savitri-634
(a: Divine, b: Savitri, c: Spiritual being, d: Psychic being.)

"A vision shall compel thy coursing breath,
Thy heart shall drive thee on **the wheel of works**,
Thy mind shall urge thee through the flames of thought,
To meet me in the abyss and on the heights,
To feel me in the tempest and the calm,
And love me in the noble and the vile,
In beautiful things and terrible desire."

Savitri-700

"The human birth in this world is on its spiritual side a complex of **two elements**, (1) a spiritual Person and (2) a soul of personality; the former is man's eternal being, the latter is his cosmic and mutable-being. (1) As the spiritual impersonal person he is one in his nature and being with freedom of *Sachchidananda* who has here consented to or willed his involution in the Nescience for a certain round of soul-experience, impossible otherwise, and presides secretly over its evolution. (2) As the soul of personality he is himself part of that long development of the soul-experience in the forms of Nature; his own evolution must follow the **laws and the lines of the universal evolution**. (1) As a spirit he is one with the Transcendence

which is immanent in the world and comprehensive of it; (2) as a soul he is at once one with and part of the universality of *Sachchidananda* self-expressed in the world: his self expression must go through the stages of the cosmic expression, his soul experience follow the revolutions of **the wheel of *Brahman*** in the universe." CWSA-22/The Life Divine-788-89,

I am the living body of his light,
I am the thinking instrument of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.

The formless Spirit drew in me its shape;
In me are the Nameless and the secret Name." (Nameless is the spiritual being and secret name is the Psychic being...)

"(Regarding an old Talk of 19 April 1951 in which Mother said: "You seem to be on an inner hunt, you go hunting for the dark little corners.... You offer the difficulty, whether it is in yourself or in others, whatever the seat of its manifestation, to the Divine Consciousness, asking It to transform it.")

That's precisely what I have been doing for two days! For the last two days I have spent all my time seeing all that ... oh, an accumulation of heaps of sordid little things we constantly live in, sordid tiny little things. And then, there is only one way – only one way, always the same: to offer it.

This Supreme Consciousness almost seems to put you in contact with quite forgotten things that belong to the past – that are even, or that were or seemed, completely erased, with which you no longer had any contact: all kinds of little circumstances, but seen now in the new consciousness, in their true place, and because of which all life, all human life is such a pathetic, miserable, mean whole. And then, there's a luminous joy in offering all that for it to be transformed, transfigured.

Now it has become the movement of even the cellular consciousness. All the weaknesses, all the response to adverse suggestions (I mean the tiny little things of every minute, in the cells), it sometimes comes in waves, to such a point that the body feels it's going to buckle under the onslaught, and then ... there's such a warm, deep, sweet light, so powerful, which restores order everywhere, put everything in its place and opens the road towards transformation.

These phases are very difficult times for the body's life; you feel as if there only remains one thing that decides: the supreme Will. There's no support left – no support; from the support of habit to the support of knowledge and the support of

will, all the supports have disappeared: there is only the Supreme.

(silence)

The aspiration in the cellular consciousness to the perfect sincerity of the consecration.

And the lived experience – intensely lived – that only that absolute sincerity of the consecration allows existence.

The slightest pretense is an alliance with the forces of dissolution and death.

So it's like a chant in the cells – but they mustn't even have the insincerity to watch themselves – the chant of the cells: "Your Will, Lord, Your Will ..."

And the immense habit of depending on the will of others, the consciousness of others, the reactions of others (of others and of all things), that sort of universal playacting everyone does for everyone and everything does for everything must be replaced by a spontaneous, absolute sincerity of consecration.

It is obvious that that perfection in sincerity is possible only in the most material part of the consciousness.

That's where you can be, exist, act without watching yourself be, without watching yourself exist, without watching yourself act, with perfect sincerity." The Mother's Agenda/ June 8, 1966

Death dismissed Savitri's claim of her secret divinity behind her mortal body. He says she is imagining things and should demonstrate miracles to prove her case. He holds that matter and spirit are inimical to each other and to believe in the Truth of one of them is to negate the Truth of the other. He says that man has only 2 options - (1) to experience the death of his body or (2) the death of his soul(in Nirvana), either way he faces extinction. He then claims to be the one God and asks Savitri to take refuge in him and give up all her mental constructions and imaginations... (Death was not aware of that dynamic Spirituality which reconciles Matter with Spirit.)

Death from the incredulous Darkness sent its cry:

"O priestess in Imagination's house,

Persuade first Nature's fixed immutable laws (he is asking she shows miracles to prove she has powers to transcend Death) (Death was conversant with Nature's fixed Law in Ignorance and intolerant of Law of Supernature which was manifesting in Savitri.)(Also persuasion of fixed law is a symbol of religious living of moderate Spirituality.)

And make the impossible thy daily work.

How canst thou force to wed two eternal foes? (Matter and Spirit appear to be eternal enemy.)

Irreconcilable in their embrace

They cancel the glory of their pure extremes:

An unhappy **wedlock maims** their stunted force.

How shall thy will make one the true and false? (As per Death, Truth of Spirit and Falsehood of Matter cannot be reconciled. They cannot be reconciled in mind and can be reconciled in Supermind.)

Where Matter is all, there Spirit is a dream (the materialist version of life):

If all are the Spirit, Matter is a lie (the later vedhantists/ascetic view),

And who was the liar who forged the universe?

The Real with the unreal cannot mate. (Death's later Vedantic approach towards life, which is also a soul slaying truth.)

He who would turn to God, must leave the world; (the development of Ascetic/Illusionist vision.)

He who would live in the Spirit, must give up life; (Death is aware of partial truth and oblivious of God's comprehensive vision.)

He who has met the Self, renounces self. (He who has met supreme Self renounces Psychic being.)(This is later Vedantic doctrine.)

"But not for (Psychic) self alone the (supreme) Self is won:" Savitri-536 (but for transformation of world and Nature, Self must be won.) (This is ancient Vedantic doctrine)

Its complementary line:

Her spirit (Psychic being) opened to the Spirit (Cosmic Self) in all,"

Savitri-8

"Only the Self that builds this figure of self"

Savitri-12

"His soul breaks out to join the Oversoul,"

Savitri-24

"To find his soul in the world's single Soul,"

Savitri-282

"But not for (Psychic) self alone the (supreme) Self is won:" (Object of integral Yoga) (but for transformation of world and Nature, Self must be won.)

Savitri-537

"The soul draws back into its deathless Self; (object of traditional Yoga) (Psychic being draws back to supreme Self.)

Man's knowledge becomes God's supernal Ray."

Savitri-627

The voyagers of the million routes of mind
 Who have travelled through Existence to its end,
 Sages exploring the world-ocean's vasts, (ten sheaths of which Death is not aware)
 Have found extinction the sole harbour safe (the extinction of their limited personality, and the
 bounds and limits of consciousness but never the extinction of consciousness itself). (easier
 Escapist solution of life.)
 Two only are the doors of man's escape (either via death (below) or to a void of extinction
 above in Nirvana.),
 Death of his body Matter's gate to peace, (Moderate solution toward life.)
 Death of his soul his last felicity. (Later Vedantic solution towards life.) (When one escapes
 permanently to supreme abode of param dham, that is identified in Savitri as death of a Soul.)
 In me all take refuge, for I, Death, am God." (The instrument of God felt himself as Omnipotent
 God without the Spiritual experience of Indwelling, Over-dwelling and Identity.)

"There are some lines [in Savitri] that all of a sudden are so magnificent! They come
 with such power, but once written down, that is not it any more.

For example, you SEE that image of the mask of Death covering the Supreme's face.

It is marvellous.

So intense.

And then the ignorant Power that took charge of the earth and made it...that

"seemed," SEEMED the Supreme's Will.

It is so pregnant with meaning."

The Mother

28th September, 1963

Death, claiming himself as Supreme Power is also observed from the following verse:

1. "Their orbs were coiled before thy soul was formed.

I, Death, created them out of my void;

All things I have built in them and I destroy.

I made the worlds my net, each joy a mesh. " Savitri-590, Book-9,Canto-2

2. "When all unconscious was, then all was well.

I, Death, was king and kept my regal state,

Designing my unwilled, unerring plan,

Creating with a calm insentient heart.” Savitri-617, Book-10, Canto-2

3. “Man has no other help but only Death;

He comes to me at his end for rest and peace.

I, Death, am the one refuge of thy soul.

The Gods to whom man prays can help not man;

They are my imaginations and my moods

Reflected in him by illusion’s power.” Savitri-593, book-9, Canto-2

4. “I am the shapeless formidable Vast,

I am the emptiness that men call Space,

I am a timeless Nothingness carrying all,

I am the Illimitable, the mute Alone.

I, Death, am He; there is no other God.

All from my depths are born, they live by death;

All to my depths return and are no more.” Savitri-553

5. I have made a world by my inconscient Force.” Savitri-593, Book-9, Canto-2

6. “O soul, drown in his still beatitude.

For thou must die to thyself to reach God’s height:

I, Death, am the gate of immortality.” Savitri-647, Book-10, Canto-4

7. “Two only are the doors of man’s escape,

Death of his body Matter’s gate to peace,

Death of his soul his last felicity.

In me all take refuge, for **I, Death, am God**.” Savitri- 635, Book-10, Canto-3

8: “My will once wrought remains unchanged through Time,

And Satyavan can never again be thine.” Savitri-636, Book-10, Canto-3

9: “The almighty cry of universal Death” Savitri-590,

“Instead of taking the attitude of servant and instrument of which *Sri Aurobindo* speaks in what I have just read to you, they (attributes of the Divine) naturally took the attitude of the master, and this mistake—as I may call it—was the first cause, the essential cause of all the disorder in the universe.” **The Mother/The Mother’s**

Centenary Works (second edition)/9/207, "The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings." Sri Aurobindo/*The Supramental Manifestation*, SABCL, Vol-16/p-288,

"And even to regard oneself as the instrument of the Divine is not a perfect remedy; for when a strong ego meddles in the matter, it falsifies the spiritual relation and under cover of making itself an instrument of the Divine is really bent on making instead God its instrument." CWSA-24/*The Synthesis of Yoga*-767,

Savitri having united herself with her soul rejects Death again, having united herself with the Transcendent above and living in the cosmic consciousness of oneness with all beings she asserts that she can bear all delight and all difficulties and still carry on without being disturbed or losing her union with the true divine

But Savitri replied to mighty Death:

"My heart (*Psychic Being*) is wiser than the Reason's thoughts,

My heart is stronger than thy bonds, O Death.

Its complementary line:

"My will is greater than thy law, O Death;

My love is stronger than the **bonds of Fate:**" Savitri-633

It (*Psychic being*) sees and feels the one Heart beat in all (*cosmic consciousness*),

It feels the high **Transcendent's sunlike hands**,

It sees the cosmic Spirit at its work;

In the dim Night it (*Savitri's Supramentalised Psychic Being*) lies alone with God.

My heart's strength can carry the grief of the universe (*like you do my sweet Mother (Maa Krishna), you must carry the grief in your children's hearts*) (*Universalisation of Psychic being...*)

And never falter from its luminous track, (*never disrupt her link with the Divine.*)

Its **white** tremendous orbit through God's peace.

It (*Savitri's heart*) can drink up the sea of All-Delight

And never lose the white **spiritual** touch, (The Divine's touch prevents one from extinction.)

(White represents the Divine Mother's touch.)

"(Every time Mother receives Satprem, she translates one line from "Savitri" that has been copied for her in large characters. Today's line is from the debate between Death and Savitri's heart:)"

And never lose the white spiritual touch

(Mother repeats)

And never lose the white spiritual touch²¹

Sans jamais perdre le blanc contact de l'Esprit

(silence)

Yesterday, I read with H. Savitri's series of experiences when she begins with self-annulment: *Annul thyself so that God alone exist (I no longer remember, but that's the idea).*²² It begins with self-annulment, then she has the experience of BEING the All, that is, of being the Supreme (the Supreme in herself) and the entire Manifestation and all things. There are three passages. It's absolutely ... an absolutely wonderful description. It's extraordinarily beautiful.²³

It's a chapter that doesn't have a title.

(Mother vainly looks for the passage in "Savitri")

First she meets her soul: a house of flames. She enters the house of flames and unites with her soul ["The Finding of the Soul," VII.V]. It's after that. After, there is Nirvana ["Nirvana and the Discovery of the All-Negating Absolute," VII.VI]. She goes into Nirvana – and becomes just a violet line in Nothingness.²⁴ Then finds herself back in her body – that's where it begins. A chapter without a title [VII.VII].

I'll find it some other time.

(Mother puts aside the book)

It has been a revolution in the atmosphere, that's why I am telling you about it. Because all the experiences described [in *Savitri*] are precisely the experiences I have. So then, suddenly, in the body .. I was over there in the music room, and H. was reading to me; then when she had finished reading, all of a sudden the body sat up straight in an aspiration and a prayer of such intensity! It was a dreadful anguish, you know: "See, the whole experience is here [in Mother], complete, total, perfect, and because this thing [the body] has lived too long, it no longer has the power of expression." And it said, "But why, Lord? Why, why do You take away from me the power of expression because this has lived too long?" It was a sort of revolution in the body's consciousness.

Things have been much better since, much better. There has been a decisive change.

You see, it was the exact description of the body's present state, yet it constantly feels fragile, in a precarious balance. And then, with all its aspiration, it said, "But WHY? Why?... See, the experience is all there – why isn't it expressed?"

As always (*laughing*), I had the feeling that the Lord was laughing and saying to me, "But since such is your will, it will be that way!" Meaning simply: it's you who CHOSE to be like that.

And it's perfectly true. All our incapacities, all our limitations, all our impossibilities, it's this idiotic Matter that chooses them all – not with intelligence, but with a sort of feeling that "that's how things must be," that they are "naturally" like that. An adherence – an idiotic adherence – to the mode of the lower nature.

Then there was laughter, tears, a whole revolution, and afterwards all was fine.

But nobody on earth will be able to convince me it isn't because this material nature chooses to be that way that it is that way.

And the Lord looks on, smiles, waits ... (*laughing*) for the body to be cured of its idiocy.

He does all that is needed, but ... we don't take any notice.

It's the trigger of FAITH that's not there, that famous faith Sri Aurobindo always mentions.

When people write me long letters (what letters I receive! laments all the time: my health is going wrong, my work is going wrong, my relationships are going wrong – laments all the time), and I always see, behind, that Consciousness, luminous, magnificent, marvelous – sun-filled, you know – exactly as if to say, "Whenever will you be cured of that mania!" The mania of the tragic and the lower.

Somewhere in the reason, one understands – it isn't that reason doesn't understand, but the reason has no power to make this matter obey.

And every minute, I have now the feeling of a choice between victory and defeat, sun and shadow, harmony and disorder, the easy solution ... truly, the comfortable or pleasant and the unpleasant; and the feeling that if you don't intervene with authority, there's a sort of ... oh, it's a combination of cowardice and spinelessness: it's something limp – limp, you know, slack.

When I speak like this, it's very simple and it seems very easy, but EVERY MINUTE you are hanging between three possibilities (generally three) for the body: the fainting or the acute suffering, the indifferent, mechanical movement, or the glorious Mastery. And I am talking about washing your eyes, rinsing your mouth, doing any of those absolutely indifferent little things (in big things it always goes well because nature is in the habit of thinking that one should bear oneself "properly" to rise to the occasion – all that is ridiculous), but in little things, that's how it is. So the head whirls, and hup! ... And you can see – you can see with extreme precision – the three possibilities, and if you aren't constantly attentive (*gesture of a closed fist, of authority and control*), the physical nature, with such repulsive spinelessness, you know, absolutely disgusting, lets itself go.

This repeats itself hundreds upon hundreds of times a day.... So if this isn't called "sadhana," I don't know what a sadhana is! You see, eating is a sadhana, sleeping is

a sadhana, washing is a sadhana, everything is a sadhana. What's a sadhana least of all is, for instance, receiving someone, because the body immediately keeps quite still – it calls the Lord and says, "Now be here," and then everything is fine (because it keeps still). The visitor comes, the body smiles, everything is fine – the Lord is there, so of course everything goes very smoothly. But when we're dealing with what we call "material" things, the things of daily life, it's hell, because of that idiot.

The other day, after you left, I couldn't eat anything! I couldn't eat because the body felt it was being diluted in the world like that (*expansive gesture*); so it was being diluted (which is quite all right, the experience is proceeding well), but it had a feeling that it couldn't eat – why? I don't know. And it was impossible. The doctor, who was there as always during my meals, said, "What's wrong?..." (Because the day before, there had been an attack, a sort of malice: I started vomiting; it happens to me once in six or seven years; an affair recurring at long intervals; and it was serious, but it didn't last long.) But the other day it was something else: the body felt it was being diluted (you remember, you said I was white), and when it came to eating, the body said (*in a moaning tone*), "Look how I am, I can't eat." If I had had a little time (*laughing*), I would have given it a good smack and told it not to make such a fuss! But I didn't have time, it was time for me to sit down and eat – and I couldn't eat. So I had difficulty the whole day, because naturally those little pranks make life difficult.

But what to people is unconscious, what they don't understand or call "illness," is to me as clear as daylight; and it's always a CHOICE, there is always a choice every minute (for the material nature), and if the will isn't unshakable, if you aren't holding on to the higher Will with desperate and unrelenting eagerness, you let yourself go; and then the body becomes stupid: it faints, it has pains. That same day when I couldn't eat (after lunch I always rest for some time to ... well, those are the hours when I put the body in direct reception of the Force – it doesn't last very long, I don't have much time), but as soon as I lay down on the chaise longue, such pains! Howling pains that take hold of you ... (*gesture to the waist*) at those spots that are open to the adverse attacks. I was lying down, but I was fully conscious then and I said to myself, "Oh, very well! You want to make a big scene.... All right, I will bear everything and I won't make a sound – and I won't budge, and you're going to keep still." Then I started repeating my mantra quietly, as though the body weren't in any pain. And after a while, the pain went away. The body saw it was no use, so it went away!

And I KNOW it's the same for everything, for all "illnesses," without exception. I see, I know the "origin" of illnesses, of the various disorders, all that is now crystal clear (it's a story that it could take hours and days to tell), and that's how it is. So when, in a more or less dogmatic or literary way, the sages say, "Disorder occurs because the nature has decided to be in disorder," it's not so silly. It's oh, a spinelessness which is one of the things most contrary to the divine Glory. The spinelessness that accepts illness, you know. And I am saying this to my body, not to anyone else – others, that's not my business, it's their work, not mine; I mean, I am present [in them] only as the divine Consciousness, and then it's very easy, a very easy work; but the work here, the sadhana in here ...

But sick people when I tell them, "Be sincere," I know what I mean: if they REALLY want the Divine, all that must stop. That's all.

I've made myself late again!

You know what's called *self-pity*? (*Mother caresses her cheek*) "Poor little thing, how you suffer! How you are to be pitied!" Well, the material nature is like that, it says, "I want to be like You, Lord; but then why do You leave me in this condition?" – a good slap and march!" The Mother/ May 8, 1965

The calm that broods in the deep Infinite."

Death angered at Savitri's strength asks her to prove herself and demonstrate some miracle that will overturn his law, but Savitri holds that all are the workings of the secret divine even apparent failings for behind the fall is the divine edging closer to his goal...

He said, "Art thou indeed so strong, O heart,
O soul, so free? And canst thou gather then
Bright pleasure from my wayside flowering boughs,
Yet falter not from thy hard journey's goal,
Meet the world's dangerous touch and never fall?

Show me thy strength and freedom from my laws (he again asks for proof, for miracles)." (A sadhaka is accountable for his sadhana or accumulation of Soul Force to the Self, World and God.)

The popular concept of the *Avatara* circles around the idea, "Show your power, change the world. And to begin with, do as I want; because the first, most important thing is to what I want—show your power!" Sep-25/1965/The Mother's Agenda/Vol-6/P: 259-260

But Savitri answered, "Surely I shall find
Among the green and whispering woods of Life
Close-bosomed pleasures, only mine since his,
Or mine for him, because **our joys are one**. (In Supramental oneness is realised.)
And if I linger, Time is ours and God's,

And if I fall, is not his hand near mine? (Behind the failure the God's protecting hand is there.)

If a developed Soul experiences Spiritual fall, then he again prepares for the mightier Spiritual rise and his period of oblivion becomes brief. Each Spiritual fall is a means to rise into greater consciousness.

“An old pull of subconscious cords renews;
It draws the unwilling spirit from the heights,
Or a dull gravitation drags us down
To the blind driven inertia of our base.
This too the supreme Diplomat can use,
He makes our (Spiritual) fall a means for greater rise.”

Savitri-34

“Even his godlike strength to rise must fall:
His greater consciousness withdrew behind;
Dim and eclipsed, his human outside strove
To feel again the old sublimities,
Bring the high saving touch, the ethereal flame,
Call back to its dire need the divine Force.
Always the power poured back like sudden rain,
Or slowly in his breast a presence grew;
It clambered back to some remembered height
Or soared above the peak from which it fell.”

Savitri-35

“Arisen from the tragic crash of life,
Arisen from the body's torture and death,
The spirit rises mightier by defeat;
Its godlike wings grow wider with each fall.
Its splendid failures sum to victory.”

Savitri-458

“Thus all is an inevitable chain (golden chain of three gunas)
And yet a series seems of accidents.
The unremembering hours repeat the old acts,
Our dead past round our future's ankles clings
And drags back the new nature's glorious stride,
Or from its buried corpse old ghosts arise,
Old thoughts, old longings, dead passions live again,
Recur in sleep or move the waking man”

Savitri-483

“But Savitri answered, “Surely I shall find
Among the green and whispering woods of Life
Close-bosomed pleasures, only mine since his,
Or mine for him, because our joys are one.
And if I linger, Time is ours and God's,

**And if I fall, is not his hand near mine?
All is a single plan; each wayside act
Deepens the soul's response, brings nearer the goal."**

Savitri-636

If a Spiritual man experiences Spiritual fall, then he lives in three modes of Nature, three *gunas*. If he will not be careful, then he will live rest of life in three modes.

In this creation nobody is excluded from Spiritual rise and fall of the consciousness.

**"All who would raise the fallen world must come
Under the dangerous arches of their power (dark forces);
For even the radiant children of the gods
To darken their privilege is and dreadful right.
None can reach heaven who has not passed through hell."**

Savitri-227

Death is also identified as Spiritual fall that also all has to go through. A Spiritual fall prolonged through a long period also drives one to experience death. Much before outer death how one experiences inner death can also be seen below:

**"Then by the Angel of the Vigil Tower
A name is struck from the recording book;
A flame that sang in Heaven sinks quenched and mute;
In ruin ends the epic of a soul."**

Savitri-225

If the *Guru* leaves the body before the disciple is established in Spiritual Consciousness, then also the disciple experiences Spiritual fall. So, if a *Sadhaka's* Psychic being and Spiritual being are open, then his future is secured and he experiences willed death, *iccha Mrityu*. He can change his destiny by movement of his Psychic and Spiritual Being.

"The Divine holds our hand through all and if he seems to let us fall, it is only to raise us higher. This saving return we shall experience so often that the denials of doubt will become eventually impossible and, when once the foundation of equality is firmly established and still more when the sun of the gnosis has risen, doubt itself will pass away because its cause and utility have ended." The Synthesis of Yoga-775

All is a single plan; each wayside act

Deepens the soul's response, brings nearer the goal."

The objective of integral Yoga is to establish the flashes and short-lived revelation of the Divine Presence, Divine Consciousness, Divine Wisdom, Divine Peace, Divine Love, *Ananda*, and Beauty through **Subconscious transformation**. The Divine Will is advancing step by step through continuous infiltration of Divine Force to realise this established end. If a conscious individual knows how to move the Consciousness which may be either Divine Will or Knowledge or Love, he can experience the Divine descent freely in the jail, forest, crowd, war field, mart, work field, 'wayside act' and common day-today life without interruption. Finally, any occasion and not limiting oneself to any specialised self-discipline can be utilised as means of movement of this Divine Consciousness.

Death angered at Savitri's calmness and firmness asserts that unless she can provide miracle he will never release Satyavan...he wants her to return to earth and prove that she can live above her ego and mortal self

Death the contemptuous Nihil answered her:

"So prove thy absolute force to the wise gods, (A *sadhaka* is accountable for his *sadhana* or accumulation of Soul Force to the Self, World and God.)

"She (life) wrote the **account** of all that she had lost," Savitri-117, (Accountability to the Self.)

"The Voice replied: "Is this enough, O spirit?
And what shall thy soul say when it wakes and knows
The work was left undone for which it came?
Or is this all for thy being born on earth
Charged with a mandate from eternity,
A listener to the voices of the years,
A follower of the footprints of the gods,
To pass and leave unchanged the old dusty laws?" Savitri-475 (Accountability to the Self)

"To account for the Actual's unaccountable sum," Savitri-269, (Accountability to the Divine.)

"Is this then the report that I must make,
My head bowed with shame before the Eternal's seat, —
His power he kindled in thy body has failed,
His labourer returns, her task undone?" Savitri-476 (Accountability to the Divine.)

"And in the transactions of our positive consciousness, even Unity has to make its **account** with Multiplicity; for the Many also are *Brahman*." CWSA/21/The Life Divine-39 (Accountability to the world)

"In transparent systems bodied termless truths,

The Timeless made **accountable** to Time” Savitri-273,

“He (Avatar) has given his life and light to balance here
The dark **account** of mortal ignorance...

Pays with the body’s death his soul’s vast light...

He dies that the world may be new-born and live.” Savitri-445-447 (An Avatar’s
accountability to the world.)

“But whatever his (Sadhaka) aim, however exalted his aspiration, he has to begin from
the law of his present imperfection, to **take full account** of it and see how it can be
converted to the law of a possible perfection.” CWSA-24/The Synthesis of Yoga-631,

“He said, “Art thou indeed so strong,
O heart,O soul, so free?

And canst thou gather then

Bright pleasure from my wayside flowering boughs,

Yet falter not from thy hard journey’s goal,

Meet the world’s dangerous touch and never fall?

Show me thy strength and freedom from my laws.” Savitri-636 (Accountability to
the Death God.)

“So prove thy absolute force to the wise gods,

By choosing earthly joy! For self demand

And yet from self and its gross masks live free.

Then will I give thee all thy soul desires,

All the brief joys earth keeps for mortal hearts.” Savitri-636 (Accountability to the
Death God.)

Complementary of ‘absolute force.’

“The Spirit’s bare and absolute potencies

Burn in the solitude of the thoughts of God.” Savitri-57

“He mastered the tides of Nature with a look:

He met with his bare spirit naked Hell.” Savitri-219

By choosing **earthly joy!** For self demand

And yet from self and its gross masks live free.

Then will I give thee all thy soul desires,

All the brief joys earth keeps for mortal hearts.

Only the one dearest wish that outweighs all,

Hard laws forbid and thy ironic fate.

My will once wrought remains unchanged through Time,

And Satyavan can never again be thine.”

“Regarding a letter Mother wrote to a disciple:

... There are all kinds! Complications, lots of complications; there are all kinds of ill will, at least of people who go round in circles instead of going forward. And stupid inventions. The other night ... Because the head is always still, like this (*gesture to the forehead, palms open to the Light from above*); I give thanks to the Lord for that, and it's always like that; so I don't decide what's to be done, I don't decide what's to be answered – nothing: when it comes, it comes. And some people had played a really nasty trick (*[laughing] I couldn't care less!*) and I wasn't budging. And as it happens, in the middle of the night, a force comes, takes hold of me and tells me, "Here's the answer, here is what you must say." I say, "Very well" (I was lying in bed, of course) and I don't budge. (*Mother puts on a more imperative tone:*) "Here is what you must say." – "Oh, very well!" And I still don't budge. (*In a still more imperious tone:*) "Here is what you must say." (*Mother laughs*)

So I got up, went over there, and in the dark I wrote what I had to say!
And then it was over.

*(Mother then takes up the translation of "Savitri": The Debate of Love and
Death.)*

(Mother reads the text) Aha! What a joker!

... Then will I give thee all thy soul desires

He's a joker.

All the brief joys earth keeps for mortal hearts

But I don't want them! – He is a real joker.

And what happens to him?

... My will once wrought remains unchanged through Time

Oho, that's what you think!

And Satyavan can never again be thine.” Savitri-636

Not true, a old chap!

(Mother translates)

Alors je te donnerai tout ce que ton âme désire ...

[Then will I give thee all thy soul desires]

The soul doesn't desire anything! It's easy to say, "I will give thee all thy soul desires," the soul desires nothing. So he doesn't commit himself to much!

He's a joker – he made him quite a joker.” The Mother/ June 12, 1965

"(Mother takes up the translation of "Savitri," from The Debate of Love and Death. Then she stops in the middle of a line:)

I can't hear anything just now, I am in ... Well, the feeling is absolutely of being inside a blanket of fog (*Mother "looks"*) a very pale pearl-gray fog. And a fog for both sound and sight.

As if things were far, far away, far away from me: things, people, noises, images, everything, far, far away ... (*Mother takes up "Savitri" again:*

My will once wrought remains unchanged through Time
And Satyavan can never again be thine.

He made him a bit stupid, because even if Satyavan doesn't come back in this body, what prevents him from taking another!

He's bragging!

And Savitri (or "the Voice") afterwards tells him, you remember, "Ah, we'll keep you all the same, we still need you for a while." When he has been beaten hollow, when he is finished, she tells him, "We'll still keep you because we still need you,"³⁵ don't you remember?

A nice gift.... Oh, it is true that in many cases it's indispensable. I remember having read a story, at the time when I used to receive ... I think it was *Le Matin*, the newspaper *Le Matin*. There were novels in it and I used to read the novels to see the state of mind of people. And there was an extraordinary novel in which the main character was a woman who was immortal (she had been condemned to immortality by God knows which deity), and she tried her best to die, without success! It was stupid, the whole thing was stupid, but the standpoint was reversed: she was compelled to be immortal and ... she said, "Oh! When will I be allowed to die?", with the ordinary idea that death is the end, that everything is over and one rests. And she had been told, "You will be able to die only when you meet true love...." Everything was topsy-turvy. But when I read that, it set me thinking a lot – sometimes it's the most stupid things that set you thinking the most. And to complete the story ... you see, she had been someone, then someone else, a priestess in Egypt, anyway all kinds of things, and finally (I don't remember), it was in modern times: she met a young married couple; the husband was a remarkable man, intelligent (I think he was an inventor); his wife, whom he loved passionately, was a stupid and wicked fool who spoilt all his work, who ruined his whole life ... and he went on loving her. And that's what (*laughing*) they gave as example of perfect love!

I read that maybe more than fifty years ago, and I still remember it! Because it set me thinking for a long time. I read that and I said to myself, "Here's how people understand things!"

It was, oh, certainly more than fifty years ago, because I had already come upon the "Cosmic," Theon's teaching and the inner divine Presence, and I knew that the new creation would be a creation of immortality – I immediately felt it was true

(that it was a way of expressing something true). So then, when I read that, I thought, "Here's how people make everything topsy-turvy! Head and feet upside down." And I pondered for a long, long time over the problem: "How to bring this to the true position?" And I set to work. Already at the time, I used to practice adopting that standpoint, looking at things from that standpoint, understanding how that standpoint could exist. And those two things made me ponder: the will to die, and what that man considered to be "perfect love" – two idiotic things.

But I discovered what was true in it; that's what was interesting: I tried and tried to find, and suddenly I felt that aspiration towards the immutable, immutable peace. Well, it was upside down: only immutable peace can give you eternal existence. There, it was all upside down, the idea was to cease existence in order to find immutable peace. But it's immutable peace one is after and that's what compels the cessation of existence, in order to allow the transformation to take place.

And love, which is unconditioned: it doesn't depend on whether you are loved or not, whether you are intelligent or not, whether you are wicked or not – that goes without saying. But it was put in a ridiculous way. But it goes without saying, love is unconditioned, otherwise it isn't love, it's what I call bargaining: "I give you my affection so you give me yours; I am nice to you so you are nice to me"! That's how people understand it, but it's stupid, it's meaningless. That's something I understood when I was quite small, I used to say, "No! You may wish others to be nice to you if you are nice to them, but that has nothing to do with love, no, nothing, absolutely nothing." The very essence of love is unconditioned." The Mother/ June 14, 1965

Death is now referred to as a “vague” Power, because increasingly its arguments are erratic and it refuses to see the Truth behind Savitri’s words, it constructs arguments that it discards later on...Savitri then admonishes Death and challenges him to look within Her and consent to her wishes or refuse if he is unable to...

Death grudgingly consents to give Savitri her 2nd boon – (What is first boon?) that she will have many sons and daughters who will be fair and strong and fill her remaining days with delight...but still no Satyavan. (There is considerable difference between Vyasadeva’s Savitri and Sri Aurobindo’s Savitri. The latter is projected as virgin Power in addition to her Mother Power and Yogic Power.)

“Gifts I (Death) can give to soothe thy wounded life.” Savitri-588

The first boon Death offered to Savitri is as per Savitri’s wish:

“Indulgent to the dreams my touch shall break,
I yield to his blind father’s longing heart
Kingdom and power and friends and greatness lost
And royal trappings for his peaceful age,
The pallid pomps of man’s declining days,
The silvered decadent glories of life’s fall.
To one who wiser grew by adverse Fate,
Goods I restore the deluded soul prefers
To impersonal nothingness’s bare sublime.
The sensuous solace of the light I give
To eyes which could have found a larger realm,
A deeper vision in their fathomless night.
For that this man desired and asked in vain
While still he lived on earth and cherished hope.
Back from the grandeur of my perilous realms
Go, mortal, to thy small permitted sphere!
Hasten swift-footed, lest to slay thy life
The great laws thou hast violated, moved,
Open at last on thee their marble eyes.” Savitri-589

The third boon Death offered to Savitri is the lure of heavenly Joy:

“If heavens there are whose gates are shut to grief,
There seek the joy thou couldst not find on earth;
Or in the imperishable hemisphere

Where Light is native and Delight is king
And Spirit is the deathless ground of things,
Choose thy high station, child of Eternity.
If thou art Spirit and Nature is thy robe,
Cast off thy garb and be thy naked self
Immutable in its undying truth,
Alone for ever in the mute Alone.
Turn then to God, for him leave all behind;
Forgetting love, forgetting Satyavan,
Annul thyself in his immobile peace.
O soul, drown in his still beatitude.
For thou must die to thyself to reach God's height:
I, Death, am the gate of immortality." Savitri-647

But Savitri replied to the vague Power:

"If the eyes of Darkness can look straight at Truth,
Look in my heart and, knowing what I am,
Give what thou wilt or what thou must, O Death.

Nothing I claim but Satyavan alone." (A seeker of Divine life will seek only the Divine all the time.)

There was a hush as if of doubtful fates.

As one disdainful still who yields a point

Death bowed his sovereign head in cold assent:

The second boon Death offered to Savitri is the lure of earthly Joy: Savitri-636-637

"I give to thee, saved from death and poignant fate

Whatever once the living Satyavan

Desired in his heart for Savitri.

Bright noons I give thee and unwounded dawns,

Daughters of thy own shape in heart and mind,

Fair hero sons and sweetness undisturbed

Of union with thy husband dear and true. (that means Death wanted Savitri to marry again which is a common event in human love. This lure is good and attractive for weak Souls.)

"Then Mother takes up "Savitri": The Debate of Love and Death.

Is he going on? What does he offer Savitri?

Q: "Daughters," "sons"!

Oh, he is base (*laughing*), base with vulgarity. (*Mother reads:*)
“Daughters of thy own shape in heart and mind
Fair hero sons and sweetness undisturbed ...” (X.III.637)

See that joy! Oh! ... How vulgar that being is! Can there really be people who are tempted by this?

I think Sri Aurobindo deliberately made this Death very vulgar to discourage all the illusionists and Nirvanists.

But even when I was quite small, five years old, it seemed to me *commonplace*, while if I had been told, "Let there be no more cruelty in the world," ah, there is something I would have found worthwhile. "Let there be no more injustice, let there be no more suffering because of people's wickedness," there is something one can dedicate oneself to. But producing daughters and sons ... I have never felt physically very maternal. There are millions and millions who do that, so do it again? – No, truly that's not what one is born for.” The Mother/7th July-1965

Sri Aurobindo vulgarised Death in order to discourage the Moderate Spiritualist and later Vedantists/ascetics. Death proposed Savitri escapist moderate and ascetic solution of problem life and Savitri rejected them completely. Savitri proposed ancient Vedantic solution towards life which treats Matter and Spirit equally and Spirit is reconciled with the Matter. Savitri cannot forget/leave Paramatma Satyavan for a moment and Death cannot break their subtle link which is reinforced by Their Divine union.

We find in Death God, the reconciliation of three-fold personalities, that of mundane perfection, of moderate Spirituality and of Later *Vedantic* Spirituality. These three demonstrate their escapist trend towards life and submission to death which is either accepted as Spirit's recoil from Matter or accepted as passage to the supreme abode of *Param Dham*. The double doors of escape are 'Death of his body Matter's gate to peace'⁷⁴ and 'Death of his soul his last felicity.'⁷⁴ In Savitri we find the personality of ancient Vedantic Seer. To become ancient Vedantist one has to realise the dynamic aspect of Psychic, Spiritual and Supramental Being. He can confront with Death and change his individual, collective and human destiny.

Mundane Perfection:

(Death said) “But Mind, a glorious traveller in the sky,
Walks **lamely** on the earth with footsteps slow;
Hardly he can mould the life's rebellious stuff,
Hardly can he hold the galloping hooves of sense:”

Savitri-615

“This is the world in which thou mov'st, astray
In the tangled pathways of the human mind,
In the **issueless circling** of thy human life,

Searching for thy soul and thinking God is here.
But where is room for soul or place for God
In the brute immensity of a machine?"

Savitri-618

(Human love is) "A sweet secretion from the erotic glands
Flattering and torturing the burning nerves,
Love is a honey and poison in the breast
Drunk by it as the nectar of the gods."

Savitri-618-19

"The souls of men have wandered from the Light
And the great Mother turns away her face.
The eyes of the creatrix Bliss are closed
And sorrow's touch has found her in her dreams."

Savitri-628

"How shalt thou bring the Everlasting here?
There is no house for him in hurrying Time.
Vainly thou seekst in Matter's world an aim;
No aim is there, only a will to be."

Savitri-644

Moderate Spirituality:

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

Savitri-610,

(Death said) "Accept the brief light that falls upon thy days;"

Savitri-620

Death said to Para-prakriti Savitri:

"What knowst thou of earth's rich and changing life
Who thinkst that one man dead all joy must cease?
Hope not to be unhappy till the end:
For grief dies soon in the tired human heart;
Soon other guests (human admirers) the empty chambers fill."

Savitri-637,

Death said to Para-prakriti Savitri: "Return and try thy soul!

Soon shalt thou find appeased that other men
On lavish earth have beauty, strength and truth,
And when thou hast half forgotten, one of these
Shall wind himself around thy heart that needs
Some human answering heart against thy breast;
For who, being mortal, can dwell glad alone?
Then *Satyavan* shall glide into the past,
A gentle memory pushed away from thee
By new love and thy children's tender hands,
Till thou shalt wonder if thou lov'dst at all.

Such is the life earth's travail has conceived,
A constant stream that never is the same."

Savitri-637-638,

"This truth I know that Satyavan is dead
And even thy sweetness cannot lure him back.
No magic Truth can bring the dead to life,
No power of earth cancel the thing once done,
No joy of the heart can last surviving death,
No bliss persuade the past to live again.
But Life alone can solace the mute Void
And fill with thought the emptiness of Time.
Leave then thy dead, O Savitri, and live."

Savitri-655-656

Later Vedantic Spirituality:

"I think *Sri Aurobindo* deliberately made this *Death* very vulgar to discourage all the *Illusionists* and *Nirvanists*."²⁰

The Mother,

(Death said) "If thou desirest immortality,
Be then alone sufficient to thy soul:
Live in thyself; forget the man thou lov'st.
My last grand death shall rescue thee from life;
Then shalt thou rise into thy unmoved source."

Savitri-594

(Death said) "Earth only is there and not some heavenly source.
If heavens there are they are veiled in their own light,
If a Truth eternal somewhere reigns unknown,
It burns in a tremendous void of God;
For truth shines far from the falsehoods of the world;
How can the heavens come down to unhappy earth
Or the eternal lodge in drifting time?"

Savitri-609

(Death said) "The Avatars have lived and died in vain,
Vain was the sage's thought, the prophet's voice;
In vain is seen the shining upward Way.
Earth lies unchanged beneath the circling sun;
She loves her fall and no omnipotence
Her mortal imperfections can erase,
Force on man's crooked ignorance Heaven's straight line
Or colonise a world of death with gods."

Savitri-609-610

(Death said) "Heaven's hour adjourned flees into bodiless Time.
Death saves thee from this and saves Satyavan:
He now is safe, delivered from himself;
He travels to silence and felicity.
Call him not back to the treacheries of earth
And the poor petty life of animal Man.

In my vast tranquil spaces let him sleep”

Savitri-611

(Death said) “Renounce, forgetting joy and hope and tears,
Thy passionate nature in the bosom profound
Of a happy Nothingness and worldless Calm,
Delivered into my mysterious rest.”

Savitri-612

(Death said) “How canst thou force to wed two eternal foes?
Irreconcilable in their embrace
They cancel the glory of their pure extremes:
An unhappy wedlock maims their stunted force.
How shall thy will make one the true and false?
Where Matter is all, there Spirit is a dream:
If all are the Spirit, Matter is a lie,
And who was the liar who forged the universe?
The Real with the unreal cannot mate.
He who would turn to God, must leave the world;
He who would live in the Spirit, must give up life;
He who has met the Self, renounces self.”

Savitri-635

(Death said) “His truth in human thinking cannot dwell:
If thou desirest Truth, then still thy mind
For ever, slain by the dumb unseen Light.”

Savitri-646

(Death said) “If heavens there are whose gates are shut to grief,
There seek the joy thou couldst not find on earth;
Or in the imperishable hemisphere
Where Light is native and Delight is king
And Spirit is the deathless ground of things,
Choose thy high station, child of Eternity.
If thou art Spirit and Nature is thy robe,
Cast off thy garb and be thy naked self
Immutable in its undying truth,
Alone for ever in the mute Alone.
Turn then to God, for him leave all behind;
Forgetting love, forgetting Satyavan,
Annul thyself in his immobile peace.
O soul, drown in his still beatitude.
For thou must die to thyself to reach God’s height:”

Savitri-647

Ancient Vedantic Spirituality as pursued by Savitri:

(Savitri said) “Out of thy shadow give me back again
Into earth’s flowering spaces Satyavan
In the sweet transiency of human limbs
To do with him my spirit’s burning will.
I will bear with him the ancient Mother’s load,

I will follow with him earth's path that leads to God.
Else shall the eternal spaces open to me,
While round us strange horizons far recede,
Travelling together the immense unknown.
For I who have trod with him the tracts of Time,
Can meet behind his steps whatever night
Or unimaginable stupendous dawn
Breaks on our spirits in the untrod Beyond.
Wherever thou leadst his soul I shall pursue." Savitri-590
(Savitri said) "A curse is laid on the pure joy of life:
Delight, God's sweetest sign and Beauty's twin,
Dreaded by aspiring saint and austere sage,
Is shunned, a dangerous and ambiguous cheat,
A specious trick of an infernal Power
It tempts the soul to its self-hurt and fall."

Savitri-629

(Savitri said) "Give me back Satyavan, my only lord.
Thy thoughts are vacant to my soul that feels
The deep eternal truth in transient things."

Savitri-637

(Savitri said) "I am not bound by thought or sense or shape;
I live in the glory of the Infinite,
I am near to the Nameless and Unknowable,
The Ineffable is now my household mate.
But standing on Eternity's luminous brink
I have discovered that the world was He;
I have met Spirit with spirit, Self with self,
But I have loved too the body of my God.
I have pursued him in his earthly form.
A lonely freedom cannot satisfy
A heart that has grown one with every heart:
I am a deputy of the aspiring world,
My spirit's liberty I ask for all."

Savitri-649

To become ancient Vedantist one has to realise the dynamic aspect of Psychic and Spiritual Being. He can confront with Death and change his individual, collective and human destiny.

And thou shalt harvest in thy joyful house

Felicity of thy surrounded eyes.

Love shall bind by thee many gathered hearts. (demonstration of Human love)

The opposite sweetness in thy days shall meet (What is opposite sweetness?)

Of tender service to thy life's desired

And loving empire over all thy loved,

Two poles of bliss made one, O Savitri. (What are the two poles of bliss?)

Return, O child, to thy forsaken earth.”

Savitri does not reject his gift (This gift is automatically rejected because those who realise Psychic and Spiritual beings do not enter lower vital enjoyment) but refuses to walk away without Satyavan. Death is angered and asserts that Savitri should not think that only Satyavan can make her happy, other beautiful men will come into her lives and make her happy and as she has (attachment to) children, soon the memory of Satyavan (symbol of Paramatma) will fade into a distant memory and she will wonder if she loved him at all (through attachment to children one will forget Divine)...Death’s argument is true of most human vital based relationships

But Savitri replied, “Thy gifts resist.

Earth cannot flower if lonely I return (because the dual power is required...a constant aspiration from below and an answering force from above).” (This is ancient Vedantic solution. A Sadhaka must learn to confront with Death.)

“A little later, about "Savitri" and the Debate of Love and Death:

He said he wanted to redo all this passage, but he never did it. And when he was asked (I don't know if it was Nirod or Purani who asked him), he said, "No, later."

And he knew very well that there was no "later." At the time he already knew it.

"No, later."

I don't know....” The Mother/ July 21, 1965

Then Death sent forth once more his angry cry,

As chides a lion his escaping prey:

“What knowst thou of earth’s rich and changing life

Who thinkst that one man dead all joy must cease? (Here one man is Paramatma Satyavan...)

Hope not to be unhappy till the end:

For grief dies soon in the tired human heart;

Soon other guests the empty chambers fill. (A seeker of truth must reject human association.)(A Sadhaka should not gather around him human admirer)

A transient painting on a holiday’s floor

Traced for a moment’s beauty (human) love was made. (Death has understood human love perfectly.) (Divine Love is linked with timeless state of consciousness.) (The object of human love

is meant to procreate children and by their attachment forget Divine and on one fine morning
Death abruptly ends all the charm of life.)

Or if a voyager on the eternal trail,
Its objects fluent change in its embrace
Like waves to a swimmer upon infinite seas.”

Savitri casually dismisses Death’s argument because she can see the reality of things.

But Savitri replied to the vague god,
“Give me back Satyavan, my only lord.

Thy thoughts are vacant to my soul that feels (Death’s understanding of human love is meaning-
less for Savitri’s Soul’s Mission of ascent and descent of Divine Consciousness and during this
movement of Consciousness she meets the Divine Love. Whereas human love is the outcome of
movement of consciousness within three gunas and his inability to move consciousness
vertically.)

The deep eternal truth in transient things.” (Divine love is the deep eternal truth which can
descend into transient things.)

Sri Aurobindo identifies the difference between self-concentrated integral Yoga and self-expansive traditional Yoga and discourages a *Sadhaka* to gather around him, human admirers. This has been noticed in the dialogue between *Death* and *Savitri*, and through *Death’s* voice, *Sri Aurobindo* hinted at how a *Sadhaka* experiences Spiritual fall.

“I suppose I myself am accused of rude and arrogant behaviour because I refuse to see people, do not answer letters, and a host of other misdemeanours. I have heard of a famous recluse who threw stones at anybody coming to his retreat because he did not want disciples and found no other way of warding off the flood of candidates. I at least would hesitate to pronounce that such people had no spiritual life or experience. Certainly, I prefer that sadhaks should be reasonably considerate towards each other, but that is for the sake of collective life and harmony, not as a siddhi of the Yoga or an indispensable sign of inner experience.” *Sri Aurobindo/CWSA-31/Letters on Yoga-IV-656*

Death answered her, “Return and try thy soul!
Soon shalt thou find appeased that other men
On lavish earth have beauty, strength and truth,
And when thou hast half forgotten (*Satyavan*), one of these

Shall wind himself around thy heart that needs
Some human answering heart against thy breast;
For who, being mortal, can dwell glad alone? (Mortal limitation is that he cannot live alone. So living alone is considered as beginning of Spiritual life.)

“One thing only I can tell you that whatever the sincerity, simplicity and purity of the relation between two human beings, it shuts them off more or less from the direct divine force and help and limits their strength, light and power only to the sum of their potentialities.” The Mother

Then Satyavan shall glide into the past,
A gentle memory pushed away from thee (Death does not know that Psychic memory or memory born due to Soul experience are not perishable and does not die rather it becomes stronger in passage of time due to Soul interference.)
By new love and thy children’s tender hands, (the new human love and children’s tender hands are inferior events before the Soul’s vast call and vast experience.) (Though children’s tender hand one will forget Divine.)
Till thou shalt wonder if thou lov’dst at all. (Jivatma’s union with Paramatma will become distant memory.)
Such is the life earth’s travail has conceived,
A constant stream that never is the same.”

““A stream ever new-born that never dies,” Savitri-325 (Soul saving truth)
“A constant stream that never is the same.” Savitri-638 (Soul slaying truth uttered by Death) (Human love is not satisfied with one human relation.)

415 “For monogamy may be the best for the body, but the soul that loves God in men dwells here always as the boundless and ecstatic polygamist; yet all the time — that is the secret — it is in love with only one being.” Sri Aurobindo/TMCW-10/333
“Someone who has experienced love for the Divine can no longer love anything but the Divine, and it is the Divine he loves in all those for whom he feels affection; besides, this is the best way to love, because in this way one can be a powerful help for others to become conscious of the Divine who manifests in them.” The Mother//TMCW-10/333

Death asks Savitri to return to earth alone without Paramatma Satyavan, because on earth her human admirers are waiting. These admirers have education,

wealth and practical wisdom. They can bind her life with short lived enjoyments. The human relation through human love changes constantly like the water of the stream. How can it be reconciled with unchangeable Divine Love? Those who cannot live alone with themselves are unfit to pursue this integral Yoga. Those who live alone with themselves meet the Divine. Regarding her human admirers we find them in book-4, Canto-2

2: The Personality of her admirers, followers and devotees:

“Only a few responded to her call:

Still fewer felt the screened divinity

And strove to mate its godhead with their own,

Approaching with some kinship to her heights.” Savitri-362

“They could not keep up with her tireless step;

Too small and eager for her large-paced will,

Too narrow to look with the unborn Infinite’s gaze

Their nature weary grew of things too great.” Savitri-363

“Others pursued her with life’s blind desires

And claiming all of her as their lonely own,

Hastened to engross her sweetness meant for all.

As earth claims light for its lone separate need

Demanding her for their sole jealous clasp,

They asked from her movements bounded like their own

And to their smallness craved a like response.

Or they repined that she surpassed their grip,

And hoped to bind her close with longing’s cords.

Or finding her touch desired too strong to bear

They blamed her for a tyranny they loved,

Shrank into themselves as from too bright a sun,
Yet hankered for the splendour they refused.
Angrily enamoured of her sweet passionate ray
The weakness of their earth could hardly bear,
They longed but cried out at the touch desired
Inapt to meet divinity so close,
Intolerant of a Force they could not house.
Some drawn unwillingly by her divine sway
Endured it like a sweet but alien spell;
Unable to mount to levels too sublime,
They yearned to draw her down to their own earth.
Or forced to centre round her their passionate lives,
They hoped to bind to their heart's human needs
Her glory and grace that had enslaved their souls.” Savitri-365

3: The gulf between Savitri and her admirers:

“Her will was puissant on their nature's acts,
Her heart's inexhaustible sweetness lured their hearts,
A being they loved whose bounds exceeded theirs;
Her measure they could not reach but bore her touch,
Answering with the flower's answer to the sun
They gave themselves to her and asked no more.
One greater than themselves, too wide for their ken,
Their minds could not understand nor wholly know,

Their lives replied to hers, moved at her words:" Savitri-364

"Although she leaned down to their littleness

Covering their lives with her strong passionate hands

And knew by sympathy their needs and wants

And dived in the shallow wave-depths of their lives

And met and shared their heart-beats of grief and joy

And bent to heal their sorrow and their pride,

Lavishing the might that was hers on her lone peak

To lift to it their aspiration's cry,

And though she drew their souls into her vast

And surrounded with the silence of her deeps

And held as the great Mother holds her own,

Only her earthly surface bore their charge

And mixed its fire with their mortality:" Savitri-366

"Some near approached, were touched, caught fire, then failed,

Too great was her demand, too pure her force.

Thus lighting earth around her like a sun,

Yet in her inmost sky an orb aloof,

A distance severed her from those most close." Savitri-366

4: Desperate effort to bridge the gulf between herself and her admirers:

"For even the close partners of her thoughts

Who could have walked the nearest to her ray,

Worshipped the power and light they felt in her

But could not match the measure of her soul.” Savitri-363

“A mind daring heavenly experiment,

Growing towards some largeness they felt near,

Testing the unknown’s bound with eager touch

They still were prisoned by their human grain:” Savitri-363

“Or longing with their self of life and flesh

They clung to her for heart’s nourishment and support:

The rest they could not see in visible light;

Vaguely they bore her inner mightiness.

Or bound by the senses and the longing heart,

Adoring with a turbid human love,

They could not grasp the mighty spirit she was

Or change by closeness to be even as she.

Some felt her with their souls and thrilled with her,

A greatness felt near yet beyond mind’s grasp;

To see her was a summons to adore,

To be near her drew a high communion’s force.” Savitri-363

“So men worship a god too great to know,

Too high, too vast to wear a limiting shape;

They feel a Presence and obey a might,

Adore a love whose rapture invades their breasts;

To a divine ardour quickening the heart-beats,

A law they follow greatening heart and life.

Opened to the breath is a new diviner air,

Opened to man is a freer, happier world:" Savitri-364
"Her will was puissant on their nature's acts,
Her heart's inexhaustible sweetness lured their hearts,
A being they loved whose bounds exceeded theirs;
Her measure they could not reach but bore her touch,
Answering with the flower's answer to the sun
They gave themselves to her and asked no more." Savitri-364
"They felt a godhead and obeyed a call,
Answered to her lead and did her work in the world;
Their lives, their natures moved compelled by hers
As if the truth of their own larger selves
Put on an aspect of divinity
To exalt them to a pitch beyond their earth's.
They felt a larger future meet their walk;
She held their hands, she chose for them their paths:" Savitri-364

5: Spiritual fall:

"Uplifted towards luminous secrecies
Or conscious of some splendour hidden above
They leaped to find her in a moment's flash,
Glimpsing a light in a celestial vast,
But could not keep the vision and the power
And fell back to life's dull ordinary tone." Savitri-362
"Or with a slow great many-sided toil

Pushing towards aims they hardly could conceive;
Yet forced to be the satellites of her sun
They moved unable to forego her light,
Desiring they clutched at her with outstretched hands
Or followed stumbling in the paths she made.” Savitri-363

"In man a dim disturbing somewhat lives;
It knows but turns away from divine Light
Preferring the dark ignorance of the fall." Savitri-366

6: Discouragement of gathering together of devotees for a Divine purpose:

In this Canto a *Sadhak* is discouraged from wasting his time in gathering together people, *lakasangraha*, for a Divine purpose. It proposes to utilise time and space exclusively to accumulate Spiritual energy and by the movement of Spiritual consciousness, he does good of all creatures. His one, only and best friend is his Psychic Being.

"Whoever is too great must lonely live.
Adored he walks in mighty solitude;
Vain is his labour to create his kind,
His only comrade is the Strength within.” Savitri-368

Savitri is a representative symbol of Incarnation and myriad Instruments and Emanations, always present close to earth’s atmosphere with the single mission of divinising the clay. This Canto proposes Divine’s *Yantras*, *Vibhutis* and *Avataras*, not to waste their time in building Soul of their own kind, rather to utilise time to accumulate Spiritual energy, to canalise this Transcendent Force to earth and men. They will learn the lesson to depend on their own Spiritual energy rather than on collective force. In the long run, humanity will be prepared to divinise themselves and all the Divine opulence will be given to them.

“For those who are eager to get rid of falsehood, here is a way: Do not try to please yourself, do not try either to please others. Try only to please the Lord...Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a

coat of falsehood put on the Lord and hiding Him...As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.”

The Mother

TMCW/15/Words of the Mother-III/80,
TMCW/14/Words of the Mother-II/196

“Mother takes up the translation of "Savitri," the Debate of Love and Death:

... And from the universal standpoint, it is this inertia, this unconsciousness that made the existence of death necessary – the "existence" of death!!” The Mother/
July 24, 1965

Savitri admonishes Death for being a critic of man’s long efforts and the divine’s creation. While it may be true that man’s vital love is ephemeral it is a sign of diviner things to come. Savitri again tells death of the bright future that is to descend on earth and that all contraries will be annulled and the opposites harmonised...but this debate goes to and fro with neither side giving up their case...eventually Savitri’s spirit realising the futility of a convincing Death recalls her surface consciousness to withdraw within...for the time for the fuller manifestation of the divine Shakti within her to annual Death was approaching. Death was given an opportunity to convert but he kept refusing blindly....all continue on their walk through this (subtle) realm

But Savitri replied to mighty Death:

“O dark ironic critic of God’s work,

Thou mockst the mind and body’s faltering search (Death is not well aware of mind and body’s true search of pure Delight with the help of Psychic and Spiritual opening.)

For what the heart holds in a prophet hour

And the immortal spirit shall make its own.

Mine is a heart that worshipped, though forsaken,

The image of the god its love adored;

I have burned in flame to travel in his (Satyavan’s) steps.

Are we not they who bore **vast solitude**

Seated upon the hills alone with God?

“A lonely soul passions for the Alone,” Savitri-632

“Earth cannot flower if lonely I return.” Savitri-637

This is the answer of Death's following question?

“Pass **lonely** back to thy vain life on earth.”
Savitri-575

“It is delight immortally alone.
If thou desirest immortality,
Be then alone sufficient to thy soul:
Live in thyself; forget the man thou lov'st.” Savitri-594
“To uphold its weakness lonely in the world
Or feeds its hunger on another's life.” Savitri-608

“In the Alone there is no room for love.” Savitri-608

“And thou, go back alone to thy frail world:” Savitri-612

“For who, being mortal, can dwell glad alone?” Savitri-638

Why dost thou vainly strive with me, O Death,

A mind delivered from all twilight thoughts, (the symbol of mental virginity. This is also outcome of Subconscient transformation.) (all superstitions are twilight thought.) (If a traditional *Sadhaka's* intellect is not developed then he cannot liberate himself from *sattwic* action of fixed religious faith which is known as twilight thought; cannot integrate his volitional, emotional and intellectual faculties and hence persuasion of discipline of integral Yoga becomes remote.)

“These persistent ideals of the race are at once the contradiction of its normal experience and the affirmation of higher and deeper experiences which are abnormal to humanity and only to be attained, in their organised entirety, by a revolutionary individual effort or an evolutionary general progression. To know, possess and be the divine being in an animal and egoistic consciousness, to convert **our twilight or obscure physical mentality** into the plenary supramental illumination, to build peace and a self-existent bliss where there is only a stress of transitory satisfactions besieged by physical pain and emotional suffering, to establish an infinite freedom in a world which presents itself as a group of mechanical necessities, to discover and realise the immortal life in a body subjected to death and constant mutation, — this is offered to us as the manifestation of God in Matter and the goal of Nature in her terrestrial evolution. To the ordinary material intellect which takes its present organisation of consciousness for the limit of its possibilities, the direct contradiction of the

unrealised ideals with the realised fact is a final argument against their validity. But if we take a more deliberate view of the world's workings, that direct opposition appears rather as part of Nature's profoundest method and the seal of her completest sanction." CWSA-22/The Life Divine-4

"The theory of Illusion cuts the knot of the world problem, it does not disentangle it; it is an escape, not a solution: a flight of the spirit is not a sufficient victory for the being embodied in this world of the becoming; it effects a separation from Nature, not a liberation and fulfilment of our nature. This eventual outcome satisfies only one element, sublimates only one impulse of our being; it leaves the rest out in the cold to perish in the **twilight** of the unreal reality of Maya. As in Science, so in metaphysical thought, that general and ultimate solution is likely to be the best which includes and accounts for all so that each truth of experience takes its place in the whole: that knowledge is likely to be the highest knowledge which illumines, integralises, harmonises the significance of all knowledge and accounts for, finds the basic and, one might almost say, the justifying reason of our ignorance and illusion while it cures them; this is the supreme experience which gathers together all experience in the truth of a supreme and all-reconciling oneness. Illusionism unifies by elimination; it deprives all knowledge and experience, except the one supreme merger, of reality and significance." CWSA-21/The Life Divine-485

"...for mind is a twilight preparing for light, an ignorance seeking after knowledge, a bondage to Nature groping after freedom and mastery over Nature. It is not on mind, on its self-modifying ignorance and bondage or even on its half-light, half-mastery, half-knowledge that the next step can base itself. It must base itself on soul consciousness, consciousness of the spirit and self for so only can there be the full light, the spontaneous mastery, the intimate and real knowledge." CWSA-28/Letters on Yoga-I-427, "The passage through sattwa is the ordinary idea of Yoga, it is the preparation and purification by the yama-niyama of Patanjali or by other means in other Yogas, e.g., saintliness in the bhakti schools, the eightfold path in Buddhism etc., etc. In our Yoga (Integral Yoga) the evolution through sattwa is replaced by the cultivation of equanimity, *samata*, and by the psychic transformation." CWSA-28/Letters on Yoga-I-424,

To whom the secrets of the gods are plain?

For now at last I know beyond all doubt,

The great stars burn with my unceasing fire (Love is transformed into fire and fire is transformed into Light.)

And life and death are both its fuel made.

Life only was my blind attempt to love: (Divine Love penetrates the Subconscious darkness which is identified as tracing of the path in the virgin forest or blind attempt.)

Earth saw my struggle, heaven my victory; (earth will see one day Savitri's victory over Death.)

"There is no end of seeking and of birth,
There is no end of dying and return;
The life that wins its aim asks greater aims,

The life that fails and dies must live again;
Till it has found itself it cannot cease.
All must be done for which life and death were made.” Savitri-200
“There is no end or none can yet be seen:
Although defeated, life must struggle on;
Always she sees a crown she cannot grasp;
Her eyes are fixed beyond her fallen state.” Savitri-198
“Attempt, not victory, was the charm of life.” Savitri-249
“*His failure is not failure whom God leads;*” Savitri-339

(Mother reads a few lines from "Savitri" which she prepares to translate into French. It is Savitri's heart that speaks:)

The great stars burn with my unceasing fire
And life and death are both its fuel made.
Life only was my blind attempt to love:
Earth saw my struggle, heaven my victory.

(X. III . 638)

She says, *Life and death are the fuel*, then, *In my blind attempt LIFE ONLY was my attempt to love.*⁷⁶ Because my attempt to love was blind, I limited it to life

– but I won the victory in death.

It's very interesting. *(Mother repeats:)*

Earth saw my struggle, heaven my victory.

Yet, earth should see the victory? The victory should be on earth, shouldn't it?

Yes, but she couldn't win the victory on earth because she lacked heaven – she couldn't win the victory in life because she lacked death and she had to conquer death in order to conquer life.

That's the idea. Unless we conquer Death, the victory isn't won. Death must be vanquished, there must be no more death.

That's very clear.

(silence)

According to what he says here, it is the principle of Love that is transformed into flame and finally into light. It isn't the principle of Light that is transformed into flame when it materializes: it's the flame that is transformed into light.

The great stars give light because they burn; they burn because they are under the effect of Love.

Love would be the original Principle?

That seems to be what he is saying.

I didn't remember this passage. But I told you, my experience⁷⁷ is that the last thing as one rises – the last thing beyond light, beyond consciousness, beyond ... – the last thing one reaches is love. "One," this "one" is ... it's the "I" – I don't know. According to the experience, it's the last thing to manifest now in its purity, and it is the one **that has the transforming power**.

That's what he appears to be saying here: the victory of Love seems to be the final victory.

(silence)

He said, *Savitri, a Legend and a Symbol*; it's he who made it a symbol. It's the story of the encounter of Savitri, the principle of Love, with Death; and it's over Death that she won the victory, not in life. She could not win the victory in life without winning the victory over Death.

I didn't know it was put so clearly here. I had read it, but only once.

It's very interesting.

How many times, how many times have I seen that he had written down my experiences.... Because for years and years I didn't read Sri Aurobindo's books; it was only before coming here that I had read *The Life Divine*, *The Synthesis of Yoga*, and another one, too. For instance, *Essays on the Gita* I had never read, *Savitri* I had never read, I read it very recently (that is to say, some ten years ago, in 1954 or '55). The book *Sri Aurobindo on Himself and on the Mother* I had never read, and when I read it, I realized what he wrote to people about me – I had no idea, he had never told me anything about it! ... You see, there are lots of things that I had said while speaking to people – that I had said just like that, because they came (*gesture from above*) and I would say them – and I realized he had written them. So, naturally, I appeared to be simply repeating what he had written – but I had never read it! And now, it's the same thing: I had read this passage from *Savitri*, but hadn't noticed it – because I hadn't had the experience. But now that I have had the experience, I see that he tells it.

It's quite interesting.

Maybe we'll have to reread *Savitri*?...

In fact, if we wanted to be really good, we would try to translate the whole of *Savitri*, wouldn't we? What we are doing now with the end [Book X], we would do with all the rest. There is a part I tried to translate all alone, but it would be fun to do it together. We could try. Not for publication! Because there is immediately a debasing: everything that is published is debased, otherwise people don't understand. We would do it for ourselves.

But it's very interesting.

Just the other day I noted something down on the subject (*Mother looks for a note, then reads it*):

"Very rare and exceptional are the human beings who can understand and feel divine Love, because divine Love is free of attachment and of the need to please the object loved."

That was a discovery.

That's why people don't understand; for them, love is so much like this (*Mother intertwines the fingers of her two hands*) that they cannot even feel or believe that they love if there isn't an attachment like this (*same gesture*). And necessarily, the consequence of attachment is the will, the desire, the need to please the object of one's love.

If you take away the attachment and the need to please, people scratch their heads and wonder if they love. And it's only when you take away those two things that divine Love begins!

This, mon petit, we'll talk about again, it's a revelation.

That's why they don't understand and that's why they can't feel it.”

The Mother

8th September, 1965

All shall be seized, transcended; there shall kiss

Casting their veils before the marriage fire

The eternal bridegroom and eternal bride. (It is through the gate of virginity they have arrived at the status of eternal bridegroom and eternal bride.) (Those who experience constant and uninterrupted Divine union in the heart, or experience constant marriage with Timeless Eternity and Spaceless Infinity are recognised as eternal bridegroom (Parmatma) and eternal bride (Paraprakriti). Or they reconcile the marriage of eternal bride, Ishwari with eternal bridegroom, Ishwara in the heart centre.)

Its complementary line:

“Relieve the radiant God from thy black mask:

Release the soul of the world called Satyavan

Freed from thy clutch of pain and ignorance

That he may stand master of life and fate,

Man's representative in the house of God,

The mate of Wisdom and the spouse of Light,

The eternal bridegroom of the eternal bride.” Savitri-666

The heavens accept our broken flights at last.

On our life's **pro** that breaks the waves of Time

Prow: the pointed front part of a ship; the bow

No signal light of hope has gleamed in vain.” (All hope are affirmative Psychic energy and they manifest in the passage of time.)

She spoke; the boundless members of the god
 As if by secret ecstasy assailed (**Death began to feel Savitri's divinity overpower him**),
 Shuddered in silence as obscurely stir
 Ocean's dim fields delivered to the moon.
 Then lifted up as by a sudden wind
 Around her in that vague and glimmering world
The twilight trembled like a bursting veil. (**Savitri's power was beginning to overwhelm Death's influence in this realm**) (**Before Savitri's Spiritual Presence the Subconscient twilight ceases to exist and all became Light and Love.**)
 Thus with armed speech the great opponents strove.
 Around those spirits in the glittering mist
 A deepening **half-light fled** with pearly wings
 As if to reach some far ideal Morn.
 Outlined her thoughts flew through the gleaming haze
 Mingling bright-pinioned with its lights and veils
And all her words like dazzling jewels were caught
 Into the glow of a mysterious world,
 Its complementary line:

"Her **word** that in the silence **speaks to our hearts**,
 Her silence that transcends the **summit Word**,"

Savitri-64

"He read from within the text of the without:
 The riddle grew plain and lost its catch obscure."

Savitri-76

"It lit the **thoughts** that glow through the centuries"

Savitri-259

"The **speech** that voices the ineffable,"

Savitri-327

"There Mind, a splendid sun of vision's rays,
 Shaped substance by the glory of its thoughts
 And moved amidst the grandeur of its dreams."

Savitri-327¹²²

“It waited for the fiat of the **Word**
That comes through the still self from the Supreme.”

Savitri-333

“Rare intimations lift his **stumbling speech**
To a moment’s kinship with the **eternal Word**;

Savitri-340

“For the hidden prompters of our **speech** sometimes
Can use the formulas of a moment’s mood
To weigh unconscious lips with words from Fate:

Savitri-373

“His **speech** carries a light of inner truth,”

Savitri-430

“And all her words like dazzling jewels were caught
Into the glow of a mysterious world,”

Savitri-639

“He (Supermind) is the Wisdom that comes not by thought,
His wordless silence brings the immortal word.”

Savitri-681

“Her **words** failed lost in thought’s immensities
Which seized them at the limits of their cry
And hid their meaning in the distances
That stir to more than ever **speech** has won
From the Unthinkable, end of all our thought,
And the Ineffable from whom all **words** come.”

Savitri-687-88

Or tricked in the rainbow shifting of its hues

Like echoes swam **fainting** into far sound.

“This morning, for example, several times for a certain length of time (I don't know how long, but not a very short time: a quarter of an hour, half an hour, I don't know), the body's cells, that is, the body's form had the experience that staying together or dissolving depends on a certain attitude – an attitude or a will; something that has to do with will and attitude. And with the perception (sometimes simultaneously an almost double perception, one being more a memory and the other a lived thing) of what makes you move, act, know; the old way like a memory, and the new way in which, obviously, there is no reason at all to dissolve, except if you choose to do so – it's meaningless, it's something meaningless: why dissolve?

That was there yesterday a little, and very much there this morning.

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And if, when you fall back ... That's not exactly the point: when the old consciousness comes back to the surface, if you aren't very attentive, naturally it results in fainting.

For ... oh, a long time, for the whole time between 5 o'clock and quarter to six, that's how it was.

It gives, AT THE SAME TIME, a sense of the unreality of life and of a reality that we could call eternal⁷²: the meaning of death does not exist, it's meaningless. It is only a choice. And dislocation has no meaning, no *raison d'être*: it's an extravagance.

And then the entire old way of seeing, feeling, perceiving, is behind a sort of blanket – a blanket of fog – which makes the contact . woolly, imprecise.

Now, of course, I have recovered the ordinary consciousness, so I can express that; otherwise it was hard to express. And the contrast or the opposition is difficult, painful; both ways of being are complaining: the other way feels as if it is fainting, and the new one as if it isn't left in peace. When you are in one or in the other, it's all right, but when both are there together ... it's not very pleasant. And there is a sort of sense of uncertainty: you don't very well know where you are, whether you are here or whether you are there; you don't very well know.

Well.

And then, the stupidity of people and things becomes cruel, because even in the ordinary consciousness, for me all those things are meaningless; but then with that need to keep two almost contradictory states together (a transitional period, of course), if you add to it a truckload of nonsense, it's not pleasant.

It's like this "gentleman" [Death in *Savitri*], all the rubbish he says!" The Mother/
August 21, 1965

All utterance, all mood must there become

An unenduring tissue sewn by mind

To make a gossamer robe of beautiful change. (The mystery of Subconscious transformation.)

Intent upon her silent will she walked

On the dim grass of vague unreal plains,

A floating veil of visions in her front,

A trailing robe of dreams behind her feet.

But now her spirit's flame of conscient force

Retiring from a sweetness without fruit

Called back her thoughts from speech to sit within (Subconscious transformation cannot be pursued in waking activities/waking trance but by going within to deep meditation.) (So the

descent of Divine Force in waking trance is followed by non-waking trance in which Divine Force works out Subconscient transformation.)

In a deep room in meditation's house.

For only there could dwell the soul's firm truth: (So in meditation's deep state the Soul's firm truth are uncovered in the Subconscient sheath.)

Entry into Subconscient plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won't be crushed," (The Mother's Agenda, July 15, 1961,) and this Subconscient transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.' (The Mother's Agenda, December 11, 1963,)

"D. was telling me just now that he is advised to meditate with his eyes open (I know, it keeps you active somewhere), and he said that if by mischance he closes his eyes, he can't move any more! He is conscious but completely paralyzed: he can't get up, can't move, can't even turn his head!

It's dangerous.

So I advised him to be sure to keep his eyes open: it maintains a certain activity. When you close your eyes, you plunge into trance (you are perfectly conscious, but you go into trance and the body is absolutely stilled). That's what Théon had taught me: you free the body consciousness and train it in such a way that it can act on its own, so that while you are deep in trance, you can get up, write, speak, do anything – you are outside the body, there's just a link left. But it's a whole training. It's not too easy, but still it can be done.

I did it to the point that even if the link is cut (I had the experience), the body can go on speaking. Very useful.

I told D. that I will teach him later, because it's not good to be paralyzed like that: if someone came in abruptly, anything could happen.

But it requires some work.

In my case I never went into trance in my life, I never even lost the contact with the outside.

Didn't you ever see your body?

Never.

Well, it's safer that way than the other way!

I've known several people, especially I., who worked with Dilip (she used to have visions, she danced also): when she went into meditation, it was all over; even when she tried to come back and move, she couldn't. Dilip had to come and pull her hands, disengage her fingers and move her body, till she began coming around. But you understand, that sort of thing won't do at all.

Better be more on this side than on that side.

But it's an incapacity, all the same, isn't it?

It's a lack of connection! She doesn't have any control over her body, that's all. Something that has never, never happened to me.

I mean that being unable, like me, to go into trance is an incapacity, isn't it?

No, I am certain that you went into trance, because I saw you, but you didn't know it.

In meditation?

No, not in meditation: at night.

In my case, I found out I had that capacity because it made me prone to fainting – not too often, but off and on it happened. When I was a child and didn't know a thing, I fainted a couple of times; the fainting, as it happened, wasn't unconscious – it was conscious – and after a bit of practice (not the practice of fainting!), of occult practice, when I fainted I would see myself. Even before that, I had seen myself but without knowing what it all meant, I couldn't make head or tail of it. But I would see myself. And afterwards, whenever I would faint, the first thing I did was to see my body lying down in a ridiculous position. So I would rush back into it vigorously, and it would be all over.

Of course, I was probably born with some abilities! *(laughter)*

But are my meditations ...

Oh, mon petit, they're excellent, don't speak ill of your meditations, they're perfect! I have rarely seen such peace. Because I have seen many meditations with some peace, but generally a very tamasic, heavy peace. But this kind of peace that rises and turns into a white bliss, that's very rare. Very rare. And it's the same every time: regular, automatic, effortless; it's your natural state. I don't know if you had it before coming here, I can't say....

No, with you it becomes very concrete. When I'm alone, the perception is more vague; with you, I almost seem to see.

But that's because when you're alone, it lacks some *shakti!* *(laughter)*

Yes, that's true.

But generally, the best I've seen here with people who have practiced a lot is a *blank* – a *blank silence*, you know. It's empty, still, quiet, silent, but *blank* – so after a while, you've had enough of it! That can't last very long. That's what people in India generally have and they come out of it in a daze.

But with you, it's like a surging up into whiteness – something luminous but white – in other words, it has a **CONTENT**. Very luminous, very white, and wonderfully still. It's blissful too, one can stay in it for a very long time – most pleasant.

The only thing I've done since I started meditating with you is a broadening, ^{12€}

because at the beginning, it was a bit limited.⁴⁷ It's extremely difficult to have this white peace together with breadth. Sri Aurobindo said to me (when I told him about all those experiences), he always said to me that to have this FULL silence –concrete, white, pure, absolutely pure – TOGETHER WITH IMMENSITY ... *there are not many who can have it.* But I must say that I have broadened your silence a lot, quite a lot. Now I no longer feel hemmed in – I don't like to feel hemmed in! I no longer feel like that: it's a spreading out.

It's good. kilo, don't complain of what you have, some people work many LIVES to get that.

The other extreme is an innate ability to go out of one's body, a spontaneous ability to go out of one's body. To have a trance as you understand it, concrete, absolutely material, one must be able to go out, come back in, go out, come back in [at will]. But as people generally take great pains to go out, they don't know how to get back in any more! So they find themselves in ridiculous situations.

I had two experiences of that kind. The first was at Tlemcen⁴⁸ and the second in Japan.... There was an epidemic of influenza, an influenza that came from the war (the 1914 war), and was generally fatal. People would get pneumonia after three days, and plop! finished. In Japan they never have epidemics (it's a country where epidemics are unknown), so they were caught unawares; it was an ideal breeding ground, absolutely unprepared – incredible: people died by the thousand every day, it was incredible! Everybody lived in terror, they didn't dare to go out without masks over their mouths. Then somebody whom I won't name asked me (*in a brusque tone*), "What Is this?" I answered him, "Better not think about it." "Why not?" he said, "It's very interesting! We must find out, at least you are able

to find out whatever this is." Silly me, I was just about to go out; I had to visit a girl who lived at the other end of Tokyo (Tokyo is the largest city in the world, it takes a long time to go from one end to the other), and I wasn't so well-off I could go about in a car: I took the tram. What an atmosphere! An atmosphere of panic in the city! You see, we lived in a house surrounded by a big park, secluded, but the atmosphere in the city was horrible. And the question, "What Is this?" naturally came to put me in contact – I came back home with the illness. I was sure to catch it, it had to happen! (*laughing*) I came home with it.

Like a bang on the head – I was completely dazed. They called a doctor. There were no medicines left in the city – there weren't enough medicines for people, but as we were considered important people (!) the doctor brought two tablets. I told him (*laughing*), "Doctor, I never take any medicines." "What!" he said. "It's so hard to get them!" "That's just the point," I replied, "they're very good for others!" Then, then suddenly (I was in bed, of course, with a first-rate fever), suddenly I

felt seized by trance – the real trance, the kind that pushes you out of your body – and I knew. I knew: "It's the end; if I can't resist it, it's the end." So I looked. I looked and I saw it was a being whose head had been half blown off by a bomb and who didn't know he was dead, so he was hooking on to anybody he could to suck life. And each of those beings (I saw one over me, doing his "business"!) was one of the countless dead. Each had a sort of atmosphere – a very widespread atmosphere – of human decomposition, utterly pestilential, and that's what gave the illness. If it was merely that, you recovered, but if it was one of those beings with half a head or half a body, a being who had been killed so brutally that he didn't know he was dead and was

trying to get hold of a body in order to continue his life (the atmosphere made thousands of people catch the illness every day, it was swarming, an infection), well, with such beings, you died. Within three days it was over – even before, within a day, sometimes. So once I saw and knew, I collected all the occult energy, all the occult power, and ... (*Mother bangs down her fist, as if to force her way into her body*) I found myself back in my bed, awake, and it was over. Not only was it over, but I stayed very quiet and began to work in the atmosphere.... From that moment on, mon petit, there were no new cases! It was so extraordinary that it appeared in the Japanese papers. They didn't know how it happened, but from that day on, from that night on, not a single fresh case. And people recovered little by little.

I told the story to our Japanese friend in whose house we were living, I told him, "Well, that's what this illness is – a remnant of the war; and here's the way it happens.... And that being was repaid for his attempt!" Naturally, the fact that I repelled his influence by turning around and fighting [dissolved the formation]. But what power it takes to do that! Extraordinary.

He told the story to some friends, who in turn told it to some friends, so in the end the story became known. There was even a sort of collective thanks from the city for my intervention.... But the whole thing stemmed from that: "What Is this illness? You're able to find out, aren't you?" (*Laughter*) Go and catch it!

But that feeling of being absolutely paralyzed, a prey to something – absolutely paralyzed, you can't ... You are no longer in your body, you understand, you can't act on it any more. And a sense of liberation when you are able to turn around.

I had a tremendous fever, which naturally dropped little by little – after a few days I was completely cured; even immediately, I was almost cured.

There, petit.

So you're going there ... [to X's place].

(*silence*)

As for me, I am debating with Death.

It's exactly the universal state of mind: a state of disbelief, oh, terrible! If we didn't know that something will come to replace it, it would be terrible.

This *Savitri* is wonderful, he foresaw everything, saw everything, everything, absolutely everything, there isn't one point he left unexplored!" The Mother/ April 20, 1963

Imperishable, a tongue of sacrifice,

It flamed unquenched upon **the central hearth**

Where burns for the high houselord (*Spiritual being*) and his mate (*Psychic being*)

The homestead's sentinel (*Spiritual being*) and witness fire (*Psychic being*)

From which the altars of the gods are lit.

"Man is in his self a unique Person (*Self concentration*), but he is also in his **manifestation** of self a multiperson (*Self expansion*); he will never succeed in being master of himself until the Person (*Self concentration*) imposes itself on his

multipersonality (Self expansion) and governs it: but this can only be imperfectly done by the surface mental will and reason (exclusive concentration); it can be perfectly done only if he goes within and finds whatever **central being** (Psychic and Spiritual Being) is by its predominant influence (of Self concentration) at the head of all his expression and action (self-expansion).” CWSA/22/The Life Divine-931, “The phrase “**central being**” in our Yoga is usually applied to the portion of the Divine in us which supports all the rest and survives through death and birth. This **central being** has two forms — above, it is the Jivatman, our true being, of which we become aware when the higher self-knowledge comes, — below, it is the psychic being which stands behind mind, body and life. The Jivatman is above the manifestation in life and presides over it; the psychic being stands behind the manifestation in life and supports it.” CWSA-28/Letters on Yoga-p-61,

“This power (a Force infinite and divine in its origin) is leading towards the Light, but still through the Ignorance. It leads man first through his needs and desires; it guides him next through enlarged needs and desires modified and enlightened by a mental and moral ideal. It is preparing to lead him to a spiritual realisation that overrides these things and yet fulfils and reconciles them in all that is divinely true in their spirit and purpose. It transforms the needs and desires into a divine Will and Ananda. It transforms the mental and moral aspiration into the powers of Truth and Perfection that are beyond them. It substitutes for the divided straining of the individual nature, for the passion and strife of the separate ego, the calm, profound, harmonious and happy law of the universalised person within us, **the central being**, the spirit that is a portion of the supreme Spirit. This true Person in us, because it is universal, does not seek its separate gratification but only asks in its outward expression in Nature its growth to its real stature, the expression of its inner divine self, that transcendent spiritual power and presence within it which is one with all and in sympathy with each thing and creature and with all the collective personalities and powers of the divine existence, and yet it transcends them and is not bound by the egoism of any creature or collectivity or limited by the ignorant controls of their lower nature. This is the high realisation in front of all our seeking and striving, and it gives the sure promise of a perfect reconciliation and transmutation of all the elements of our nature. A pure, total and flawless action is possible only when that is effected and we have reached the height of this secret Godhead within us.” CWSA-23/The Synthesis of Yoga-205-206

“The Divine Life-Power too will be a will for growth, a force of self-affirmation, but affirmation of the Divine within us, not of the little temporary personality on the surface, — growth into the true divine Individual, **the central being**, the secret **imperishable**

Person who can emerge only by the subordination and **disappearance of the ego**. This is life's true object: growth, but a growth of the spirit in Nature, affirming and developing itself in mind, life and body; possession, but a possession by the Divine of the Divine in all things, and not of things for their own sake by the desire of the ego; enjoyment, but an enjoyment of the divine Ananda in the universe; battle and conquest and empire in the shape of a victorious conflict with the Powers of Darkness, an entire spiritual self-rule and mastery over inward and outward Nature, a conquest by Knowledge, Love and Divine Will over the domains of the Ignorance." CWSA-23/The Synthesis of Yoga-175-176

"Last, life as it is is turned towards the satisfaction of **the separative ego**; ego must disappear and be replaced by the true spiritual person, **the central being**, and life itself must be turned towards the fulfilment of the Divine in terrestrial existence; it must feel a Divine Force awaking within it and become an obedient instrumentation of its purpose." CWSA-23/The Synthesis of Yoga-177

"The greater the variety of formations that have existed in the past and can be utilised, the more rich and multitudinous the accumulated buildings of experience, the more their essential result of capacity for knowledge, power, action, character, manifold response to the universe can be brought forward and harmonised in the new birth, the more numerous the veiled personalities mental, vital, subtle-physical that combine to enrich the new personality on the surface, the greater and more opulent will be that personality and the nearer to the possible transition out of the completed mental stage of evolution to something beyond it. Such a complexity and gathering up of many personalities in one person can be a sign of a very advanced stage of the individual's evolution when there is **a strong central being** that holds all together and works towards harmonisation and integration of the whole many-sided movement of the nature. But this opulent taking up of the past would not be a repetition of personality; it would be a new formation and large consummation. It is not as a machinery for the persistent renewal or prolongation of an unchanging personality that rebirth exists, but as a means for the evolution of the spiritual being in Nature." CWSA-22/The Life Divine-849

"Man is in his self a unique Person, but he is also in his manifestation of self a multiperson; he will never succeed in being master of himself until the Person imposes itself on his multipersonality and governs it: but this can only be imperfectly done by the surface mental will and reason; it can be perfectly done only if he goes within and finds whatever **central being** is by its predominant influence at the head of all his

expression and action. In inmost truth it is his soul that is this **central being**, but in outer fact it is often one or other of the part beings in him that rules, and this representative of the soul, this deputy self he can mistake for the inmost soul principle.” CWSA-22/The Life Divine-931

“For the true central being is the soul, but this being stands back and in most human natures is only the secret witness or, one might say, a constitutional ruler who allows his ministers to rule for him, delegates to them his empire, silently assents to their decisions and only now and then puts in a word which they can at any moment override and act otherwise. But this is so long as the soul personality put forward by the psychic entity is not yet sufficiently developed; when this is strong enough for the inner entity to impose itself through it, then the soul can come forward and control the nature. It is by the coming forward of this true monarch and his taking up of the reins of government that there can take place a real harmonisation of our being and our life.” CWSA-22/The Life Divine-934

“The soul, the psychic entity, then manifests itself as **the central being** which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, modulated in the psychickey, put in spiritual order.” CWSA-22/The Life Divine-941,

“At this point, a greater spiritual dynamisation, the working of the higher powers of the spiritual mind and overmind, can fully intervene: they may indeed have started their work before, though only as influences; but under the new conditions they can uplift **the central being** towards their own level and commence the last new integration of the nature. These higher powers work already in the human unspiritualised mind, but indirectly and in a fragmentary and diminished action; they are changed into substance and power of mind before they can work, and that substance and power are illumined and intensified in their vibrations, exalted and ecstasised in some of their movements by this entry, but not transformed. But when the spiritualisation begins and, as its greater results manifest themselves, — silence of the mind, the admission of our being into the cosmic consciousness, the Nirvana of the little ego in the sense of universal self, the contact with the Divine Reality, — the interventions of the higher dynamis and our openness to them can increase, they can assume a fuller, more direct, more characteristic power of their working, and this progression continues until some complete and mature action of them is possible. It is then that the turning of the spiritual towards the supramental

transformation commences; for the heightening of the consciousness to higher and higher planes builds in us the gradation of the ascent to supermind, that difficult and supreme passage.” CWSA-22/The Life Divine-971-972

All still compelled went gliding on unchanged,

Still was the order of these worlds reversed:

The mortal (Savitri) led (Satyavan), the god (Death) and spirit (Satyavan) obeyed (Death)

And she behind was leader of their march (Savitri) (As leader of the march Savitri walked behind Death and Satyavan.)

And they in front were followers of her will (she being Divine (indeterminate and descending Godhead) was the final determinate of both the mortal (ascending Godhead) and the universal god).

Onward they journeyed through the drifting ways

Vaguely companioned by the glimmering mists.

Similar leadership was also observed towards her followers:

"She walked in their front towards a greater light,

*Their **leader** and queen over their hearts and souls,*

One close to their bosoms, yet divine and far." Savitri-363, Book-4, Canto-2

But faster now all fled as if perturbed

Escaping from the **clearness of her soul**. (Savitri's Soul's clarity (also mind's clarity) made Death powerless.)

A heaven-bird upon jewelled wings of wind

Borne like a coloured and embosomed fire,

By spirits carried in a pearl-hued cave,

On through the enchanted dimness moved her soul.

Death walked in front of her and Satyavan, (This line hints Death in the front, Satyavan in the middle and Savitri behind in this Subconscious journey.)

In the dark front of Death, a **failing star**. (Death's existence is provisional. As long as Ignorance is there, Death is a Spiritual necessity. His business on earth will fail with more and more working of universalised Divine Love.) (Here Death instead of experiencing Spiritual transformation, he will experience Spiritual fall.)

"Then shall the business fail of Night and Death:" Savitri-633

Above was the unseen balance of his fate.

END OF CANTO THREE

“As for me, I am debating with Death.

It is exactly the universal state of mind: a state of disbelief, oh, terrible! If we did not know that something will come to replace it, it would be terrible.

This Savitri is wonderful, he (Sri Aurobindo) foresaw everything, saw everything, everything, absolutely everything, there is not one point he left unexplored!”

The Mother
20th April-1963

OM NAMO BHAGAVATEH

Divine Amar Atman!

My Divine Blessed Child,

My all love and blessings to you. Let the Divine Mother’s Love and Light of a conscious certitude and joy of an eternal Presence be always with you and transform you concretely...

OM TAT SAT

With my intense love and Their blessings.

At Their Feet

Your ever loving mother

S.A. Maa Krishna

Om Namo Bhagavateh

“A spirit moved in **black immensities**
And built a Thought in ancient Nothingness;
A soul was lit in God’s tremendous Void, (emergence of Subconscious Self)
A secret labouring glow of nascent fire” Savitri-622

“She lulled the Omniscient into nescient sleep,
Omnipotence on Inertia’s back she drove,
Trode perfectly with divine unconscious steps (Description of Divine work in the Subconscious plane.)

The enormous circle of her wonder-works.” Savitri-624-625

“It (Light) holds a torch to lead the traveller in.

It (Light) waits to be kindled in our secret cells; (Outcome of Subconscious transformation.)

It is a star lighting an ignorant sea,

A lamp upon our poop piercing the night.” Savitri-626

“The souls of men have wandered from the Light

And the great Mother turns away her face.

The eyes of the **creatrix Bliss** are closed (Or **The Bliss that made the world has fallen asleep. (in the Subconscious world.)**)

And sorrow’s touch has found her in her dreams.” Savitri-628

“At last the soul turns to eternal things, (Supramentalised Psychic being)
In every shrine it cries for the clasp of God
Then is there played the crowning Mystery,
Then is achieved the longed-for miracle.” Savitri-631,

“A Lover leaning from his cloister’s door
Gathers the whole world into his single breast.
Then shall the **business** fail of Night and Death” Savitri-632-633

“**My heart is stronger than thy bonds, O Death.** (Supramentalised Psychic being)
It sees and feels the one Heart beat in all (cosmic consciousness),
It feels the high **Transcendent’s sunlike hands,**
It sees the cosmic Spirit at its work;
In the dim Night it (Savitri’s heart) lies alone with God.” Savitri-635

Sri Matriniketan Ashram
08.01.2020

Divine Amar Atman!
My Blessed Divine Child Guruprasad,

My all love and blessings to you. This book-10, Canto-3, reveals first Savitri’s discovery of Subconscient Self within Subconscient Sheath. This discovery is important for purification and transformation of Subconscient and adjacent worlds of mind, life and body.

This creation is to be wholly accepted and embraced as the manifestation of the *Brahman*. If the existing mind of most man is crippled; life is untaught and crude; if there exists brutal and evil activities, then they are to be accepted as incidents of Divine’s vast and varied plot; His great and dangerous drama’s needed steps. We have to meet our Lord in the nascent sleep of shadow and the Night and in the wakefulness of the stars and Sun and wait for the hour in which high Supracosmic Source meets the low and nether Inconscient Sheath. The emergence of Divine Life on earth is possible by reconciliation of God’s Night with His fathomless Light and Life and Death become the fuel of the great world action and world existence.

Savitri has to unite with Satyavan in the Subconscient and Inconscient world by calling down Divine energy there. Satyavan’s death created such an opportunity for Savitri. She has to prove her Divine Love which can transform those dark worlds. So, her task is to call down Divine Love from higher planes and the emergence of same Divine Love by activation of Subconscient Self and the ‘two rivers of Light’ wait ‘to be kindled in **our secret cells.**’

Lastly this Canto gives the clue how the business of Death and Night fail on earth. That is possible by universalisation of Divine Love, by attainment of unity consciousness of Supermind and all is known and clasped by Divine Love.

This Canto also proposes that Subconscient transformation can only be experienced in deep meditation or non-waking trance.

There are also many secrets of Subconscient world which is not possible to catch in this letter, but few of them are caught in revised Auroprem’s study.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

The Post Thesis

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

The Important Secret of this chapter:

“A reasoning animal willed and planned and sought;
He stood erect among his brute compeers,
He built life new, measured the universe,
Opposed his fate and wrestled with unseen Powers,
Conquered and used the laws that rule the world,
And hoped to ride the heavens and reach the stars,
A master of his huge environment.

Now through Mind’s windows stares the demigod
Hidden behind the curtains of man’s soul: (Psychic being)
He has seen the Unknown, looked on Truth’s veiless face;
A ray has touched him from the eternal sun;
Motionless, voiceless in foreseeing depths,
He stands awake in Supernature’s light
And sees a glory of arisen wings
And sees the vast descending might of God.” [Savitri-622](#)

“It (Psychic being) sees and feels the one Heart beat in all (cosmic consciousness),

It feels the high **Transcendent’s sunlike hands**,

It sees the cosmic Spirit at its work;

In the dim Night it ([Savitri’s Supramentalised Psychic Being](#)) lies alone with God.” [Savitri-635](#)

The More Important Secret of this chapter:

“A mute material Nature wakes and sees;
She has invented speech, unveiled a will.
Something there waits beyond towards which she strives,
Something surrounds her into which she grows:
To uncover the spirit, to change back into God,
To exceed herself is her transcendent task.” Savitri-623

“O Death, not for my heart’s sweet poignancy
Nor for my happy body’s bliss alone
I have claimed from thee the living Satyavan,
But for his work and mine, our sacred charge.
Our lives are God’s messengers beneath the stars;
To dwell under death’s shadow they have come
Tempting God’s light to earth for the ignorant race,
His love to fill the hollow in men’s hearts,
His bliss to heal the unhappiness of the world.
For I, the woman, am the force of God,
He the Eternal’s delegate soul in man.
My will is greater than thy law, O Death;
My love is stronger than the bonds of Fate:
Our love is the heavenly seal of the Supreme.
I guard that seal against thy rending hands.
Love must not cease to live upon the earth;
For Love is the bright link twixt earth and heaven,
Love is the far Transcendent’s angel here;
Love is man’s lien on the Absolute.” Savitri-633

The Most Important Secret of this chapter:

“A Lover leaning from his cloister’s door
Gathers the whole world into his single breast.
Then shall the business fail of Night and Death:
When unity is won, when strife is lost
And all is known and all is clasped by Love
Who would turn back to ignorance and pain?” Savitri-632-33

“My love eternal sits throned on God’s calm;
For Love must soar beyond the very heavens
And find its secret sense ineffable;
It must change its human ways to ways divine,
Yet keep its sovereignty of earthly bliss.” Savitri-633

“For now at last I know beyond all doubt,
The great stars burn with my unceasing fire
And life and death are both its fuel made.

Life only was my blind attempt to love:
Earth saw my struggle, heaven my victory;
All shall be seized, transcended; there shall kiss
Casting their veils before the marriage fire
The eternal bridegroom and eternal bride.” Savitri-638

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.

OM TAT SAT

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