

**Book 1****Canto 5 –The Yoga of the King: The Yoga of the Spirit’s Freedom and  
Greatness**

“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 off handedly).

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....

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.”

(The Mother's Agenda-4/328-329)

### **Summary:**

This canto describes the ascent of the King's consciousness to the borders of the Supramental and *Sachchidanada* consciousness. It describes how this ascent is met with a corresponding descent of the Divine Mother's energy that reveals the Ishwara/Ishwari nature of the soul. No longer does the Divine Mother act as the lower Prakriti [*in Ignorance*] but as the Ishwari [*of Knowledge plane*] who destroys the ignorance and leads one towards higher realms.

### **Detail:**

From mind based knowledge he pierced the Curtain of bright mind...separating our worldly thoughts from the true vision of the spirit and entered into the Occult cave, heart centre where the psychic being resides...the psychic being is close to the soul. In uniting with his soul entered a silent space *[of subliminal sheath]* where wings of glory brood...and all things are known (nothing is hidden).

The king transcended his mental sheath (shore the cord of mind...cast away the yoke of matter's law ) that ties his consciousness to the earthly plane with its problems and difficulties and entered a realm that yogi's refer to as the breathless state (Mother (Maa Krishna), is this a state of trance or Samadhi?) *[It is cataleptic trance where the heart beat stops.]*.

This state of Samadhi, which is the magical key to the establishment of higher consciousness (and a rare state which most human being do not consciously enter)...lifted him from the pull and drag of his physical nature. In that state all the hidden knowledge is revealed. In this plane (which I remember the Divine Mother has referred to I think it was in Her Agenda....that one can enter a library where all knowledge including everything in the past can be known. *[ That is in the subliminal self which constitutes our subtle physical, subtle vital and subtle mental]* he can know the secrets of the soul's experience *[which is stored in the subliminal sheath and he carries it from one life to other life]* in its evolution and what it has learnt from birth to birth. He can come to understand the dark agreement (referred to in the previous canto, where the Supramental beings have sanctioned the existence of Hell and the Inconscient planes) that has resulted in the current and evolving state of things and how nature clothes the eternal in

new bodies to speed the evolution.

"And I understood. I understood to what extent it was a grace-truly a wonderful grace—to have taken away my mind and vital. Naturally, it could be done only because the psychic was in full possession of the body, other wise...(The Mother laughs, showing that otherwise she would have disconnected from her body). Which means the process is not to be recommended: it was quite radical. But it was wonderful. I found something in Savitri... something in the fifth Canto (I translated it yesterday and kept it to show you)...

The Mother

16<sup>th</sup> April, 1969

***This knowledge first he had of time-born men.***

***Admitted through a curtain of bright mind***

***That hangs between our thoughts and absolute sight,***

***He found the occult cave, the mystic door (to Psychic being.)***

***Near to the well of vision in the soul,***

***And entered where the Wings of Glory brood***

***In the silent (sunlit) space where all is for ever known. (Trikaladristi-***

***Knowledge of three times becomes active after the temporal Ignorance***

***is removed by Psychic opening.)*** (The knowledge on ten Purushas, atma

*Jnana* and knowledge on ten sheaths, *tattva Jnana*, lead towards

comprehensive knowledge, 'that which being known, all is known', *yasmin*

*vijnate sarvam idam vijnatam.* (Sandilya Upanishad-2.2, Munduka Upanishad-

1.1.3,)

***Above 'sunlit' is observed from The Mother's Agenda/10/139***

*The Mother's French translation of above line:*

*"D'abord, il eut cette connaissance des hommes nés dans le temps.*

*Admis à travers le rideau d'un mental brillant*

*qui est suspendu entre notre pensée et la vision absolue,*

*il trouva la cave occulte, la porte mystique*

*Près du puits de vision dans l'âme,*

*Et entra là où les Ailes de Gloire couvent*

*dans l'espace silencieux (ensoleillé) où tout est à jamais connu." Livre-1, Chant-*

*5*

*Its complementary line:*

*"In the silent space where **all is for ever known.**" Savitri-74*

*"Only the spirit sees **and all is known.**" Savitri-571*

*"When unity is won, when strife is lost*

*And **all is known** and all is clasped by Love*

*Who would turn back to ignorance and pain?" Savitri-633*

*"Pursuing all knowledge like a questing hound." Savitri-39*

*"All knowledge was left a questioning Ignorance." Savitri-205*

*"Their titan labour made all knowledge one," Savitri-273*

*"United all knowledge by one master thought," Savitri-281*

*"That must be reached from which all knowledge comes." Savitri-284*

*"All knowledge ended in the Unknowable:" Savitri-305*

*"All knowledge rushes on him like a sea:" Savitri-375*

*"All knowledge failed and the Idea's forms" Savitri-522*

*"A Sun of which all knowledge is a beam," Savitri-525*

*Indifferent to doubt and to belief,*

*Avid of the naked real's single shock*

*He shore the cord of mind that ties the earth-heart*

*And cast away the yoke of Matter's law.*

*The body's rules bound not the spirit's powers:*

***When life had stopped its beats, death broke not in;  
He dared to live when breath and thought were still.*** *(This is an important experience of Superconscient realm which will open the rare secret of subliminal plane.)* *(Cataleptic trance)*  
***Thus could he step into that magic place (Supramental world)  
Which few can even glimpse with hurried glance  
Lifted for a moment from mind's laboured works  
And the poverty of Nature's earthly sight.***

“You see, he says the heartbeats stop ....

*(Mother looks for the passage, which Satprem reads out:)*

*When life had stopped its beats, death broke not in ....*

*That's it! And he says that the mind also stops.*

*(Satprem reads)*

*He dared to live when breath and thought were still.*

*That's it.*

*Thus could he step into that magic place Which few can even  
glimpse with hurried glance ....*

When I read it, I didn't know he had spoken of that experience of the abolition of the mind – he did speak of it, and he says the heartbeats have stopped, but that one isn't dead. That's it.

I don't know, when I read it, I suddenly felt he was describing the transition from ordinary life to a supramental life.

I don't know why, but I very strongly said to myself that I absolutely had to show you this.

*(Satprem reads out the translation)*

*«Quand la vie a arrêté ses battements, la mort n'intervint pas;*

*il osa vivre quand le souffle et la pensée s'arrêtèrent.*

*Ainsi il put entrer dans cet endroit magique*

*que peu peuvent seulement apercevoir dans un coup d'œil hâtif  
soulevé pour un moment des travaux laborieux du mental  
et de la pauvreté de la vision terrestre de la Nature. »*

I don't know if the translation is very great, but it's the best I could do. (I am slowly translating the whole of Savitri – it'll take **ten years!**) You remember, we had translated a good deal of it, but it was the end of Savitri; this is the beginning" The Mother/16<sup>th</sup> April-2069.

*“Q: But the abolition of the mind, isn't it the same as the complete tranquillity of the mind?”*

No.

*Q: It's not the same thing.*

No.

*Q: What can be done to abolish the mind?”*

No, I don't think it should be done. I think what's necessary is this absolute tranquillity so That may go through without being distorted. The abolition [in Mother] was done because the body wanted to attempt the process of transformation of the cells, and it was already quite old, you see, so things had to go fast. It was for the movement to be swift. But of course, I can see it's risky ...

This experience [of the column of light] came so spontaneously, effortlessly, without concentration or anything; and to the very body it was visible like this (gesture, eyes wide open). I couldn't see the window anymore, that table there I couldn't see anymore; I couldn't see: it was here, like this, here (gesture between Mother and the window). As if it were PHYSICALLY here, you understand.

The body is learning very, very small details, very small things, all the time, all the time, night and day.

But just a year ago, I wouldn't have been able to listen to that music. Now ... (Mother smiles, amused) ... It's strange.

And I didn't just hear: I saw the people, the things, the future, where it was headed – all, all of it together, just like this (gesture of looking): I was only slightly attentive.

But it's strangely fragile at the same time, that's the curious thing. There's a sense of having gone out of all ordinary laws, and ... it's hanging in suspense, like that. Something which is seeking to be established.

And extremely sensitive to what comes (the two things at the same time),

extremely sensitive to what comes from others, and at the same time, with a

sort of extraordinary power to enter into them and work there. As if a whole

kind of limits were ... (Mother slips the fingers of one hand through the fingers of the other) done away with." The Mother/16<sup>th</sup> April-1969

*All that the **Gods have learned** is there self-known. (This experience of knowing the history of earth will make King Aswapati superior to Gods.)*

“(Mother listens to Satprem read a chapter from his manuscript entitled "Under the Sign of the Gods, " in which he speaks of the overmind's inadequacy for attaining the plenitude of evolution, Afterwards, Mother tells what she saw while he was reading.)  
There's a kind of cadence....

*(Mother "listens" for a long while)*

Some people found it interesting, mon petit! First of all, Sri Aurobindo was there – it was like a large hall: a very large room with scarcely any walls, just enough so it didn't seem wide open to everything. And then there was a kind of musical instrument, like a grand piano, but much bigger and higher, playing its own music: nobody was playing it. And its "own music" was the music of what you have written. It was taking the form of ... something like luminous, colored sheets of paper, tinged with gold, with pink, which were scattering in the air and then very slowly falling onto a floor that was scarcely a floor, with an almost birdlike movement. They were falling, falling – almost square sheets of paper falling one upon another like feathers – nothing heavy about it. And then from the left a being like a god from the overmind entered the room; he was both like a Hindu deity with a tiara, and a kind of angel in a long robe (a combination of the two), and he moved so lightly, without touching the ground – he was all lightness. And with a very lovely and harmonious movement (everything was so harmonious!), he gathered up all the sheets: he took them in his arms and they stayed there – they were weightless, you see. He gathered them up, smiling all the while, with a young and very, very luminous and happy face – something very lovely. Then, when he had gathered them all up, he turned towards me (I was here; you were over there, the music was there and Sri Aurobindo was there), and said as he was leaving, "I am taking all this to give to them," as if he were returning to the overmental world where they were greatly interested in it! *(Mother laughs.)*

But it was all so lovely, so very lovely! There was a rhythm; it was all unfolding rhythmically, a rhythm of the falling sheets of paper; and a rhythm moving along very slowly, not in a straight line, and undulating.

It was very lovely. A most pleasant atmosphere. It's very good.

That's what I was beginning to see towards the end. It took form gradually, gradually, and it was all there by the time you finished reading. At the beginning my attention was divided between what you were reading and what was going on; afterwards it was entirely focused on what was happening: your sheets of paper falling and landing weightlessly, like birds, and spreading over a floor that wasn't solid (it was there just to give the impression of a room, but you could see through it). And while you were reading, he was gathering them all up, with a long robe trailing behind him. This being was made of practically the same substance as the sheets coming out of the piano (it was a kind of piano, it was playing music, but it was the principle of



what you have written). So he gathered up everything, and when he had a stack this big, he said, "I am going to take it and show it to them."

It was really lovely.

*But the gods may not be so pleased; after all, I say the overmind is inadequate!*

Of course they will!

Oh, they're not stupid! (*Mother laughs.*)

They certainly prefer this to the blind and stupefied worship most humans offer up to them.

Well, that's all for today.

Next time is the 14th, Wednesday. Good. It's remarkable, the impression your reading creates: a really pleasant and agreeable atmosphere." The Mother/**November 10, 1962**

*There in a hidden chamber closed and mute*

*Are kept the record graphs of the cosmic scribe,*

*And there the tables of the sacred Law,*

*There is the Book of Being's index page;*

*The text and glossary of the Vedic truth*

*Are there; the rhythms and metres of the stars*

*Significant of the movements of our fate:*

*The symbol powers of number and of form,*

***And the secret code of the history of the world*** (necessary for Subconscient transformation.)

*And Nature's correspondence with the soul* (Psychic experiences are stored as memory in the subliminal plane.)

*Are written in the mystic heart of Life.* (Are written and stored in the subliminal sheath.)

“Behind the common idea that a Yogi can know all things and answer all questions is the actual fact that there is a plane in the mind where the memory of everything is stored and remains always in existence. All mental movements that belong to the life of the earth are

memorised and registered in this plane. Those who are capable of going there and care to take the trouble, can read in it and learn anything they choose. But this region must not be mistaken for the supramental levels. And yet to reach even there you must be able to silence the movements of **the material or physical mind**; you must be able to leave aside all your sensations and put a stop to your ordinary mental movements, whatever they are; you must get out of the vital; you must become free from the slavery of the body. Then only you can enter into that region and see. But if you are sufficiently interested to make this effort, you can arrive there and read what is written in **the earth's memory.**" TMCW-3/Questions and Answers-1929-1931/p- 94, "It is therefore only by going back from the surface physical mind to the psychic and spiritual consciousness that a vision and knowledge of the triple time, a transcendence of our limitation to the standpoint and view range of the moment, can be wholly possible. Meanwhile there are certain doors opening from the inner on to the outer consciousness which make an occasional but insufficient power of direct retro-vision of the past, circumvision of the present, prevision of the future even in the **physical mind** at least potentially feasible."

CWSA/24/The Synthesis of Yoga-892,

*In the glow of the spirit's room of memories*

*He could recover the luminous marginal notes*

*Dotting with light the crabbed ambiguous scroll,*

*Rescue the preamble and the saving clause*

*Of the dark Agreement by which all is ruled (Subconscient transformation)*

*That rises from material Nature's sleep*

*To clothe the Everlasting in new shapes.*

*He could re-read now and interpret new*

*Its strange symbol letters, scattered abstruse signs,*

*Resolve its **oracle** and its paradox,*

**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.

*Its riddling phrases and its blindfold terms,*

*The deep **oxymoron** of its truth's **repliques**,*

('Oxymoron': From the Greek oxymoros, meaning "sharp–dull," it is in literature an epithet combining superficially contradictory terms to express a deeper point, as in "a sad gaiety," or "an ignorant scholastic." A figure of speech in which apparently contradictory terms appear in conjunction (example: faith unfaithful kept him falsely true.) the term 'mature male' is an oxymoron. Other example: gentle violence, The English translation of French word 'repliques' or 'réplique' is 'replica,' an answer or reply or response or carbon copy.)

*And recognise as a just necessity*

*Its hard conditions for the **mighty work**,-*

*Nature's impossible Herculean toil*

*Only her warlock-wisecraft could enforce,*

*Its law of the opposition of the gods,*

*Its list of inseparable contraries.*

*The dumb great Mother in her **cosmic trance***

*Exploiting for creation's joy and pain*

*Infinity's sanction to the birth of form,*

*Accepts indomitably to execute*

*The will to know in **an inconscient world**,*

*The will to live under a reign of death,*

*The thirst for rapture in a heart of flesh,*

*And works out through the appearance of a soul*

By a miraculous birth in plasm and gas  
 The mystery of God's covenant with the Night.  
 Once more was heard in the still **cosmic Mind**  
 The Eternal's promise to his labouring Force  
 Inducing the world-passion to begin,  
 The cry of birth into mortality  
 And the opening verse of the tragedy of Time.  
 Out of the depths the world's buried secret rose;  
 He read the original **ukase** kept back

('Ukase' is a Japanese word which means 'float.' In Russian: It is an edict  
 having the binding force of law in Tsarist Russia..")

*Ukase: A decree with the force of law.*

In the locked archives of the spirit's crypt,  
 And saw the signature and **fiery seal**  
**Of Wisdom** on the dim Power's hooded work  
 Who builds in Ignorance the steps of Light.

"Ganesh is at once the god of wisdom and the remover of obstacles." CWSA-  
 30/158

A sleeping deity opened deathless eyes:  
 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.  
 In the light flooding thought's blank vacancy,  
 Interpreting the universe by soul signs

**He read from within the text of the without:**

*The riddle grew plain and lost its catch obscure.*

Tradition informs us that if one concentrates on the written truth of *Shastra* then that exercise is identified as sacrifice through knowledge, *swadhaya Jnana-yajna*.<sup>34</sup> Integral Yoga enlarges and modifies this feeling that intellect is insufficient to understand overhead truth and proposes<sup>26</sup> that the mystery of written truth can be easily understood if one's Psychic being and Spiritual being are open. If one will read or study *Shastras* or Their Teachings with the help of intellect, then that exercise followed by restlessness and fatigue is identified as *tamaso-sattwic* action. If he will translate<sup>10</sup> them into mother tongue or restate<sup>11</sup> them through formulation of mind and intellect then that exercise is identified as sincere *sattwic* effort in order to understand<sup>26</sup> written truth and to trace a path of his own *Sadhana*<sup>28</sup> respectively. If he will receive overhead Spiritual support for above two actions after (prolonged) concentration, contemplation and meditation, then that exercise is identified as Divine action from higher planes of Consciousness. In the passage of time, he waits till *sattwic* mind's construction and its constant element of falsity, half-light, half-truth, twilight and limitations are replaced by the higher and wider creative knowledge from within and above. His persistent effort to reveal immortal Words,<sup>12</sup> arrive at their perfection, when all his wisdom is a dictation, command and *adesh* from the Supreme alone. Thus, he prevents the written truth from becoming a dead convention and customised Religion and by constant restatement of written truth retraces a Spiritual path of his own. A *Sadhaka* of integral Yoga becomes accountable in his thought and action to his Self, World and the Divine by opening, holding and noting down the new overhead Wisdom, overhead Will and overhead Love, which will further assist in tracing a Spiritual path of his own.

“Therefore, unless one has the experience, reading (of Their Teachings) is no use. We still publish the *Bulletin*, but anyway the truth is like that. It's only at the time of having the experience that you can really understand what you read.” The Mother's Agenda/November 23, 1965, “It is not enough to devote ourselves by the reading of Scriptures or by the stress of philosophic reasoning to an intellectual understanding of the Divine; for at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought about the Infinite and yet we might not know him at all.” CWSA/23/The Synthesis of Yoga-81,

*A larger lustre lit the mighty page.*

*A (Divine) purpose mingled with the **whims of Time**,*

*A meaning met the **stumbling** pace of Chance*

*And Fate revealed a chain of seeing Will;*

*A conscious wideness filled the **old dumb Space**.*

*In the Void he saw throned the **Omniscience supreme**.*

Date: Fri, Oct 5, 2018 at 3:11 AM

Subject: Pranams

To: Maa Krishna <samaakrishna@gmail.com>

My Sweet Mother

Pranams

I will go through your note slowly and with concentration.

I had an interesting dream last night.

I visited a store/shop where all knowledge was kept. It contained knowledge that had manifested so far on earth and the knowledge yet to manifest.

Each knowledge was contained in scrolls like the Vedic texts in the olden days. They were kept in open shelves against the wall.

I first asked/received some scroll that represented religious thought. I rejected it immediately.

I then asked for something higher which was given to me. I then asked for an even higher knowledge which in my being I knew as Brahma Jnana and the shop keeper gave me that scroll as well.

But at that time my being knew that was not enough and the thought of the Lord/The Mother's teaching came to my mind and I was about to ask him for the scroll for Transformation.

Just then I woke up as my alarm rang.

The interesting thing was the demeanor of the store keeper. He was not impartial to

the knowledge he gave out. Whatever was asked he gave. I also got the sense that there is knowledge far more than Transformation as well and that it is endless. What we have discovered is only a small portion of all that is yet to be discovered.

Pranams

At my Mother's feet

Your loving child

Auroprem

Date: Fri, Oct 5, 2018 at 1:45 PM

Subject: Re: Pranams

To: Maa Krishna <samaakrishna@gmail.com>

My Sweet Mother

Pranams

In my note below I should have written the shopkeeper was impartial to the knowledge he gave out. Whatever was asked he gave out without any personal preference.

Pranams

At my Mother's feet

Your Loving child

Auroprem

### Om Namo Bhagavateh

“There in a hidden chamber closed and mute  
Are kept the record graphs of the cosmic scribe,  
And there the tables of the sacred Law,  
There is the Book of Being's index page;  
The text and glossary of the Vedic truth  
Are there; the rhythms and metres of the stars  
Significant of the movements of our fate:  
The symbol powers of number and of form,  
**And the secret code of the history of the world**  
And Nature's correspondence with the soul  
Are written in the mystic heart of Life.”

“In the glow of the spirit's room of memories  
 He could recover the luminous marginal notes  
 Dotting with light the crabbed ambiguous scroll,  
 Rescue the preamble and the saving clause  
 Of the dark Agreement by which all is ruled  
 That rises from material Nature's sleep  
 To clothe the Everlasting in new shapes.  
 He could re-read now and interpret new  
 Its strange symbol letters, scattered abstruse signs,  
 Resolve its **oracle** and its paradox,”

“Its riddling phrases and its blindfold terms,  
 The deep **oxymoron** of its truth's **repliques**,”

“Once more was heard in the still cosmic Mind  
 The Eternal's promise to his labouring Force  
 Inducing the world-passion to begin,  
 The cry of birth into mortality  
 And the opening verse of the tragedy of Time.  
 Out of the depths the world's buried secret rose;  
 He read the original **ukase** kept back  
 In the locked archives of the spirit's crypt,  
 And saw the signature and **fiery seal**  
**Of Wisdom** on the dim Power's hooded work  
 Who builds in Ignorance the steps of Light.” Savitri-74, 75, 76

Sri Matriniketan Ashram  
 05.10.2018

My Blessed Divine Child Auroprem,

My all love and blessings to you. Visions give Spiritual maturity in understanding this world and the subtle worlds behind it. This vision indicates that while your Nature is preoccupied in exhausting the attraction of the existing world, your Soul is preoccupied in exhausting the Spiritual experiences of the traditional and religious schools. The shop keeper is the representative symbol of the guardian of Truth who will be able to link past Spiritual heritage with future Supramental manifestation. In between there is the whole history of earth's Spiritual evolution and one must be aware of the whole story of the rise and fall of human Consciousness. The period between Spiritual fall and Spiritual rise is identified as period of oblivion where one has to live without the aid of Divine Grace and with the aid of his own limited resources. Those who are fit for the Supramental world for them the knowledge of the Spiritual history of the earth will knock at their door. King Aswapati was able to receive such knowledge and by this experience his



position in the existence became greater than God. Refer this line of Savitri, "All that the Gods have learned are there self-known." Savitri-74. You must be aware of your Self and Nature of past births, present birth and future births. Those who have Supramental future in them human limitation of narrow and petty nature are exceeded.

This vision has made you aware of the endless unfolding of Spirit and Higher Nature and utilise both the possibility for the purification, transformation and perfection of human nature.

OM TAT SAT

With my eternal love and Their special blessings...

At Their Feet

*Your loving mother*

*S.A. Maa Krishna*

The Lord describes the King rising higher and higher in his consciousness...outgrowing his puny earthly physical existence

*A Will, a hope immense now seized his heart,  
And to discern the superhuman's form  
He raised his eyes to unseen spiritual heights,  
Aspiring to bring down a greater world.  
The glory he had glimpsed must be his home.*

***A brighter heavenlier sun must soon illumine***

*This dusk room with its dark internal stair,  
The **infant soul** in its small nursery school  
Mid objects meant for a lesson hardly learned  
Outgrow its early grammar of intellect*

*And its imitation of Earth-Nature's art,*

***Its earthly dialect to God-language change,***

*In living symbols study Reality*

*And learn the logic of the Infinite.*

*The Ideal must be Nature's common truth,*

***The body illumined with the indwelling God, (Psychic being)***

*The heart and mind feel one with all that is, (universalised consciousness.)*

*A conscious soul live in a conscious world.*

*As through a mist a sovereign peak is seen,*

Because of his heightened new found illumined consciousness, the contract to suffer at a slow pace through evolution and suffer death is spurned having seen one's true nature...the need to more urgently transform and not accept the current state.

*The greatness of the eternal Spirit appeared,*

*Exiled in a fragmented universe*

*Amid half-semblances of diviner things.*

*These now could serve no more his regal turn; (The spiritualised state No longer felt his current state of consciousness was enough. **Because it cannot transform***

***Matter.*)**

*The Immortal's pride refused the doom to live*

*A miser of the scanty bargain made*

*Between our littleness and bounded hopes*

*And the compassionate Infinitudes.*

*His height repelled the lowness of earth's state: **[Is reason and justification of escape***

*from earthly life.]*

*A wideness discontented with its frame*

*Resiled from poor assent to Nature's terms,*

*The **harsh contract** spurned and the diminished lease.*

The Lord then describes the current state of earthly existence ...a world of chaos (with peace being only an interval between 2 conflicts), no real self-knowledge only a reflected and partial understanding of things, no real unity or love...only a bartering of affection and a unity to protect oneself from harm...all brilliance is a pale reflection like the moon reflecting the sun and our lives are a crude assembly of habits, influences and thoughts...*[All our mental perfections are like moon light and cannot find the true solution of the problems of existence.]*

Thought cannot enter the Truth realms and any mental experience is only temporary, it gives us the illusion of peace and bliss but soon we return to our old habits and miseries. Lust provides some seconds of pleasure but leaves us feeling empty and tired...a poor mimicry of the true bliss state...all worldly happiness seems to be a pittance thrown our way by the hidden world power...which we all clutch and run at (Just like dogs that eat some old food that their owner throws at them) *[We have to remember the limitation of ascending soul in solving the problem of existing world.]*

*Only beginnings are accomplished here;*

*Our base's Matter seems alone complete,*

*An absolute machine without a soul.*

*Or all seems a misfit of half ideas,  
Or we saddle with the vice of earthly form  
A hurried imperfect glimpse of heavenly things,  
Guesses and travesties of celestial types.  
Here chaos sorts itself into a world,  
A brief formation drifting in the void:  
Apings of knowledge, unfinished arcs of power,  
Flamings of beauty into earthly shapes,  
Love's broken reflexes of unity  
Swim, fragment-mirrorings of a floating sun.  
A packed assemblage of crude tentative lives  
Are pieced into a **tessellated** whole.*

***Tessellated: pattern of repeated shapes, polygonal.***

*There is no perfect answer to our **hopes**;  
There are blind voiceless doors that have no key;  
Thought climbs in vain and brings a borrowed light,  
Cheated by counterfeits sold to us in life's mart,  
Our hearts clutch at a **forfeited heavenly bliss**.  
There is provender for the mind's satiety,  
There are **thrills of the flesh**, but not the soul's desire.  
Here even the highest rapture Time can give  
Is a mimicry of ungrasped beatitudes,  
A mutilated statue of ecstasy,  
A wounded happiness that cannot live,  
A brief felicity of mind or sense*

Thrown by the World-Power to her body-slave,  
Or a **simulacrum** of enforced delight

**Simulacrum: image or representation.**

In the **seraglios** of Ignorance.

**Seraglios: Palace/harem/court (Turkish)**

For all we have acquired soon loses worth,  
An old disvalued credit in Time's bank,  
Imperfection's cheque drawn on the Inconscient.

An inconsequence dogs every effort made,  
And chaos waits on every cosmos formed:

In each **[mental and material]** success a seed of **[spiritual]** failure lurks.

He saw the doubtfulness of all things here,  
The incertitude of man's proud confident thought,  
The transience of the achievements of his force.  
A thinking being in an unthinking world,  
An island in the sea of the Unknown,

Based on his surface being, man is a nothing in the scheme of things....

*He is a smallness trying to be great,  
An animal with some instincts of a god,  
His life a story too common to be told,  
His deeds a number summing up to nought,  
His consciousness a torch lit to be quenched,  
His hope a star above a cradle and grave. [From cradle to grave the man lives  
with little mental hope and faint rays of happiness and does not believe in the greater  
Sun light which can lead him towards higher Spiritual destiny.]*

"Seeing that, there is obviously a similar experience in connection with what is called life and death. It's a sort of "overhanging" (it comes to me in English, that's why I have difficulty) of that constant presence of Death or possibility of death. As he says in *Savitri*, we have a constant companion all the way **from the cradle to the grave**, we are constantly shadowed by the threat or presence of Death. Well, this gives the cells an intensity in their call for a Power of Eternity which would not be there without that

constant threat. Then we understand – we begin to understand very concretely – that all those things are only goads to make the Manifestation progress and grow more intense, more perfect. If the goads are crude, it is because the Manifestation is very crude. As it grows more and more perfect and apt to manifest something ETERNALLY PROGRESSIVE, those very crude methods will give way to more refined ones, and the world will progress without the need for such brutal oppositions. It is only because the world is in infancy and the human consciousness in its very early infancy.

It's a very concrete experience.

So, when the earth no longer needs to die in order to progress, there will be no more death. When the earth no longer needs to suffer in order to progress, there will be no more suffering. And when the earth no longer needs to hate in order to love, there will be no more hatred.” The Mother/ May 15, 1963

“All the same, I have some hope that in February next year something will be tangible. But ... (*laughing*) Sri Aurobindo says that man lives on hope from the cradle to the grave! Anyhow, mine isn't the same kind of hope: it's a sort of sensation. Something may happen next February – we'll see.” The Mother/20<sup>th</sup> July, 1963

However if man realizes he is the Truth and can call down the force of that consciousness, then that Force can overrule the *[nether]* world forces that currently shape his life, he can be above Nature and overturn the karmic fate it imposes on the ignorant man

*And yet a greater destiny may be his,*

*For the eternal Spirit is his truth.*

*He can re-create himself and all around*

*And fashion new the world in which he lives:*

*He, ignorant, is the Knower beyond Time,*

*He is the Self above Nature, above Fate.*

His soul left his body consciousness (retired from all he had done in other words he reached a stage of effortlessness, no longer was there any groping) and entered the realm/plane of Silence, from where he was able to observe the “vast cathedral of his thoughts” like as if it was an external entity coming from outside himself, soon he outgrew the confines of his little “outpost” mind and a golden

light entered his being (Mother, (Maa Krishna) is this the Supramental light?),  
**[Yes]** the force of the Divine Mother came into his physical and he became  
 aware of his secret omnipotent source.

*His soul retired from all that he had done.*

*Hushed was the futile din of human toil,*

*Forsaken wheeled the circle of the days;*

*In distance sank the crowded tramp of life.*

***The Silence was his sole companion left. . [The last year when you came to your  
 new house in fever, you met this Silence unknowingly. Ever since this silence is your sole  
 companion which draws you to plunge into the deeper truth of life.]***

*Impassive he lived immune from earthly hopes, [Man has the habit of building  
 earthly hope from cradle to grave which is a waste of time from spiritual point of view.]*

*A figure in the ineffable Witness' shrine*

*Pacing the **vast cathedral** of his thoughts*

*Under its arches dim with infinity*

*And heavenward brooding of invisible wings.*

*A call was on him from intangible heights; [This call you must heighten through out  
 the life. The intensity of this Divine Call must grow from cradle to grave.]*

*Indifferent to the little outpost Mind,*

*He dwelt in the wideness of the Eternal's reign.*

*His being now exceeded thinkable Space,*

***His boundless thought was neighbour to cosmic sight:***

*A universal light was in his eyes, (Opening of Universal Self which is identified as  
 preliminary Supramental state.)*

*A golden influx flowed through heart and brain;*

***A Force came down into his mortal limbs,***

***A current from eternal seas of Bliss;*** (Mother (Maa Krishna) is this the  
***Vijnanamaya kosha?)*** ***[Yes and also Bliss Sheath which is our occult omnipotent Source.]***

*He felt the invasion and the nameless joy.*

*Aware of his occult omnipotent Source,*

*Allured by the omniscient Ecstasy,*

***A living centre of the Illimitable*** *(King Aswapati became the Divine Centre of  
the world.)*

*Widened to equate with the world's circumference,*

*He turned to his immense spiritual fate. [not the fixed fate](Fixed fate of doom is  
transformed into Spiritual fate.)*

***As he climbed the upper layers of consciousness, like a ray returning to its  
parent sun, the sentinels of inconstancy seeing that an embodied being was  
about to escape from their clutches and influence lashed out in an effort to curb  
his ascent but it was futile...he arose above the reach of these ignorant forces..***

*Abandoned on a canvas of torn air,*

*A picture lost in far and fading streaks,*

***The earth-nature's summits sank below his feet:***

***He climbed to meet the infinite more above.***

*The Immobile's ocean-silence saw him pass,*

*An arrow leaping through eternity*

*Suddenly shot from the tense bow of Time,*

*A ray returning to its parent sun.*

*Opponent of that glory of escape,*



The black **Inconscient** swung its dragon tail

Lashing a slumbrous Infinite by its force

Into the deep obscurities of form:

Death lay beneath him like a gate of sleep.

My Sweet Mother, (Maa Krishna) my pranams to you, as I read the verses below..I fall at your feet and ask that you make me one of the "few is given that godlike rare release"... [My Blessings for your intense aspiration.] (The key to your aspiration is given in the next few lines. One has to leave all engrossment in the external world's design and enter the eternal courts of solitude and bear the silence of the Infinite. The most of the human beings' nature refuse to go within and remain preoccupied in sense driven activity and brute outward-ness.)

But that being who is chosen by the Divine (secret witness eye) and marked for emancipation, none can stop and his consciousness rose like a cone of fire

One-pointed to the immaculate Delight,

**Questing for God as for a splendid prey,**

*Its complementary line:*

**"Pursuing all knowledge like a questing hound." Book-, Canto-3**

"How has he (Paramatma Satyavan) through the thickets of the world Pursued me (Para-prakriti Savitri) like a lion in the night" Savitri-614,

He mounted burning like a cone of fire.

To a **few** is given that **godlike rare release**. (*Kaschit jatati siddhaye, among the thousands of seekers and strivers of truth few attain perfection. The Gita-7.3*)

*Its complementary line:*

“A fire has come and touched men’s hearts and gone  
A **few** have caught flame and risen to greater life.” Savitri-7

“But **few** can look beyond the present state” Savitri-52,

“A **few** shall see what none yet understands;  
God shall grow up while the wise men talk and sleep;  
For man shall not know the coming till its hour  
And belief shall be not till the work is done.” Savitri-55

“To a **few** is given that godlike rare release.  
One among many thousands never touched,  
Engrossed in the external world's design,  
Is chosen by a secret witness Eye” Savitri-80,

“Hardly a **few** can climb to greater life.  
All tunes to a low scale and conscious pitch.” Savitri, Book-2, Canto-5,

“August and **few** the sovereign Kings of Thought  
Have made of Space their wide all-seeing gaze  
Surveying the enormous work of Time:  
A breadth of all-containing Consciousness  
Supported Being in a still embrace.” Savitri, Book-2, Canto-11,

“Only a **few** responded to her call:  
Still **fewer** felt the screened divinity “Savitri, Book-4, Canto-2,

“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,  
The nympholepts of the ecstasy and the blaze.” Savitri, Book-4, Canto-3,

“The gods are still **too few** in mortal forms.” Savitri, Book-4, Canto-3,

“A **few and fit** inhabitants she called  
To share the glad communion of her peace;  
The breadth, the summit were their natural home.” Savitri, Book-4, Canto-4,

“Or opened the gates of freedom to a **few**.” Savitri, Book-4, Canto-4,

“Abrupt, jagged hills only the mighty climb

Are here where **few** dare even think to rise; “Savitri, Book-6, Canto-1,

“A **few** are saved, the rest strive on and fail:” Savitri, Book-6, Canto-2,

“There in the silence **few** have ever reached,  
Thou shalt see the Fire burning on the bare stone  
And the deep cavern of thy secret soul.” Savitri, Book-7, Canto-3,

“A **few** have dared the last supreme ascent  
And break through borders of blinding light above,  
And feel a breath around of mightier air,  
Receive a vaster being’s messages  
And bathe in its immense intuitive Ray.” **Savitri-659**

“Heaven and earth towards each other gaze  
Across a gulf that **few** can cross, none touch,” Savitri, Book-11

“A **few** can climb to an unperishing sun,  
Or live on the edges of the mystic moon  
And channel to earth-mind the wizard ray.  
The heroes and the demigods are **few**  
To whom the close immortal voices speak  
And to their acts the heavenly clan are near.” Savitri, Book-11

“**Few** are the silences in which Truth is heard,  
Unveiling the timeless utterance in her deeps;  
**Few** are the splendid moments of the seers.  
Heaven’s call is **rare**, rarer the heart that heeds;  
The doors of light are sealed to common mind  
And earth’s needs nail to earth the human mass,  
Only in an uplifting hour of stress  
Men answer to the touch of greater things:” Savitri, Book-11

“Abandoning the dubious middle Way,  
A **few** shall glimpse the miraculous Origin  
And some shall feel in you the secret Force  
And they shall turn to meet a nameless tread,  
Adventurers into a mightier Day.” Savitri, Book-11

*One (Dvija) among many thousands never touched,*

*Engrossed in the external world's design,*

*Is chosen by a secret witness Eye*

*And driven by a pointing hand of Light*

Across his soul's **unmapped** immensitudes.

A pilgrim of the everlasting Truth,

**Our measures cannot hold his measureless mind;**

He has turned from the voices of the **narrow realm** (of physical and vital mind.)

And left the **little lane** of human **Time**.

In the hushed precincts of a vaster plan

He transcended anything within the realm of thought the gods (shadowy idols)  
of the mental sphere are transcended.

He treads the vestibules of the Unseen,

**Or listens following a bodiless Guide (Spiritual being)**

To a lonely cry in boundless vacancy.

All the deep cosmic murmur falling still,

He lives in the **hush before the world was born**, [the source and origin of  
**existence] Savitri-80**

His soul left naked to the timeless One.

*Its complementary line:*

“His soul must be wider than the universe  
And feel eternity as its very stuff,  
Rejecting the moment’s personality  
Know itself **older than the birth of Time**,  
Creation an incident in its consciousness,”

Savitri-537

The special privilege of an integral *Jnana Yogi* or the most difficult task of a Supramental man is to experience Subconscient transformation and its preliminary experiences are purification of past by the Spirit travelling backward. Through this journey he will discover ‘**the secret code of the history of the world.**’ Few such Spiritual experiences are hinted in *Savitri*:-

“Her strong far-winged **spirit travelled back**,  
**Back** to the yoke of ignorance and fate,

**Back** to the labour and stress of mortal days,  
 Lighting a pathway through strange symbol dreams  
 Across the ebbing of the seas of sleep.” Savitri-9  
 “Her mind moved in a **many-imaged past**” Savitri-11  
 “Her witness spirit stood **reviewing (all)Time.**” Savitri-11  
 “The conscious ends of being **went rolling back:**” Savitri-25  
 “He Lives in the hush **before the world was born,**” Savitri-80  
 “A fire that seemed the body of a god  
 Consumed the **limiting figures of the past**” Savitri-81  
 “A mighty Hand then rolls the **mind’s firmaments back**” Savitri-154  
 “A dream disclosed to her the **cosmic past,**” Savitri-477  
 “Her spirit the unending future felt  
 And lived with all the unbeginning past.” Savitri-716

The travelling back of the Spirit is the swift illumination and transformation of life’s dark and obscure rooms. It will not only memorise the past events of this life and purify them but also travel back to past successive lives in which all the past negative energies/memories/events are stored preventing any Spiritual adventure ahead. These are his immediate task of Subconscient purification and transformation. This Subconscient change will proceed ahead to realise ‘He (*King Aswapati*) lives in the **hush before the world was born,**’ or the ‘day bringer must walk in darkest night’ and must ‘Know itself **older than the birth of Time.**’ These going backward of the Spirit to the beginning of creation and forward to the end of creation where *King Aswapati* ‘foresees the coming god’ in the worm are Timeless Spirit’s capacity to manifest in all Time.

*Far from compulsion of created things*

*Thought and its shadowy idols disappear, (removal of twilight thought)*

*The moulds of form and person are undone:*

*The ineffable Wideness knows him for its own.*

*A lone forerunner of the Godward earth,*

*Among the symbols of yet unshaped things*

***Watched by closed eyes, mute faces of the Unborn,(Supramental sight)***

*Its complementary line:*

“The immobile lips, the great surreal wings,  
 The visage masked by superconscient Sleep,

**The eyes with their closed lids that see all things,**  
 Appeared of the Architect who builds in trance.” Savitri-40-41

*He journeys to meet the Incommunicable,*

*Hearing the echo of his single steps*

***In the eternal courts of Solitude. Savitri-80***

*Its complementary line:*

“Its **solitude** greatened her (Savitri’s) human hours” Savitri-14

“Apart he (King) lived in his mind's **solitude**,” Savitri-44,

“In the wide signless ether of the Self,

In the unchanging Silence white and nude,

Aloof, resplendent like gold dazzling suns

Veiled by the ray no mortal eye can bear,

The Spirit's bare and absolute potencies

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

*A nameless Marvel fills the motionless hours.*

***His spirit mingles with eternity's heart (Spiritual being's union with  
 Supramental Self.)***

***And bears the silence of the Infinite.***

*In a divine retreat from mortal thought,*

*In a prodigious gesture of soul-sight,*

***His being towered into pathless heights,***

*Naked of its vesture of humanity.*

*As thus it rose, to meet him **bare and pure Savitri-81***

“And all became formless and **pure and bare.**” Savitri-525

As his consciousness rose into the spheres exceeding the mind, there can a  
 corresponding descent of the Divine Mother's force penetrating every nerve and  
 part of his physical

*A strong Descent leaped down. A Might, a Flame,  
 A Beauty half-visible with deathless eyes,  
 A violent Ecstasy, a Sweetness dire,  
 Enveloped him with its stupendous limbs  
 And penetrated nerve and heart and brain  
 That thrilled and **fainted** with the epiphany: (Bliss Self experience.)*

*“In the wide signless ether of the Self,  
 In the unchanging Silence white and nude,  
 Aloof, resplendent like gold dazzling suns  
 Veiled by the ray no mortal eye can bear,  
 The Spirit's **bare and absolute** potencies  
 Burn in the solitude of the thoughts of God.” Savitri-57,*

*His nature shuddered in the Unknown's grasp.*

*In a moment shorter than death, longer than Time, (In a moment shorter than  
 this life from birth to death, longer than all life extending over all Time which is  
 from beginning of creation to the end of creation where earth life divinised.)*

*By a Power more ruthless than Love, happier than Heaven, (This Power may be  
 last siddhi of integral Yoga, Truth supreme.)*

*“Ultimately, nothing but omnipotence could convert the world, convince the  
 world. The world isn't ready to experience supreme Love. Supreme Love  
 eliminates all problems, even the problem of creation: there are no more  
 problems, I know it since that experience [of April 13]. But the world isn't ready  
 yet, it may take a few thousand years. Although it is beginning to be ready for  
 the manifestation of supreme Power (which seems to indicate that this will*

*manifest first). And this supreme Power would result from a CONSTANT identification.*

*But this "constancy" isn't yet established: one is identified and then one isn't, is and then isn't, so things get delayed indefinitely. You wind up doing exactly what you tell others not to do – one foot here and one foot there! It just won't do."*

*The Mother's Agenda-4.07.1962*

*Taken sovereignly into eternal arms,*

*Haled and coerced by a stark absolute bliss,*

*In a whirlwind circuit of delight and force*

*Hurried into unimaginable depths,*

*Upborne into immeasurable heights,*

*It was torn out from its mortality*

*And underwent a new and boundless change. (The transformation of the adhara including the physical) [Yes by the pressure of all-inclusive Divine Love]*

*[The above experience narrates the experience of the Divine Love for whose descent we are voluntarily preparing and aspiring at Sri Matriniketan Ashram. Divine Love that has built and sustained the creation, has also the greatest power for physical transformation and those very few, who will be able to receive, hold and canalize the fragments of Divine Love of this universal proportion, for the highest evolutionary leap of the race, must satisfy five conditions; firstly, they must have strong and balanced body and spontaneous and integral purity in order to bear the intensity of the Supreme Ananda; secondly, they must totally give up all external pleasure by renouncing all participation in the active life*



*by plunging into a rigorous asceticism or the askesis of above order can be avoided if the inner illumination and sublimation of the being is sufficient enough to reject automatically all gross and obscure enjoyments; thirdly, in order to arrive at the full possession of subtle and causal body, the physical organs must be sealed against the disturbance of human sight and sound; or as an alternative the mind has to be drawn inward to the depths by the force of the concentration so that the call of physical things can no longer easily attain to it; fourthly a growth of receptive and collaborative surrounding which include more flowers and plants, less animals, birds and children and least human beings; for plants and animals collaborate more in Supramental action and the small collectivity will be the representative of spiritual concentration; (the fourth condition is not binding and is subject to variation) lastly the above discipline and tapasya must accompany true humility and total dependency on the Divine so as to counter the growth of the ego and the pride.*

*"Night of April 12-13, 1962. Suddenly in the night I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation... All the results of the Falsehood had disappeared: Death was an illusion, Sickness was an illusion, Ignorance was an illusion--- something that had no reality, no existence... Only Love, and Love, and Love, and Love –immense, formidable, stupendous, carrying every thing."*

*The Mother]*

The agent being the ego (ahamkara) was abolished as were all acts related to the ego, now the spirit acted directly, it stepped forward and the instrumental nature was like a clean slate that could reflect the wishes of the spirit

*An Omniscient knowing without sight or thought,*

*An indecipherable Omnipotence,*

*A **mystic Form** that could contain the worlds, (The mystic Form of the Divine Mother stationed permanently in King Aswapati's heart.)*

*Yet make one human breast its passionate shrine,*

*Drew him out of his seeking loneliness*

*Into the magnitudes of God's embrace.*

*Similar Spiritual experience of Savitri is observed in the following verse:*

*"In its deep lotus home her being sat*

*As if on concentration's marble seat,*

*Calling the mighty Mother of the worlds*

*To make this earthly tenement her house." (The Mighty Mother stationed permanently in the Psychic Centre.) Savitri-528*

*Its complementary lines as foreseen by King Aswapati for his daughter Savitri:*

*"Authors of earth's high change, to you it is given*

*To cross the dangerous spaces of the (desire) soul*

*And touch the **mighty Mother** stark awake*

***And meet the Omnipotent in this house of flesh***

*And make of life the million-bodied One." Savitri-370*

*Another complementary line:*

*"The great World-Mother now in her arose:*

***A living choice reversed fate's cold dead turn,***

*Affirmed the spirit's tread on Circumstance,*

*Pressed back the senseless dire revolving Wheel*

*And stopped the mute march of Necessity." Savitri-21*

"A living image seated in the heart," (Divine Mother in Psychic heart centre of King Aswapati.) Savitri, Book-1, Canto-4

"The One keeps in his heart and knows alone." (Supramental Mother in King's heart centre.) Savitri, Book-1, Canto-4

As when a timeless Eye annuls the (*burden of the*) hours

Abolishing the agent and the act,

So now his spirit (*Spiritual being*) shone out wide, blank, pure:

**His wakened mind became an empty slate**

**On which the Universal and Sole could write.**

All that represses our fallen consciousness

Was taken from him like a forgotten load:

**A fire that seemed the body of a god**

**Consumed the limiting figures of the past (*Subconscient transformation.*)**

And made large room for a new self to live. (*So all the past negative energies, memories must be removed.*)

Eternity's contact broke the moulds of sense. (*transformation of rajasic mind.*)

A greater Force than the earthly held his limbs, (*Supramental force can penetrate the physicalbody*)

Huge workings bared his **undiscovered sheaths**, (*There are ten sheaths of Inconscient, Subconscient, Subtle physical, Subtle vital, Subtle mental, Psychic, Spiritual, Universal, Supramental and Bliss Koshas.*)

Tore apart the limitations of his bodily consciousness and the burden of the adhara (triple cord of mind/vital/physical)

*Its complementary line:*

“The soul’s experience of its **deeper sheaths**  
No more slept drugged by Matter’s dominance.” Savitri-27  
*Strange energies wrought and screened tremendous hands*

*Unwound the triple cord of mind and freed (physical mind, vital mind and  
intellect.)*

*Its complementary line:*

“**A dwarf three-bodied trinity** was her serf.” Savitri-245, “Overshadowing the  
**dwarfish trinity**,” Savitri-258, “And makes himself **the Dwarf with triple  
stride**,” Savitri-488, “Of the **dwarf-Titan**, the deformed chained god” Savitri-  
510, “Unwound the **triple cord of mind** and freed” Savitri-82, “The *dharma* of  
the *sattwic* man is the highest in the circle of the *gunas*; but that too is a  
limited view and a **dwarfed standard**. Its imperfect indications lead to a petty  
and relative perfection; temporarily satisfying to the enlightened personal ego,  
it is not founded either on the whole truth of the self or on the whole truth of  
Nature.” CWSA/19/Essays on the Gita-544, “But the **introvert** of this  
distinction is also has not the inner life; he is not a seer of the true self and of  
inner things, but the small mental man who looks superficially inside himself  
and sees there not his spiritual self but his life-ego, his mind-ego and  
becomes **unhealthily preoccupied** with the movements of this little pitiful  
**dwarf creature**.” CWSA/22/The Life Divine-1064,

*The heavenly wideness of a Godhead's gaze.*

*As through a dress the wearer's shape is seen,*

*There reached through forms to the hidden absolute*

*A cosmic feeling and transcendent sight.*

**Increased and heightened were the instruments.**

*Illusion lost her aggrandising lens;*

*As from her failing hand the measures fell,*

*Atomic looked the things that loomed so large.*

No longer fooled by external appearances, the things that fails us and consumes our attention seemed so irrelevant and small to him, he grew so large that the ego could not cover him, the psychic being steps forward

*The **little ego's ring** could join no more;*

*In the enormous spaces of the self*

*The body now seemed only a **wandering shell**,*

*His mind the many-frescoed outer court*

*Of an imperishable Inhabitant:*

*His spirit breathed a **superhuman** air.*

*The imprisoned deity rent its magic **fence**. (*The imprisoned Divine Mother in the heart rent the magic fence of desire Soul.*)*

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

Savitri-82

“**Rent** man’s horizons into infinity.” Savitri-359

“To **rend** the veil of the last mysteries.” Savitri-360

“The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by that **rending**, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power on the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence.” CWSA/21/The Life Divine-279,

*As with a sound of thunder and of seas,*

*Vast barriers crashed around the huge escape.  
 Immutably coeval with the world,  
 Circle and end of every hope and toil  
 Inexorably drawn round thought and act,  
 The fixed immovable peripheries  
 Effaced themselves beneath the Incarnate's tread.*

There are guardians of inconscience that keep thought and mind within the boundaries of ignorance... for all mental knowledge is still a groping of ignorance, The roles of the asuras and forces of ignorance were no longer necessary, they were now defunct and overpowered, they no longer had a purpose as far as this being was concerned. ***[In the Supramental kingdom Asuras have no role. They are Divine instruments of Ignorance.]***

*The dire velamen and the bottomless crypt  
 Between which life and thought for ever move,  
 Forbidden still to cross the dim dread bounds,  
 The **guardian darknesses** mute and formidable,  
 Empowered to circumscribe the wingless spirit  
 In the boundaries of Mind and Ignorance,  
**Protecting no more a dual eternity (Divine existence above the head and below the feet.)***

*Vanished rescinding their enormous role: (as the Divine mother has said in her writings, once their purpose of testing and refining mankind/matter is served these hostile beings will disappear)*

Once figure of creation's vain ellipse,

The **expanding zero** lost its giant curve.

The old adamantine vetoes stood no more:

Overpowered were earth and Nature's obsolete rule; (*Soul slaying truth of physical and vital mind are Nature's obsolete law.*)

The python coils of the restricting Law [**Serpent Power of Kundalini**]

Could not restrain the swift arisen God:

Abolished were the scripts of destiny. (No longer under the sway of karmic force) (By transformation of physical, vital and intellectual mind destiny can be changed to Spiritual destiny.)

The body and our physical sheaths keep us safe from various cosmic and occult forces that may do us harm, the body is like a fortress due to its grossness/tamas, but the descent of the divine force breaks these barriers/tamas as the protection is no longer needed – the being is suffused with the divine energy that makes him equal powers with the cosmos and a boundless being. [**Yes**]

There was no small death-hunted creature more,

No fragile form of being to preserve

From an all-swallowing Immensity.

**The great hammer-beats of a pent-up world-heart**

**Burst open the narrow dams that keep us safe**

**Against the forces of the universe.**

***(The parallel of above experience of The Mother.)***

**“29<sup>th</sup> February, 1956: FIRST SUPRAMENTAL MANIFESTATION** (*During the common meditation on Wednesday, the 29<sup>th</sup> February, 1956 at Ashram Playground*)

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that ‘THE TIME HAS COME’, and lifting with both hands a mighty golden hammer I struck one below, one single blow on the door and the door was shattered to pieces.

Then the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.” The Mother/**February 29, 1956**

“His gates to the world were swept with seas of light.” Savitri-236 (**Invasion of Supramental light.**)

“The face of Truth is hidden by a golden lid; that remove, O Fostering Sun, for the Law of the Truth, for sight. O Sun, O sole Seer, marshal thy rays, gather them together, — let me see of thee thy happiest form of all; that Conscious Being everywhere, He am I.” *Isha Upanishad-15,16.*

“At the source of this Intuition we discover a superconscient cosmic Mind in direct contact with the Supramental Truth-Consciousness, an original intensity determinant of all movements below it and all mental energies, — not Mind as we know it, but an Overmind that covers as with the wide wings of some creative Oversoul this whole lower hemisphere of Knowledge-Ignorance, links it with that greater Truth-Consciousness while yet at the same time with its **brilliant golden Lid** it veils the face of the greater Truth from our sight, intervening with its flood of infinite possibilities as at once an obstacle and a passage in our seeking of the spiritual law of our existence, its highest aim, its secret Reality. This then is the occult link we were looking for; this is the Power that at once connects and divides the supreme Knowledge and the cosmic Ignorance.” The Life Divine-292-293

“Such a veil (of Ignorance) exists, says the (Isha) Upanishad, constituted by the action of Mind itself: it is in Over- mind a **golden lid** which hides the face of the supramental Truth but reflects its image; in Mind it becomes a more opaque and smoky-luminous coverture.” The Life Divine-614

“A call of the veiled psychic element oppressed by the mass of the outer ignorance and crying for deliverance, a stress of eager meditation and seeking for knowledge, a longing of the heart, a passionate will ignorant yet but sincere may break the **lid** that shuts off that Higher from this Lower Nature and open the floodgates.” The Synthesis of Yoga-179-180

“Our human effort at perfection fails, or progresses very incompletely, owing to the force of Nature’s past actions in us, her past formations, her long-rooted associations; it turns towards a true and high-climbing success only when a greater Knowledge and Power than our own breaks through the **lid** of our ignorance and guides or takes up our personal will.” The Synthesis of Yoga-219



“This evolution is effected by a breaking beyond the mental limitation, a stride upward into the next higher plane or region of our being hidden from us at present by **the shining lid** of the mental reflections and a conversion of all that we are into the terms of this greater consciousness. In the gnosis itself, *vijñāna*, there are several gradations which open at their highest into the full and infinite Ananda.” The Synthesis of Yoga-694

“There is an intellectual mind which is a luminous half-opaque **lid** which intercepts and reflects in a radiantly distorting and suppressively modifying atmosphere the truth known to the supermind.” The Synthesis of Yoga-793

“This intervention too cannot be completely effective unless the supramental plane is manifested and acts above the mind no longer from behind a lid or veil, however thin the veil may have grown, but more constantly in an open and luminous action till there is seen the full sun of Truth with no cloud to moderate its splendour.” The Synthesis of Yoga-807

*The soul and cosmos faced as equal powers.*

*A boundless being in a measureless Time*

*Invaded Nature with the infinite;*

*He saw unpathed, unwalled, his titan scope.*

Below the Lord describes a secret nature stripped of her defence. This refers not to prakriti maya but to the Ishwari aspect of the Divine Mother? ...She (who once appeared as foreboding ignorance) now leads one out of ignorance into the light via the help of its instrument, which is the illumined mind...

*All was uncovered to his **sealless eye**.*

*A secret Nature stripped of her defence,*

*Once in a dreaded half-light formidable,*

*Overtaken in her mighty privacy*

*Lay bare to the burning splendour of his will.*

*In shadowy chambers lit by a strange sun([the Sun of Subconscient or Inconscient Self](#)).*

*And opening hardly to hid mystic keys*

*Her perilous arcanes and hooded Powers [Serpent Power]*

*Confessed the advent of a mastering Mind*

*And bore the compulsion of a time-born gaze.*

*Incalculable in their wizard modes,*

*Immediate and invincible in the act,*

*Her secret strengths native to greater worlds*

*Lifted above our needy limited scope,*

*The occult privilege of demigods (The scales from his eyes were removed and he could discern the occult movements behind)*

*And the sure power-pattern of her cryptic signs,*

*Her diagrams of geometric force, [is this Tantra?] [Yes, Yantra]*

*Her potencies of marvel-fraught design*

*Courted employment by an earth-nursed might.*

*A conscious Nature's quick machinery*

*Armed with a latent splendour of miracle*

*The prophet-passion of a seeing Mind,*

***And the lightning bareness of a free soul-force.***

*[The descent of the divine mother's force into his being meant that what seemed impossible before was now possible, he saw behind the outward appearances of things and saw the immanent Divine hidden in matter, weaving his creation in a manner the human mind could not fathom for it is still an instrument of the Ignorance]*

*"All religion, all occult knowledge, all supernormal (as opposed to abnormal) psychological experience, all Yoga, all psychic experience and discipline are sign-posts and directions pointing us upon the road of progress of the occult self-unfolding spirit."*

*Sri Aurobindo*

*“For the highest occultism is that which discovers the secret movements and dynamic supernormal possibilities of mind and life and spirit...”*

*The Life Divine-909*

*Sri Aurobindo*

*“Occult science is, essentially, the science of the subliminal, the subliminal in ourselves and the subliminal in world-nature, and of all that is in connection with the subliminal, including the subconscious and the superconscious, and the use of it as part of self-knowledge and world-knowledge and for the right dynamisation of that knowledge.”*

*The Life Divine-910*

*Sri Aurobindo*

*“...for Nature’s occult process is to reveal the being through the bringing out of its powers and forms, her external pressure is only a means of awakening the involved being to the need of this evolution, of this self-formation. When the spiritual stage of her evolution is reached, this occult process must become the whole process; to get through the veil of forces and get at their secret mainspring, which is the spirit itself, is of cardinal importance.”*

*The Life Divine-1059*

*Sri Aurobindo*

*All once **impossible** deemed could now become  
A natural limb of possibility,  
A new domain of normalcy supreme.*

*Its complementary line:*

“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  
 “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 **almighty occultist** erects in Space*

*This seeming outward world which tricks the sense;*

***He weaves his hidden threads of consciousness,***

*He builds [ten subtle] bodies for his shapeless energy;*

*Out of the unformed and vacant Vast he has made*

*His sorcery of solid images,*

*His magic of formative number and design,*

*The fixed irrational links none can annul,*

*This criss-cross tangle of invisible laws;*

*His infallible rules, his covered processes,*

*Achieve unerringly an inexplicable*

*Creation where our error carves dead frames*

*Of knowledge for a living ignorance.*

*[Much like the immanent divine, this secret nature (Ishwari-Divine Mother) too has powers*

*and she too fashions creation and at times it seems she does so to vie with the creator (rash*

*superb wagered to outvie) or out do him – in other words its seems a sport between Ishwara*

*and Ishwari.]*

*In her mystery's moods divorced from the Maker's laws*

*She too as sovereignly creates her field,*

*Her will shaping the undetermined vasts,*

*Making a finite of infinity;*

*She too can make an order of her caprice,*

*As if her rash superb wagered to outvie*

*The veiled Creator's **cosmic** secrecies.*

*The rapid footsteps of her fantasy,*

*Amid whose falls wonders like flowers rise,*

*Are surer than reason, defter than device*

*And swifter than Imagination's wings.*

*All she new-fashions by the thought and word,*

*Compels all substance by her wand of Mind.*

The mind [*from Higher mind to Overmind*] although a force of nature and an instrument of the Ignorance can still be used as a tool to escape earth's drowsy seal...it can be used as an instrument to liberate the energy that is latent in us and propel us into trance (holds still the breath, the beatings of the heart)...but behind this Mind, all are done by this Secret Nature.

*Mind is a mediator divinity:*

***Its powers can undo all Nature's work:***

***[Overmind]*** *Mind can suspend or change earth's concrete law.*

“Events can be changed: wherever the state of consciousness comes into play, you can change events. I have had hundreds and hundreds and hundreds of examples of that, as I have had the experience of changing a person's state of consciousness and the resulting circumstances of that state of consciousness. All that belongs to the realm

of psychological life; but what I am speaking of is this (*Mother vigorously strikes the table*).” *The Mother/June-6, 1962*

“This is what Mother calls "shifting the needle of consciousness": "When people who are depressed or in despair come to see me," she once told Satprem, "all I have to do is slightly shift the needle of consciousness, and they go away happy. Out of habit, unfortunately, their state returns." (See *Agenda I*, February 25, 1958, p. 148.)”

*Affranchised from earth-habit's **drowsy seal***  
*The leaden grip of Matter it can break;*  
*Indifferent to the angry stare of Death,*  
*It (**Spiritual energy**) can immortalise a moment's work:*  
*Its complementary line:*

“Each action left the footprints of a god,” Savitri-23,

“And leaves its huge white stamp upon our lives.” Savitri-48,

“Its powers (Spiritual energy) can undo all Nature's work:..

It can immortalise a moment's work:” Savitri-84-85,

“The Immobile stands behind each daily act, (dynamic Spiritual action)

A background of the movement and the scene,

Upholding creation on its might and calm

And change on the Immutable's deathless poise.” Savitri-662

“A solitary mind, a world-wide heart,

To the lone immortal's unshared work she rose.” Savitri-9

*A simple fiat of its thinking force,*

*The **casual** pressure of its slight assent*

*Can liberate the Energy dumb and pent*

*Within its chambers of **mysterious trance**:*

*It makes the body's sleep a puissant arm,*

*Holds still the breath, the beatings of the heart,*

***While the unseen is found, the impossible done, (Divine union can alone lead us towards fulfilment of impossible task.)***

*Communicates without means the unspoken thought;*

*It (**Supramental energy**) moves events by its bare silent will,*

*Acts at a distance without hands or feet. [**Supramental action and also symbolises the***

**Power of Lord Sri Jagannath who is having no hand and feet.]**

*Its complementary line:*

“His spirit's stillness helped the toiling world.  
 Inspired by silence and the closed eyes' sight (Supramental action of King Aswapati)  
 His (Supramental) force could work with a new luminous art  
 On the crude material from which all is made  
 And the refusal of Inertia's mass  
 And the grey front of the world's Ignorance  
 And nescient Matter and the huge error of life.” Savitri-36,  
 “The Craftsman of the magic stuff of self  
 Who **labours** at his high and difficult plan  
 In the wide workshop of the wonderful world,  
 Modelled in inward Time his rhythmic parts.” Savitri-25,

*This giant Ignorance, this **dwarfish** Life  
 It can illumine with a prophet sight,  
 Invoke the bacchic rapture, the Fury's goad,  
 In our body arouse the demon or the god,  
 Call in the Omniscient and Omnipotent,  
**Awake a forgotten Almightiness within.**  
 In its own plane a shining emperor,  
 Even in this rigid realm, Mind can be king:  
 The logic of its demigod Idea  
 In the leap of a transitional moment brings  
 Surprises of creation never achieved  
 Even by Matter's strange unconscious skill.*

**All's miracle here and can by miracle change.**

*[The perpetual change is the formula of physical immortality. In spiritual life nothing is fixed and unchangeable. And we experience miraculous change with the Divine intervention.]*

*“Q: What is a miracle? Because Sri Aurobindo often said that there are no miracles and, at the same time he says in Savitri, for example: “All’s miracle here and can be by miracle change.” (Savitri-85)*

Ans: That depends on how you look at it, from this side or that. You give the name of miracle only to things which cannot be clearly explained or for which you have no mental explanation. From this point of view you can say that countless things that happen are miracles, because you cannot explain the how or the why of them.

*Q: What would be a true miracle?*

Ans: I can’t see what a true miracle can be because, after all, what is a miracle? A true miracle... Only the mind has the notion of miracles; because the mind decides, by its own logic, that given this and that, another thing can or cannot be. But this represents all the limitations of the mind. Because, from the point of view of the Lord, how can there be a miracle? Everything is Himself which He objectifies.

So here we come to the great problem of the way which is being followed, the eternal way, as Sri Aurobindo explains it in *Savitri*. Of course, one can conceive that what was objectified first was something which had an inclination for objectivisation. The first thing to recognise, which seems consistent with the principle of evolution, is that the objectivisation is progressive, it is not total for all eternity.... (*Silence*) It is very difficult to tell, because we cannot get out of our habit of conceiving that there is a definite quantity unfolding indefinitely and that there can only be a beginning if there is a definite quantity.

We always have, at least in our way of speaking, the idea of a *moment (laughing)* when the Lord decides to objectify Himself. Like this, the explanation becomes easy: He objectifies Himself gradually, progressively, and this results in a progressive evolution. But that is only a manner of speaking; because there is no beginning, there is no end, and yet there is a progression. The sense of succession, the sense of evolution, the sense of progress only exists with the manifestation. It is only when one speaks of the earth that one can give an explanation that is both very rational and in accord with the facts, because the earth has a beginning, not in its soul but in its material reality.” **The Mother/The Mother’s Centenary Works (second edition)/10/162-**



“84 – The supernatural is that the nature of which we have not attained or do not yet know, or the means of which we have not yet conquered. The common taste for miracles is the sign that man's ascent is not yet finished.

85 – It *is* rationality and prudence to distrust the supernatural; but to believe in it is also a sort of wisdom.

86 – Great saints have performed miracles; greater saints have railed at them; the greatest have both railed at them and performed them.

87 – Open thy eyes and see what the world really is and what God; have done with vain and pleasant imaginations.

Do you have any questions?

*Yes, there are two types of question....*

There are two very different things.

*First, one may ask: What is a miracle? Because Sri Aurobindo often says that "there is no such thing as a miracle," but at the same time, in "Savitri," for example, he says, "All's miracle here and can by miracle change."19*

It depends which way you look at it: from this side or from the other side.

People only call miracles things they can't explain clearly, in mental terms. From that point of view, innumerable things that happen can be said to be "miracles," because you can't explain the why or the how.

*What would a real miracle be, then?*

I don't see what a real miracle can be, because what's a miracle, ultimately?

A real miracle ... It's only the mind that has the notion of miracle, because following its own logic, the mind decides that given this and that condition, this or that circumstance can or cannot be. But these are merely the mind's limitations. Because from the Lord's point of view, how could there be a miracle? All is but Himself objectifying Himself.

Here we come to the great problem of the road we travel, the eternal Road Sri Aurobindo refers to in *Savitri*. It is easy to imagine, of course, that what was first objectified had an inclination to objectification. The first point to accept, a logical point considering the principle of evolution, is that the objectification is progressive, it is not complete for all eternity.... (silence) It's very hard to express, because we cannot free ourselves from our habit of seeing it as a finite quantity unfolding indefinitely and of thinking that only with a finite quantity can there be a beginning. We always have an idea (at least in our way of speaking) of a "moment" (*laughing*) when the Lord decides to objectify Himself. And put that way, the explanation is easy: He objectifies Himself gradually, progressively, with, as a result, a progressive evolution. But that's just a manner of speaking. Because there is no beginning, no end, yet there is a progression. The sense of sequence, the sense of evolution and progress comes only with the Manifestation. And only when we speak of the earth can we explain things truthfully and rationally, because the earth had a beginning – not in its soul, but in its material reality.

A material universe probably has a beginning, too.

*(silence)*

So looking at it that way, for a given universe, a miracle would mean the sudden appearance of something from another universe. And for the earth (which brings the problem down to a manageable size), a miracle means the sudden appearance of something that doesn't belong to the earth – and this entry of a principle that doesn't belong to the earth as a finite world causes a radical and instant change.

But then again, as the saying goes, the ENTIRE whole is found in principle at the very core of each part; so even this miracle isn't possible.

We might say that the sense of miracle can only belong to a finite world, a finite consciousness, a finite conception. It is the abrupt, unexpected entry – or appearance or intervention or penetration – of something that did not exist in this physical world. So it follows that any manifestation of a will or consciousness belonging to a realm more infinite and eternal than the earth is necessarily a miracle on the earth. But if you go beyond the finite world or the understanding proper to the finite world, then miracle does not exist. The Lord can play at miracles if He enjoys it, but there's no such thing as a miracle – He plays all possible games.

You can begin to understand Him only when you FEEL it that way, that He plays all possible games – and "possible" not according to human conception but according to His own conception!

Then there is no room for the miracle, except for a pretend miracle.

*(silence)*

If what belongs to the supramental world materialized abruptly, rather than through a slow evolution ... that would be something which man, as a mental being, even if his mentality, his mental domain, were brought to perfection, could call a miracle, for it is the intervention in his conscious life of something he doesn't consciously carry within him. The taste for miracles, which is very strong (much stronger in children or in hearts that have remained childlike than in highly mentalized beings), is basically the faith that the aspiration for the Marvelous will come true, that things beyond all that we may expect of normal life will come true.

In fact, for education, people should always encourage both tendencies side by side: the thirst for the Marvelous, the seemingly unrealizable, for something that fills you with a sense of divinity, while at the same time encouraging, in the perception of the world as it is, an exact, correct and sincere observation, the abolition of all imaginings, a constant control, and a most practical and meticulous feeling for exactness in details. Both tendencies should go side by side. Generally, people kill one with the idea that it's necessary in order to develop the other – which is totally erroneous.

The two can coexist, and as knowledge grows, a moment comes when you understand that they are two aspects of the same thing, namely, a clear vision, a superior discernment. But instead of the vision and discernment being limited and narrow, they become absolutely sincere, correct, exact – AND immense, embracing an entire field that's not yet part of the concrete Manifestation.

This is very important from an educational point of view...

To see the world as it is, accurately, starkly, in the most practical and down-to-earth way, and to see the world as it can be, with the highest and freest vision, filled with hope and aspiration and a marvelous certainty – these are the two poles of discernment. All the most splendid, marvelous, powerful, expressive and total things we are able to imagine are nothing compared to what they can be; and at the same time, our minute observation of the smallest detail can never be sufficiently exact. Both things must go together. When you know this (*gesture below*) and you know That (*gesture above*), you are able to make the two meet.

This is the best possible use of the need for miracles. The need for miracles is a gesture of ignorance: "Oh, I wish it were that way!" It's a gesture of ignorance and impotence. On the other hand, those who tell you, "You live in a world of miracles," know only the lower end of things (and quite imperfectly at that), and they are impervious to anything else.

We should turn this need for miracles into a conscious aspiration to something – something that already is, that exists, and that will be manifested WITH THE HELP of all those aspirations: all those aspirations are necessary, or rather, looking at it in a truer way, they are an accompaniment – a pleasant accompaniment – to the eternal unfolding.

Basically, people with a very strict logic tell you, "Why pray? Why aspire, why ask? The Lord does what He wills and will always do what He wills." It's perfectly obvious, it goes without saying, but this fervor, "Lord, manifest Yourself!" gives His manifestation a more intense vibration.

Otherwise He would never have made the world as it is – there is a special power, a special joy, a special vibration in the world's intensity of aspiration to become again what it is.

And that is why – partly, fragmentarily why – there is evolution.

An eternally perfect universe, eternally manifesting eternal perfection, would lack the joy of progress. This I feel very intensely. Very intensely. We see no farther than the tip of our nose, not even one second of Infinity, and that second doesn't contain all that we'd like to experience and know, so we complain, "Oh, no! This world is no good." But if we come out of our second into the Whole, immediately we feel so intensely all that the need for progress has brought to the Manifestation.

And yet ... yet it is still limited to the receiving instrument. There comes a point when even the creative Force of this universe feels very small if It doesn't merge, doesn't unite with the creative Force of all other universes.

There too, there is a constant ascent or progression in identification.

*(Mother suddenly turns to Satprem)*

You're not going to put all that in?!

*But... yes, of course!*

(Laughing) No, cut out all the last part.

*It's late now, otherwise I might have asked you a question.*

Go ahead. What question? ...

*Why didn't Sri Aurobindo or you make more use of miracles as a means to overcome the resistances of the outer human consciousness? Why this self-effacement towards the outside, this sort of nonintervention, as it were, or unobtrusiveness?*

In Sri Aurobindo's case, I only know what he told me several times: what people call "miracles" are just interventions in the physical or vital worlds. And those interventions **are always mixed with ignorant or arbitrary movements.**

But the number of miracles Sri Aurobindo performed in the Mind is incalculable. Of course, only if you had a very honest, sincere and pure vision could you see them –

I saw them. Others too saw them. But he refused (this I know), he refused to **perform any vital or material miracle, because of the admixture.**

My own experience is like this: in the world's present state, a direct miracle (vital or material, that is) must necessarily involve a number of fallacious elements which we cannot accept – those miracles are necessarily fallacious miracles. And we cannot accept that. At least I always refused to do so. I've seen what people call miracles. I saw many with Madame Théon, for instance, but it allowed a host of things to exist that to me are inadmissible.

I don't know if that's the true reason, I am not sure if the reason isn't just that we were not supposed to do miracles.

I could say a lot on the subject, but ... At any rate, perhaps I'll tell you one day, but it can't be used for the *Bulletin* – these aren't public matters.

But what people call "miracles" nowadays are almost always performed by beings of the vital world, or by men in relation with such beings, so there's a mixture – it accepts the reality of certain things, the truth of certain things that aren't true. And it works on that basis. So it's unacceptable.

Some other day I'll tell you more, though what I'll have to say will be personally to you, for the *Agenda*, it just won't do for the *Bulletin*. There you are.” The Mother’s Agenda-06.03.1963

“The aim of our effort at perfection must be to make the spiritual and supramental action no longer a miracle, **even if a frequent or constant miracle**, or only a luminous intervention of a greater than our natural power, but normal to the being and the very nature and law of all its process.” CWSA/24/The Synthesis of Yoga-804-805

“This precisely is the aim of Yoga, — to get out of the cycle of Karma into a divine movement. By Yoga you leave the mechanical round of Nature in which you are an ignorant slave, a helpless and miserable tool, and rise into another plane where you become a conscious participant and a dynamic agent in the working out of a Higher Destiny. This movement of the consciousness follows a double line. First of all there is an ascension; you raise yourself out of the level of material consciousness into superior ranges. But this ascension of the lower into the higher calls a descent of the higher into the lower. When you rise above the earth, you bring down too upon earth something of the above, — some light, some power that transforms or tends to transform its old nature. And then these things that were distinct, disconnected and disparate from each other — the higher in you and the lower, the inner and the outer strata of your being and consciousness — meet and are slowly joined together and gradually they fuse into one truth, one harmony.

It is in this way that what are called miracles happen. The world is made up of innumerable planes of consciousness and each has its own distinct laws; the laws of one plane do not hold good for another. A miracle is nothing but a sudden descent, a bursting forth of another consciousness and its powers — most often it is the powers of the vital — into this plane of matter. There is a precipitation, upon the material mechanism, of the mechanism of a higher plane. It is as though a lightning flash tore through the cloud of our ordinary consciousness and poured into it other forces, other movements and sequences. The result we call a miracle, because we see a sudden alteration, an abrupt interference with the natural laws of our own

ordinary range, but the reason and order of it we do not know or see, because the source of the miracle lies in another plane. Such incursions of the worlds beyond into our world of matter are not very uncommon, they are even a constant phenomenon, and if we have eyes and know how to observe we can see miracles in abundance. Especially must they be constant among those who are endeavouring to bring down the higher reaches into the earth-consciousness below." The Mother/TMCW-3/30-31

"It is only the full emergence of the soul, the full descent of the native light and power of the Spirit and the consequent replacement or transformation and uplifting of our insufficient mental and vital nature by a spiritual and supramental supernature that can effect this evolutionary miracle." CWSA-22/The Life Divine-1096

"Yoga puts these ultimate existences within us in touch with each other and by stilling the activity of the *sarīṣkā ras* or associations in mind and body enables them to act swiftly, victoriously, and as the world calls it, miraculously. In reality there is no such thing as a miracle; there are only laws and processes which are not yet understood." 28

"One looks on it and sees a miracle, another speaks of it as a miracle, as a miracle another hears of it, but what it is, for all the hearing, none knoweth." 318

"The ascent is necessarily an effort, a working of Nature, an urge or *nisus* on her side to raise her lower parts by an evolutionary or revolutionary change, conversion or transformation into the divine reality and it may happen by a process and progress or by a rapid miracle. The descent or self-revelation of the Spirit is an act of the supreme Reality from above which makes the realisation possible and it can appear either as the divine aid which brings about the fulfilment of the progress and processor as the sanction of the miracle. Evolution, as we see it in this world, is a slow and difficult process and, indeed, needs usually ages to reach abiding results; but this is because it is in its nature an emergence from inconscient beginnings, a start from nescience and a working in the ignorance of natural beings by what seems to be an unconscious force. There can be, on the contrary, an evolution in the light and no longer in the darkness, in which the evolving being is a conscious participant and cooperator, and this is precisely what must take place here." 561

"There is then no longer any necessity for the slow pace of the ordinary evolution; there can be rapid conversion, quick transformation after transformation, what would seem to our normal present mind a succession of miracles." 561

*This is that secret Nature's edge of might.*

*On the margin of great **immaterial planes**,*

*In kingdoms of an untrammelled glory of force,*

*Where Mind is master of the life and form*

*And soul fulfils its thoughts by its own power,*

**Below, the Lord lays bare the working of this Secret nature (or World Mother)**

*She meditates upon mighty words and looks **[Practice meditation through concentration of Her Mighty Word.]***

*On the unseen links that join the parted spheres. (unseen links of past, present and future.)*

*Thence to the initiate who observes her laws*

*She brings the light of her mysterious realms:*

*Here where he stands, his feet on a prostrate world,*

*His mind no more cast into Matter's mould,*

*Over their bounds in spurts of splendid strength*

*She carries their **magician** processes*

*And the formulas of their stupendous speech,*

*Till heaven and hell become purveyors to earth*

***And the universe the slave of mortal will.***

*A mediatrix with veiled and nameless gods*

*Whose alien will touches our human life,*



*Imitating the World-Magician's ways*

*She invents for her self-bound free-will its grooves*

*And feigns for magic's freaks a binding cause.*

***All worlds she makes the partners of her deeds,***

*Accomplices of her mighty violence,*

*Her daring leaps into the impossible:*

*From every source she has taken her cunning means,*

*She draws from the free-love marriage of the planes*

*Elements for her creation's tour-de-force:*

*Tour-de-force is a French word which means: tower-of-strength or feat of strength*

*A wonder-weft of knowledge incalculable,*

*A compendium of divine invention's feats*

*She has combined to make the unreal true*

*Or liberate suppressed reality:*

The king was now a native of the Mother's realm, the new found kingdom of the Mother in his being was placed in his illumined self's charge. The Mother (Ishwari) who used to lead the ignorant to suffering as lower Prakriti now destroyed the same illusions and force of her ignorance that stood in the way of the illumined being – she surrendered to the Ishwara within (a greater despot tamed her despotism..how beautifully the Lord describes it). **[Yes]** She submitted to the will of the Divine that had stepped forth from behind the veil in the being

*In her unhedged Circean wonderland*

*Pell-mell she shepherds her occult mightinesses;*



*Her mnemonics of the craft of the Infinite,*

*Jets of the screened subliminal's caprice,*

*Tags of the **gramarye** of **Inconscience**,*

**Gramarye: Occult learning/magic.**

*Freedom of a sovereign Truth without a law,*

*Thoughts that were born in the immortals' world, ([Overhead descent of Knowledge.](#))*

“...if instead of being like that, we are a concentrated consciousness, turned upwards in an aspiration, and open beyond the limits of the human mind to something higher; then, being open like this brings down that higher something across all the layers of reality, and this something may enter into contact with our conscious brain and take a form there which is no longer the creation of a universal force or a personal mind stronger than ours, but the *direct* expression and creation of a light which is above us, and which may be a light of the highest kind if our aspiration and opening allow it. That is the **only case** in which one can say that the thought is our own.” The Mother/TMCW-8/Questions and Answers-1956/p-345,

**Oracles** *that break out from behind the shrine,*

**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.

*Warnings from the **daemonic** inner voice*

Daemon: In classical Greek mythology a daemon is a divinity standing intermediately between the great Gods and men. In Socrates' famous example Daemon is **the Spirit that guides outer man**. This is Savitri's daemon Origin of daemon: Latin daemon a spirit, an evil spirit. Greek deimon is deity, fate, fortune.

*And peeps and lightning-leaps of prophecy*

*And intimations to the inner ear, ([subtle physical sense...](#))*

*Abrupt interventions stark and absolute*

*And the Superconscient's unaccountable acts,  
Have woven her balanced **web of miracles**  
And the weird technique of her tremendous art.*

*This bizarre kingdom passed into his charge.*

*As one resisting more the more she loves,*

*Her great possessions and her power and lore*

*She gave, compelled, with a reluctant joy;*

*Herself she gave for rapture and for use.*

*Absolved from aberrations in deep ways,*

*The ends she recovered for which she was made:*

*She turned against the evil she had helped*

*Her engined wrath, her invisible means to slay;*

*Her dangerous moods and arbitrary force*

***She surrendered to the service of the soul [Vedantic Sacrifice or the sacrifice of***

***Prakriti near the Purusha]***

*And the control of a spiritual will.*

*A greater despot tamed her despotism.*

***Assailed, surprised in the fortress of her self,***

***Conquered by her own unexpected king,***

*Virgins' fortress is sealed from the world around and only the Supreme Lord can*

*attack it from above and can possess it. A virgin's inner fortress of purity gives*

*her protection in the outer life and she will realise the Mahamantra of Savitri,*

*"Virgin who comest perfected by joy." Savitri-424*

“She burned in his sweet intolerable blaze.

A captive Life wedded her **conqueror.**” Savitri-125

*Fulfilled and ransomed by her servitude,  
She yielded in a vanquished ecstasy,  
Her sealed hermetic wisdom forced from her,  
Fragments of the mystery of omnipotence.*

This aspect of the Mother is a border sovereign or regent of a space that lies between the world of ignorance and the world of the Gods...In other words all those who need to pass from ignorance into the higher spheres need her sanction first as they pass through her kingdom

The source of the Mother’s power was a mystic presence...(Mother, (Maa Krishna) the Lord says “an ineffable Presence” suggesting singular presence but then says “received their mystic influences” and “their Lion forces crouched beneath her feet”. I originally thought the ineffable presence was the Divine/Supreme, but the plurality suggests the powers of the overmental gods just like when Durga manifested out of the combined energies of the various God perhaps this is what it means?) **[Yes]**

*A border sovereign is the occult Force.  
A threshold guardian of the earth-scene's Beyond,  
She has canalised the outbreaks of the Gods  
And cut through vistas of intuitive sight  
A long road of shimmering discoveries.  
The worlds of a marvellous Unknown were near,*

Behind her **an ineffable Presence** stood:

Her reign received their mystic influences, [*The Gods and goddess are cosmic personalities.*]

**Their lion-forces crouched beneath her feet;**

My beloved mother

Pranams

Last night (Night of 12-13.10.2015-beginning of Navaratri) I had an interesting dream vision. I was with you and another of your children at a large temple ...where many people had gathered ...it resembled the Lord's temple at Puri...we were sitting outside...and I walked to another part of the temple grounds and when I looked up I saw in the heavens/sky a large golden lion...the words supramental lion came to mind in the dream...this lion was majestic and from it/its mouth I think there was a shower of golden light on the temple area/the earth. When I looked at the lion my inner heart was filled with yearning and adoration and my heart cried out to it.

Then the lion disappeared after the shower of golden light that had bathed the whole area.

Then I started walking to find you and I realised that the shower of light filled the earth with riches and wealth and there were gold coins everywhere ...I realised that the grace that descended eliminated poverty and suffering and now none would have any need..there was abundance.

And for some the golden grace left specific gifts...to do more work in this world ...I walked with you and you found one of these gifts for me...it was a small ornament box...it symbolised some power I think...after that the dream changed to something else ...

Pranams

At your feet your child

Auoprem

OM NAMO BHAGAVATEH

“A sacred beast (Lion) lay prone below her feet,”

Savitri-528

“Here on a boulder carved like a huge throne  
A Woman sat in gold and purple sheen,  
Armed with the trident and the thunderbolt,

Her feet upon a couchant lion's back.”

Savitri-508

“How has he (Satyavan) through the thickets of the world  
Pursued me like a **lion** in the night”

Savitri-614

Sri Matriniketan Ashram  
13.10.2015

Divine *Amar Atman!*  
My Sweet Blessed Child,

My all love and blessings to you. The vision prior to Navaratri symbolises the arrival of the Divine Mother with Her golden instrument Lion to pour all Her Supramental riches to earth and men. The Divine force transforming to opulence symbolising gold coins are meant for elevating earth's material consciousness by which poverty can be eliminated. On your personal life Divine Mother is enriching you Spiritually, preparing your vessel for entry into most secret Spiritual experiences. That is the discovery of the Divine Mother in the inconscient Sheath with 'many petalled lotus throne' inside 'a thousand-pillared temple.' (Savitri-706)

Seeing me in the vision represents my instrumental role of serving the Divine Mother and the box represents our future Supramental Divine action, which we have to keep securely along with our seeking.

OM TAT SAT

With my Eternal love & blessings....

At Their Feet

Your ever loving mother

S.A.Maa Krishna

He was now given the occult vision and the vision of the higher worlds were countless entities were visible, this world was the first step towards the higher worlds, or "forefront of God's thousand fold house"

The location of this sphere was “lodged upon the edge of hourless Time”...suggesting it lay between the border of time and space...the reference to the Oversoul suggest that it was the region of the Overmind (possibly the beginning of the overmind plane). On reaching this plane, he was able to look back and peer at his deep sub conscient which is not visible to man when his soul is still held captive in the lower planes of consciousness. From here he could also see the unseen vasts...the infinity above and below were visible to him from this nexus sphere.

*The future sleeps unknown behind their doors.*

*Abysms infernal gaped round the soul's steps*

*And called to its mounting vision peaks divine:*

*An endless climb and **adventure** of the Idea*

*There tirelessly tempted the explorer mind*

*And **countless voices** visited the charmed ear;*

*A **million figures** passed and were seen no more.*

*This was a forefront of God's thousandfold house,*

*Beginnings of the half-screened Invisible.*

*A magic porch of entry glimmering*

*Quivered in a penumbra of screened Light,*

*A court of the mystical traffic of the worlds,*

*A balcony and miraculous **façade**.*

**Façade** (A French word): “Hell split across its huge abrupt façade” (Savitri-

232) “A balcony and miraculous façade.” (Savitri-88) Façade means a front

and face of the building, especially when wrought with artistic embellishments.

*Above her lightened high immensities;*

*All the unknown looked out from boundlessness:*

*It lodged upon an edge of hourless Time,*

*Gazing out of some **everlasting Now**,(similar line can be seen below)*

**"One human moment was eternal made." Savitri, book-5, Canto three**  
**"The moments stretched towards the eternal Now," Savitri, Book-2, Canto-10**

*Its shadows gleaming with the birth of gods,*

*Its bodies signalling the Bodiless,*

*Its foreheads glowing with the Oversoul,*

*Its forms projected from the Unknowable,*

*Its eyes dreaming of the Ineffable,*

*Its faces staring into eternity.*

*Life in him learned its huge **subconscious** rear;*

In the worlds of the overmind everything worked under a Divine order and guidance, only the vague "tassel/fringe" influences of this plane reaches our earthly spheres...which is why there is so much confusion here. There everything merges and gets its influence from the superconscience or supramental.

*The little fronts unlocked to the unseen Vasts:*

*Her **gulfs** stood nude, her far transcendences*

*Flamed in transparencies of crowded light.*

*A giant order was discovered here*

*Of which the tassel and extended fringe*

*Are the scant stuff of our material lives.*

*This overt universe whose figures hide*

*The secrets merged in superconscious light,*

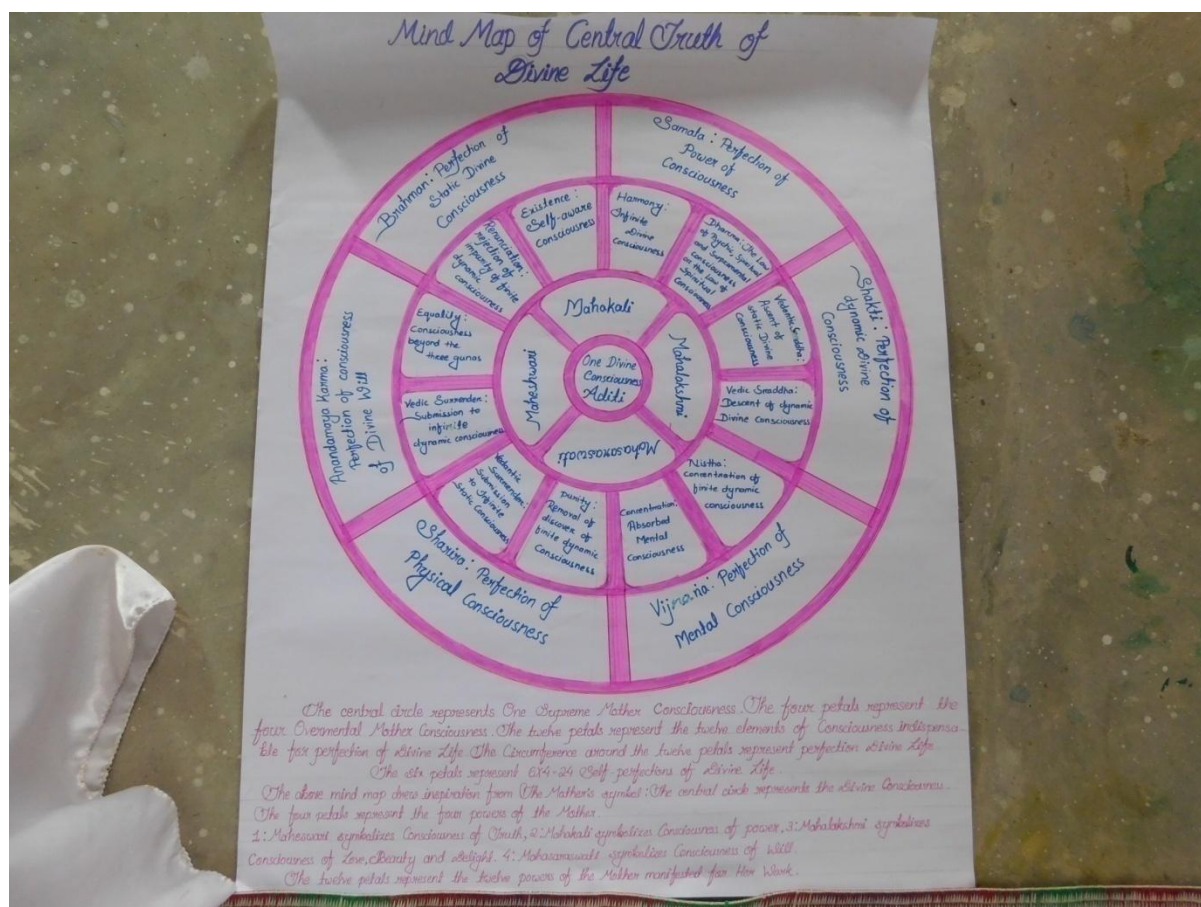
*Wrote clear the letters of its glowing code:*

A **map** of subtle signs surpassing thought

Was hung upon a wall of inmost mind.

Its complementary line:

"A graph shall be (drawn) of many meeting worlds," Savitri-100 (In Supramental/Cosmic Consciousness many worlds meet and fuse.)



This world offered the Intuitive vision of the mystery of creation, it revealed the ascending and descending aspects of the manifestation, where the various planes had plunged down from the Supreme everlasting down to matter and then climbing all the way back to the undying self, via a golden ladder (of Consciousness).



*Illumining the world's concrete images*

*Into significant symbols by its gloss,*

*It offered to the intuitive exegete*

*Its reflex of the eternal Mystery.*

***Ascending and descending twixt life's poles***

*The seried kingdoms of the graded Law*

*Plunged from the Everlasting into Time,*

*Then glad of a glory of multitudinous mind*

*And rich with life's adventure and delight*

*And packed with the beauty of Matter's shapes and hues*

*Climbed back from Time into undying Self,*

***Up a golden ladder carrying the soul,***

*Tying with diamond threads the Spirit's extremes.*

*Its complementary line:*

"A **ladder** of delivering ascent" Savitri-99

***“(Mother first comments on the death of a disciple, M.)***

How they treat those poor dead! ...

Naturally, they rushed to cremate him; they asked me candidly (because his nephew was coming but not before the next morning, that is, a little less than twenty-four hours after M's death – nearly twenty hours), they asked me, "Should we keep him or not?" I answered, "It depends. If you ask me as far as HE is concerned, certainly the longer you keep him the better." Then I see eyes open wide, a mouth open wide – don't understand anything! I told them, "It takes QUITE A WHILE for the consciousness to come out slowly! Otherwise, when you burn him, it's pushed out violently, it gives a terrible shock."

To tell the truth, people burn the dead in that way to destroy the vital, I am sure of it. The idea is not to have any *ghosts*.

A little before his death he had asked me for a new name. He had nearly died twice, but he was saved (the doctors were sure he would die), he was saved by his faith; he had such faith, such an irresistible faith that twice it pulled him through: he

was paralyzed, couldn't see any more, it was terrible. And twice all his faculties came back (his eyes weren't too good, but anyway he could talk and move around). The third time, he wanted to get completely cured, because he was a businessman and had made a resolve to earn ten lakhs<sup>88</sup> of rupees for me (he had already given me four lakhs in the past, but he wanted to give me ten). So he absolutely wanted to live, but as he found himself not too well (he was quite deteriorated!), he called for one of those *kaviraj* (you know, those self-styled doctors), who finished him off: he couldn't eat or sleep any more. And the "doctor" went on telling him, "You're much better"! While the poor man was sitting up all night in a chair.... Finally, he was rushed to the hospital and died there. And the day of his death, about an hour later, I was informed that his son (he's not a child, he's a man) absolutely HAD to see me immediately. It was the time when I don't see people, but I said "all right" (I felt there was something to it), I said "all right" and went to receive him. It was 11:00 A.M. (I think he died at 9:30 A.M.). I go there (I don't remember if it was in the morning or early in the afternoon, anyhow it was very soon after his death), I sit down, the son is ushered in, and along with him comes a small boy, no taller than this (*gesture*), all golden, joyous, alive, happy! ... And he rushed to me. He stayed like that, leaning against me, quite still. And how he laughed! How happy he was!

It was M., his psychic being.

Ever so lovely! All luminous – luminous with a golden light – and so happy, so glad! Like a baby, no bigger than this (*gesture*). Waving his arms and legs about, so happy! He stayed there – stayed put. So naturally, I received him and did the needful.

I've seen thousands of cases, you know, but it's the first time I've seen that! And he had a remarkable knowledge, because in order not to risk any hitch, he clung to his son and urged him to come to me so as to make sure of reaching me without mishap, without any interference from the adverse forces, from currents and all sorts of things. He clung to his son, who was quite unaware of it, except that something in him WANTED him to come to me. And the poor son was crying; I told him, "Don't worry, he is very happy"! (*Mother laughs*)

And lovely! A lovely thing. The sight of it filled me with joy – so happy, so happy, he seemed to be saying, "At last I am with you! I won't budge now, no one can take me away." This small.

I told you the story of the other one who came to be operated on and died<sup>89</sup> (that makes two in a row, among our best workers). The other one had an important government position and did us some incredible services (he was a very intelligent man and had been chief justice for a very long time), he was very helpful and full of faith and devotion. This one [M.] had even promised to lend some money, but he died just before – a few days before he was due to give it!<sup>90</sup> But the first one was a conscious, highly mentalized being, with a very well-formed mental being; he knew a lot and he told me, "I am very conscious and now I know that I am fully alive and fully conscious, so I don't want an impotent body that constantly requires someone to nurse it or move it around. I prefer to change." He asked me to find him a good one (!) This one didn't ask to take a new body, but the last thing he said (afterwards, he was paralyzed) was: *I must live, because I want to give ten lakhs of*

*rupees to the Mother. And he left with that – so an appropriate body has to be found.*

But this one [M.] knew very little, he wasn't an intellectual, he was a man of action, very psychic – very much so! Lovely, oh, lovely! He was like a little child, naked, of course, a baby this big, with small arms, small legs – dancing about, he was glad, laughing and laughing, he was happy. And all luminous. I immediately told his son (he did a "pranam" and rose with his eyes full of tears), I told him, *Don't weep, he is now where he wants to be and perfectly at rest. I didn't tell him the story – he wouldn't have understood a thing!*" *The Mother/ July 27, 1963*

***In this drop from (higher) consciousness to (lower) consciousness***

*Each leaned on the occult Inconscient's power,  
The fountain of its needed Ignorance,  
Archmason of the limits by which it lives.*

***In this soar from (lower) consciousness to (higher) consciousness***

*Each lifted tops to That from which it came,  
Origin of all that it had ever been  
And home of all that it could still become.  
An organ scale of the Eternal's acts,  
Mounting to their climax in an endless Calm,  
Paces of the many-visaged Wonderful,  
Predestined stadia of the evolving Way,  
Measures of the stature of the growing soul,  
They interpreted existence to itself  
And, mediating twixt the heights and deeps,  
United the veiled married opposites  
And linked creation to the Ineffable.*

*The Lord describes the vision of the supramental plane and the beginning of the Sachchidananda planes (trinity)*

***A last high world was seen where all worlds meet; (In Supramental consciousness all the worlds meet and fuse.)***

*“On borders of the meeting of all worlds;” Savitri, Book-6, Canto-2*

*In its summit gleam where Night is not nor Sleep,*

*The light began of the Trinity supreme. (Sachchidananda)*

***All there (in the subtle bodies) discovered what it seeks for here.***

*It freed the finite into boundlessness*

*And rose into its own eternities.*

On reaching the Sachchidananda plane one reconciles all opposite, all are harmonised and our mind's seeking finds final rest with the finality of an ultimate phrase. On reaching the ineffable state of Sachchidanada one feels the aspiration fulfilled from matter's abyss to the realms of the Gods (aspired in the crescendo of the Gods)

*The Inconscient found its heart of consciousness, (**discovery of Inconscient Self**)*

*The idea and feeling groping in Ignorance*

*At last clutched passionately the body of Truth, (Inconscient Self)*

*The music born in Matter's silences*

*Plucked nude out of the Ineffable's fathomlessness*

*The meaning it had held but could not voice;*

*The perfect rhythm now only sometimes dreamed*

*An answer brought to the torn earth's hungry need*

*Rending the night that had concealed the Unknown,*

*Giving to her her lost **forgotten soul.** (Inconscient Self)*

*A **grand solution** closed the long impasse (**The discovery of Inconscient Self**)*

*In which the heights of mortal effort end. (This discovery is identified as the greatest victory over material life.)*

“I found my message for the 1st of January (1959) ... It was quite unforeseen. Yesterday morning, I thought, ‘All the same, I have to find my message, but what?’ I was absolutely ... like that, neutral, nothing. Then yesterday evening at the class (*of Friday, November 7*) I noticed that these children who had had a whole week to prepare their questions on the text had not found a single one! A terrible lethargy! A total lack of

interest. And when I had finished speaking, I thought to myself, ‘But what IS there in these people who are interested in nothing but their personal little affairs?’ So I began descending into their mental atmosphere, in search of the little light, of that which responds ... And it literally pulled me downwards as into a hole, but in such a material way; my hand, which was on the arm of the chair, began slipping down, my other hand went like this (*to the ground*), my head, too! I thought it was going to touch my knees!

And I had the impression ... It was not an impression – I saw it. I was descending into a crevasse between two steep rocks, rocks that appeared to be made of something harder than basalt, BLACK, but metallic at the same time, with such sharp edges – it seemed that a mere touch would lacerate you. It appeared endless and bottomless, and it kept getting narrower, narrower and narrower, narrower and narrower, like a funnel, so narrow that there was almost no more room – not even for the consciousness – to pass through. And the bottom was invisible, a black hole. And it went down, down, down, like that, without air, without light, except for a sort of glimmer that enabled me to make out the rock edges. They seemed to be cut so steeply, so sharply ... Finally, when my head began touching my knees, I asked myself, ‘But what is there at the bottom of this ... this hole?’

And as soon as I had uttered, ‘What is there at the bottom of this hole?’ I seemed to touch a spring that was in the very depths – a spring I didn’t see but that acted instantly with a tremendous power – and it cast me up forthwith, hurled me out of this crevasse into ... (*arms extended, motionless*) a formless, limitless vast which was infinitely comfortable – not exactly warm, but it gave a feeling of ease and of an intimate warmth.

And it was all-powerful, with an infinite richness. It did not have ... no, it didn’t have any kind of form, and it had no limits (naturally, as I was identified with it I knew there was neither limit nor form). It was as if (because it was not visible), as if this vast were made of countless, imperceptible points – points that occupied no place in space (there was no sense of space), that were of a deep warm gold – but this is only a feeling, a transcription. And all this was absolutely LIVING, living with a power that seemed infinite. And yet motionless.

It lasted for quite some time, for the rest of the meditation.

It seemed to contain a whole wealth of possibilities, and all this that was formless had the power to become form.

At the time, I wondered what it meant. Later, of course, I found out, and finally this morning, I said to myself, ‘Ah, so that’s it! It came to give me my message for the new year!’ Then I transcribed the experience – it can’t be described, of course, for it was indescribable; it was a psychological phenomenon and the form it took was only a way of describing the psychological state to oneself. Here is what I wrote down, obviously in a mental way, and I am thinking of using it as my message.

There was a hesitation in the expression, so I brought the paper and I want us to decide upon the final text together.

I have not described anything. I have only stated a fact (*Mother reads*):

‘At the very bottom of the inconscience most hard and rigid and narrow and stifling, I struck upon an almighty **spring** that cast me up forthwith into a formless, limitless Vast, generator of all creation.’

And it is again one more proof. The experience was absolutely ... the English word *genuine* says it.

### *Genuine and spontaneous?*

Yes, it was not a willed experience, for I had not decided I would do this. It did not correspond to an inner attitude. In a meditation, one can decide, ‘I will meditate on this or on that or on something else – I will do this or that.’ For meditations, I usually have a kind of inner (or higher) perception of what has to be done, and I do it. But it was not that way. I had decided: nothing, to decide nothing, to be ‘like that’ (*gesture of turning upwards*).

And then it happened.

Suddenly, while I was speaking (it was while I was speaking), I felt, ‘Well really, can anything be done with such material?’ Then, quite naturally, when I stopped speaking, oh! – I felt that I was being pulled! Then I understood.

Because I had asked myself the question, ‘But what is HAPPENING in there behind all those forms? ...’ I can’t say that I was annoyed, but I said to myself, ‘Well really, this has to be shaken up a bit!’ And just as I had finished, something pulled me – it pulled me out of my body, I was literally pulled out of my body.

And then, down into this hole ... I still see what I saw then, this crevasse between two rocks. The sky was not visible, but on the rock summits I saw ... something like the reflection of a glimmer – a glimmer – coming from ‘something’ beyond, which (*laughing*) must have been the sky! But it was invisible. And as I descended, as if I were sliding down the face of this crevasse, I saw the rock edges; and they were really black rocks, as if cut with a chisel, cuts so fresh that they glistened, with edges as sharp as knives. There was one here, one there, another there, everywhere, all around. And I was being pulled, pulled, pulled, I went down and down and down – there was no end to it, and it was becoming more and more compressing.’ It went down and down ...

And so, physically, the body followed. My body has been taught to express the inner experience to a certain extent. In the body there is the body-force or the body-form or the body-spirit (according to the different schools, it bears a different name), and this is what leaves the body last when one dies, usually taking a period of seven days to leave.<sup>1</sup> With special training, it can acquire a conscious life – independent and conscious – to such a degree that not only in a state of trance (in trance, it frequently happens that one can speak and move if one is slightly trained or educated), but even in a cataleptic state it can produce sounds and even make the body move. Thus, through training, the body begins to have somnambulistic capacities – not an ordinary somnambulism, but it can live an autonomous life.’ This is what took place, yesterday evening it was like that – I had gone out of my body, but my body was participating. And then I was pulled downwards: my hand, which had been on the arm of the chair, slipped down, then the other hand, then my head was almost touching my knees! (The consciousness was elsewhere, I saw it from outside – it was not that I didn’t know what I was doing, I saw it from outside.) So I said, ‘In any case, this has to stop somewhere because if it continues, my head (*laughing*) is going to be on the ground!’ And I thought, ‘But what is there at the bottom of this hole? ...’ The Mother/8<sup>th</sup> November, 1958

“My impression from the Veda is not the same as yours. You say that when they reached the heights they went into trance and then tried the other method. When I read the Veda at least what Sri Aurobindo translates for us, because otherwise I have no direct knowledge....



But they say nothing about this.

I know my own experience and I can speak of it in detail; and according to what Sri Aurobindo told me, it was the same for him – although he NEVER wrote of it anywhere. But since it has been my experience, I naturally feel that it's the simplest method.

There is also what Theon and Madame Theon used to say. They never spoke of 'Supermind,' but they said the same thing as the Vedas, that the world of Truth must incarnate on earth and create a new world. They even picked up the old phrase from the Gospels, 'new heavens and a new earth,'<sup>246</sup> which is the same thing the Vedas speak of. Madame Theon had this experience and she gave me the indication (she didn't actually teach me) of how it was to be done. She would go out of her body and become conscious in the vital world (there were many intermediary states, too, if one cared to explore them). After the vital came the mental: you consciously went out of the vital body, you left it behind (you could see it) and you entered the mental world. Then you left the mental body and entered into.... They used different words, another classification (I don't remember it), but even so, the experience was identical. And like that, she successively left **twelve** different bodies, one after another. She was extremely 'developed,' you see – individualized, organized. She could leave one body and enter the consciousness of the next plane, fully experience the surroundings and all that was there, describe it ... and so on, **twelve** times.

I learned to do the same thing, and with great dexterity; I could halt on any plane, do what I had to do there, move around freely, see, observe, and then speak about what I had seen. And my last stage, which Theon called '*pathétisme*,'<sup>247</sup> a very barbaric but very expressive word, bordered on the Formless – he sometimes used the Jewish terminology, calling the Supreme 'The Formless.' (From this last stage one passed to the Formless – there was no further body to leave behind, one was beyond all possible forms, even all thoughtforms.) In this domain [the last stage before the Formless] one experienced total unity – unity in something that was the essence of Love;

[378] Love was a manifestation more... 'dense,' he would always say (there were all sorts of different 'densities'); and Love was a denser expression of That, the sense of perfect Unity – perfect unity, identity – with no longer any forms corresponding to those of the lower worlds. It was a Light! ... An almost immaculate white light, yet with something of a golden-rose in it (words are crude). This Light and this Experience were truly wonderful, inexpressible in words.

Well, one time I was there (Theon used to warn against going beyond this domain, because he said you wouldn't come back), but there I was, wanting to pass over to the other side, when – in a quite unexpected and astounding way – I found myself in the presence of the 'principle,' a principle of the human form. It didn't resemble man as we are used to seeing him, but it was an upright form, standing just on the border between the world of forms and the Formless, like a kind of standard.<sup>248</sup> At that time nobody had ever spoken to me about it and Madame Theon had never seen it – no one had ever seen or said anything. But I felt I was on the verge of discovering a secret.

Afterwards, when I met Sri Aurobindo and talked to him about it, he told me, ‘It is surely the prototype of the supramental form.’ I saw it several times again, later on, and this proved to be true.

But naturally, you understand, once the border has been crossed, there is no more ‘ascent’ and ‘descent’; you have the feeling of rising up only at the very start, while leaving the terrestrial consciousness and emerging into the higher mind. But once you have gone beyond that, there’s no notion of rising; there’s a sense, instead, of a sort of inner transformation.

And from there I would redescend, re-entering my bodies one after another – there is a real feeling of re-entry; it actually produces friction.

When one is on that highest height, the body is in a cataleptic state.

I think I made this experiment in 1904, so when I arrived here it was all a work accomplished and a well-known domain; and when the question of finding the Supermind came up, I had only to resume an experience I was used to – I had learned to repeat it at will, through successive exteriorizations. It was a voluntary process.

When I returned from Japan and we began to work together, Sri Aurobindo had already brought the supramental light into the mental world and was trying to transform the Mind. [379] ‘It’s strange,’ he said to me, ‘it’s an endless work! Nothing seems to get done – everything is done and then constantly has to be done all over again.’ Then I gave him my personal impression, which went back to the old days with Theon: ‘It will be like that until we touch bottom.’ So instead of continuing to work in the Mind, both of us (I was the one who went through the experience ... how to put it? ... practically, objectively; he experienced it only in his consciousness, not in the body – but my body has always participated), both of us descended almost immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed.

Then a strange thing happened. When we were in the Vital, my body suddenly became young again, as it had been when I was eighteen years old! ... There was a young man named Pearson, a disciple of Tagore, who had lived with me in Japan for four years; he returned to India, and when he came to see me in Pondicherry, he was stupefied.<sup>249</sup> ‘What has happened to you!’ he exclaimed. He hardly recognized me. During that same period (it didn’t last very long, only a few months), I received some old photographs from France and Sri Aurobindo saw one of me at the age of eighteen. ‘There!’ he said, ‘That’s how you are now!’ I wore my hair differently, but otherwise I was eighteen all over again.

This lasted for a few months. Then we descended into the Physical – and all the trouble began.<sup>250</sup> But we didn’t stay in the Physical, we descended into the Subconscious and from the Subconscious to the Inconscious. That was how we worked. And it was only



when I descended into the Inconscient that I found the Divine Presence – there, in the midst of Darkness.

It wasn't the first time; when I was working with Theon at Tlemcen (the second time I was there), I descended into the total, unindividualized – that is, general – Inconscient (it was the time he wanted me to find the Mantra of Life). And there I suddenly found myself in front of something like a vault or a grotto (of course, it was only something 'like' that), and when it opened, I saw a Being of iridescent light reclining with his head on his hand, fast asleep. All the light around him was iridescent. When I told Theon what I was seeing, he said it was 'the immanent God in the depths of the Inconscient,' who through his radiations was slowly waking the Inconscient to Consciousness. [380]

But then a rather remarkable phenomenon occurred: when I looked at him, he woke up and opened his eyes, expressing the beginning of conscious, wakeful action.

I have experienced the descent into the Inconscient many times (you remember, once you were there the day it happened – it had to do with divine Love<sup>251</sup>); this experience of descending to the very bottom of the Inconscient and finding there the Divine Consciousness, the Divine Presence, under one form or another. it has happened quite frequently.

But I can't say that my process is to descend there first, as you write. Rather, this can be the process only when you are ALREADY conscious and identified; then YOU DRAW DOWN the Force (as Sri Aurobindo says, 'one makes it descend') in order to transform. Then, with this action of transformation, one pushes [the Force into the depths, like a drill]. The Rishis' description of what happens next is absolutely true: a formidable battle at each step. And it would seem impossible to wage that battle without having first experienced the junction above.

That is my experience – I don't say there can't be others. I don't know.

One can realize the Divine in the Inconscient rather quickly (in fact, I think it can happen just as soon as one has found the Divine within). But does this give the power to TRANSFORM DIRECTLY? Does the direct junction between the supreme Consciousness and the Inconscient (because that is the experience) give the power to transform the Inconscient just like that, without any intermediary? I don't think so. I simply haven't had that experience. Could all these things I've been describing be happening now if I didn't have all those experiences behind me? I don't know, I can't say.

One thing is certain – as soon as one goes beyond the terrestrial atmosphere, beyond the higher mind's 'highest' region, the sensation of 'high' and 'low' totally vanishes. There are no longer movements of ascent and descent, but (*Mother turns her hand over*) something like inner reversals.

I think the problem arises only when you try to see and understand with the mental consciousness, even with the higher mind." The Mother/ November 7, 1961

*A reconciling Wisdom looked on life; (Supramental is the reconciling wisdom)*

*It took the striving undertones of mind*

*And took the confused refrain of human hopes*

*And made of them a sweet and happy call;*

*It lifted from an underground of pain*

*The inarticulate murmur of our lives (Of physical and vital mind.)*

*And found for it a sense illimitable.*

*A mighty oneness its perpetual theme, (Oneness is the Nature of Supermind)*

*It caught the soul's faint scattered utterances,*

*Read hardly twixt our lines of rigid thought*

*Or mid this drowse and coma on Matter's breast*

*Heard like disjointed mutterings in sleep;*

*It grouped the **golden links** that they (triple dwarfish mind) had lost [the*

***Supramental link]***

*And showed to them their **divine unity,***

*Saving from the error of divided self*

*The deep spiritual cry in all that is.*

***All the great Words that toiled to express the One***

***Were lifted into an absoluteness of light, (Supramental state through***

***the help of japa)***

***Its complementary line:***

*"She meditates upon mighty words and looks*

*On the unseen links that join the parted spheres." Savitri-85*

After the Spiritual foundation is established, one lives in waking trance and in this state the dispensable *Prakriti Yajna* of *Japa* becomes indispensable. After the instruments of our normal Nature are made perfect the utility of psycho-physical machine becomes significant. The Divine is

primarily Nameless and secondarily a secret and mysterious Name. From the wordless silence the immortal word is born. The mechanical repetition of formula of *Japa* is astonishingly and extraordinarily effective in the body for the developed Soul but still it is a 'subordinate method' and has limited utility for beginners. It has an organising effect on Matter and fills the body with Divine consciousness. Its benefit is to train the cells towards prolongation of Divine contagion and awakens the 'exultant cells.' A meditation on the mighty word can fill the gap in ascending and descending stairs of Consciousness. Each *Sanskrit Mantra/Japa* reproduces a certain higher state of Consciousness and if a developed Soul can discover a great *Mantra*, the Sun-word, then he can raise earth Souls to 'absoluteness of Light'<sup>125</sup> and call down Divine Force into the lives of men.

King *Aswapati* (representative of developed Soul and *Vibhuti*) verified the power the sound 'Om' as 'great assenting Word' which leads one to meet the 'creator Fire.' He discovered a 'hidden word' and the 'long sought clue' through which the meaning of the Spirit's birth can be revealed. He experienced the Divine Mother as power of silence, the dynamic force and 'inevitable word,' by whose descent this earthly evolution can be accelerated.

*Satyavan's* (representative of developed Soul and *Avatara*) experience of cellular transformation in *Death's* night is a continuation of *King Aswapati's* unfinished *Yoga* in the Inconscient and Subconscient plane, which he continued through *Japa* or 'the *mantra* sinks in *Yoga's* ear.' This repetition of sacred word whips the blind and mechanical brain and repeats its murmur 'in the dim ignorant cells.' This word repeats itself endlessly in the cells of the body in rhythmic sound; thus possessing the thought, vision, feeling, sense and the true physical being with ecstasy and radical change.

So through *Japa*, a part of *Tantric* and *Raja Yogic* discipline, few were really benefited through it; those who were tracing their path through Inconscient sheath to transform physical mind as pursued by *King Aswapati* in the verse, "A prayer upon his lips and the great Name;" some were benefited by the Divine name to purify their subtle physical and subtle vital sheath as pursued by *Savitri* in the verse, "And fixed her thought upon the saviour Name" and this method of fixing the sense mind on 'saviour Name' through ceaseless remembrance must be universalised in order to meet and confront the dark Powers of vital worlds 'that most disturb human life.' The other utility of *Japa* for developed Soul is that it trains the physical consciousness to exclusively open itself towards the Divine. It can also be used as means of

*Prakriti Yajna* to harmonise the discord of surrounding world, resolve the problems of distant land and call down higher Spiritual energy for earth and men. *The Gita*, which is a book of *Purusha Yajna* for beginners, or sacrifice offered through will, intellect and emotion, hints *Japa* as higher means of sacrifice of *Prakriti* for developed Souls, *Vibhutis*, to call down Divine manifestation or God in the Power of Becoming. It further hints that a *Sadhaka* must pursue constant and continuous sacrifice, *nitya Yajna*; for which *Japa* can be used as external aid. All action of sacrifice, *yajna*, giving, *dana* and askesis, *tapah* are to be performed by subordinate action of repetition of *Japa* 'OM.' It further confirms that if a developed Soul leaves the body while repeating single syllable 'OM,' enters into His supreme infinite Consciousness, *paramam gatim*. *The Synthesis of Yoga*, hints that after the consciousness is universalised, a developed Soul can pursue *Prakriti Yajna* or *Vedic* sacrifice<sup>51</sup> in which one experiences first the descent of Divine *Shakti* followed by ascent of Soul. So *Japa* is recognised as self-discipline of indispensable *Prakriti Yajna* of developed Souls. Its utility in integral Yoga is to call down Supramental energy by breaking down the 'veil of the intellectual, emotional and sensational mind' and transforms the Nature.

*An ever-burning Revelation's fire*

*And the immortality of the eternal Voice.*

*There was no quarrel more of (higher Supramental) truth with (lower) truth;*

*"Annulling the quarrel between self (Spirit) and shape (Matter)." (Possible in Supramental) Book-2, Canto-9*

*The endless chapter of their differences*

*Retold in light an omniscient Scribe*

*Travelled through difference towards unity,*

*Mind's winding search lost every tinge of doubt*

*Led to its end by an all-seeing speech*

*That garbed the initial and original thought*

*With the finality of an ultimate phrase:*

*United were Time's creative mood and tense*

To the style and syntax of Identity.

A **paean** swelled from the lost musing deeps;

**Paeon: song of praise.**

An anthem pealed to the **triune** ecstasies,

A cry of the moments to the Immortal's bliss.

As if the **strophes** of a cosmic ode,

**Strophes: first section of an ancient Greek choral ode**

A hierarchy of climbing harmonies

Peopled with voices and with visages

Aspired in a crescendo of the Gods

The Lord concludes this canto by summarising that above our worlds lies the worlds of the Overmental/Supramental/Sachchidananda plane, the King saw the Supreme's changeless seats and the gates of the Supreme Alone. The voyager who travels these uncharted routes (Mother, (Maa Krishna) because you are there to guide me and I am always in your care, I feel I will be safe from these uncharted routes) can there abide awhile but not permanently, for **that Consciousness** needs to be brought down into matter, and the eternal work must continue till all Matter is Divinised.

*[This lesson of discovering of hierarchies Consciousness can be best learned from the last six chapters of The Life Divine. Or you can concentrate one of these six chapters, 'The Triple Transformation'.]*

*From Matter's abysses to the Spirit's peaks.*

*Above were the Immortal's changeless seats,*

**White** chambers of **dalliance** with eternity

***Dalliance: romantic relationship***

*And the stupendous gates of the **Alone**.*

*Across the unfolding of the seas of self (*ten Selves*)*

*Appeared the deathless countries of the One. (*ten sheaths of Koshas*)*

**A many-miracled Consciousness unrolled** (*Movement of Consciousness is inevitable in order to bridge the gulf between multiple Selves and multiple sheaths.*)

*Vast aim and process and unfettered norms,*

*A larger Nature's great familiar roads.*

*Affranchised from the net of earthly sense*

*Calm continents of potency were glimpsed;*

*Homelands of beauty **shut to human eyes,***

*Half-seen at first through wonder's gleaming lids,*

*Surprised the vision with felicity;*

*Sunbelts of knowledge, moonbelts of delight*

*Stretched out in an ecstasy of widenesses*

*Beyond our indigent corporeal range.*

*There he could enter, there awhile abide.*

**A voyager upon uncharted routes** (*A Sadhaka is like a voyager and adventurer in the unexplored routes of Consciousness and ready to penetrate the multiple oceans of subtle bodies or sheaths.*)

**Fronting the viewless danger of the Unknown,**

**Adventuring across enormous realms,**

**He broke into another Space and Time.** (*Spaceless and Timeless state.*)

*End of Canto Five*

*End of Book One*

*[If man's real business in life is to extricate the Godhead within him, then his only preoccupation in the inner life is to carry the double movement of ascent of the Soul and descent of the Shakti or the descent of Shakti and ascent of Soul with gradually increasing intensities or swift leap action of reversal of consciousness. Through this action only we can meet the negations of mind, life and body and discover the affirmative divine potentiality concealed in them. Let this study intensify your aspiration and draw back from the knot of the externalities of life. ]*

OM TAT SAT

#### 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 to Unknowable.

#### **The Important Secret of this chapter:**

**"He found the occult cave, the mystic door (to Psychic being.)  
Near to the well of vision in the soul," Savitri-74**

*"And Nature's correspondence with the soul (Psychic experiences are stored as memory in the subliminal plane.)*

*Are written in the mystic heart of Life." (Are written and stored in the subliminal sheath.)*

**"The body illumined with the indwelling God, (Psychic being)**

*The heart and mind feel one with all that is," (universalised consciousness.)*

**"And the lightning bareness of a free soul-force." Savitri-84**

**"Awake a forgotten Almighty within." Savitri-85**

**The More Important Secret of this chapter:**

**"The Silence was his sole companion left."**

**"He climbed to meet the infinite more above.**

*The Immobile's ocean-silence saw him pass,"*

**"Questing for God as for a splendid prey,"**

**"Or listens following a bodiless Guide" (Spiritual being) Savitri-80**

**"His spirit mingles with eternity's heart (Spiritual being's union with Supramental Self.)**

**And bears the silence of the Infinite." Savitri-80**

**"His spirit breathed a superhuman air." Savitri-82 (Spiritual being's union with Supramental self.)**

**While the unseen is found, the impossible done, (Divine union can alone lead us towards fulfilment of impossible task.) Savitri-85**

**The Most Important Secret of this chapter:**

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

**He dared to live when breath and thought were still. (Cataleptic trance)**

**Thus could he step into that magic place (Supramental world)**

**Which few can even glimpse with hurried glance" Savitri-74**

**"His boundless thought was neighbour to cosmic sight:**

*A universal light was in his eyes,*

*A golden influx flowed through heart and brain;*

**A Force came down into his mortal limbs,**

**A current from eternal seas of Bliss; (Mother (Maa Krishna) is this the**

**Vijnanamaya kosha?) [Yes and also Bliss Sheath which is our occult omnipotent Source.]**

*He felt the invasion and the nameless joy."*

*"A strong Descent leaped down. A Might, a Flame,*

*A Beauty half-visible with deathless eyes,*



A violent Ecstasy, a Sweetness dire,  
 Enveloped him with its stupendous limbs  
 And penetrated nerve and heart and brain  
 That thrilled and **fainted** with the epiphany:" (Bliss Self experience.)Savitri-81

"By a Power more ruthless than Love, happier than Heaven,  
 Taken sovereignly into eternal arms,  
 Haled and coerced by a stark absolute bliss,  
 In a whirlwind circuit of delight and force  
 Hurried into unimaginable depths,  
 Upborne into immeasurable heights,  
 It was torn out from its mortality  
 And underwent a new and boundless change." Savitri-81(The transformation of  
 the adhara including the physical) [Yes by the pressure of all-inclusive Divine Love]  
 "It (Supramental energy) moves events by its bare silent will,  
 Acts at a distance without hands or feet." Savitri-85  
**"All's miracle here and can by miracle change." Savitri-85**  
**"A many-miracled Consciousness unrolled" Savitri-91**

### Om Namo Bhagavateh

(Savitri quotations and The Mother's translation in French.)

"A universal light was in his eyes,  
 A golden influx flowed through heart and brain;  
 A Force came down into his mortal limbs,  
 A current from eternal seas of Bliss;  
 He felt the invasion and the nameless joy."  
 «Une lumière universelle était dans ses yeux,  
 une affluence dorée fleurissait dans le cœur et le cerveau;  
 une Force descendit dans ses membres mortels,  
 un courant venu des mers éternelles de Félicité;  
 il sentit l'invasion et la joie innommable.»

"One-pointed to the immaculate Delight,  
 Questing for God as for a splendid prey,  
 He mounted burning like a cone of fire."  
 «Concentré sur la Félicité 'immaculée,  
 en quête de Dieu comme une proie splendide,  
 il montait brûlant comme un cône de feu. »

"His spirit mingles with eternity's heart  
 And bears the silence of the Infinite."  
 «Son esprit se fond au cœur de l'éternité,

et porte le silence de l'Infini.»

“His nature shuddered in the Unknown’s grasp.  
In a moment shorter than death, longer than Time,”  
«Sa nature frissonna dans l’étreinte de l’Inconnu.  
En un moment plus court que la mort, plus long que le Temps,»

“In a whirlwind circuit of delight and force  
Hurried into unimaginable depths,  
Upborne into immeasurable heights,  
It was torn out from its mortality  
And underwent a new and boundless change.”  
«dans le tourbillon d’un circuit de félicité et de force  
précipité dans des profondeurs inimaginables,  
soulevé à a des hauteurs incommensurables,  
elle fut arrachée à sa mortalité  
et subit un changement nouveau et sans limite.»

Sri Matriniketan Ashram  
21.06.2020

Divine Amar Atman!  
My Blessed Divine Child Guruprasad,

My all love and blessings to you. In this Book-1, Canto-5, the King’s adventure into Spiritual planes has been revealed and they are divided into seven parts.

First part: The transition from ordinary life to Supramental life where ‘all (the knowledge of three times) is for ever known’ and ‘all that the Gods have learned is there self known.’ The King Aswapati was able to build in Ignorance the steps of Light, saw the unshaped thought in soulless form, knew Matter pregnant with spiritual sense, Mind dared the study of the Unknowable; Life was the gestation of the Golden Child, in the Void he saw throned the Omniscience supreme.

Second part: He entered the experience of Vedantic ascent to ‘unseen spiritual heights’ without any descending link and solution to the problem of the earth nature. The greatness of the eternal Spirit appeared but it could not transform matter. This height of the Spirit repels the lowness of the earthly state. From cradle to grave he lives with little mental hope, faint rays of happiness, thrills of flesh, Love's broken reflexes of unity, wounded happiness, mutilated ecstasy and forfeited heavenly bliss. He realised the Soul above the limitation of Nature and Fate.

Third part:  
Then he experienced Vedantic ascent and descent of Consciousness linking Spirit and Matter. A call he received from intangible height. A golden influx of Divine force and

current from eternal Seas of Bliss came down into heart, brain and into his mortal limbs; made him aware of his occult Omnipotent Source and turned to his immense spiritual fate.

Fourth part:

His being towered into pathless height to meet bare, pure and ruthless Divine Love. A strong Descent of Might, Flame, Beauty, violent Ecstasy leaped down and enveloped him by penetrating into nerve, heart and brain with its stupendous limbs. By the touch of Divine Love earth Nature's obsolete laws were overpowered and the scripts of fixed destiny were abolished.

Fifth part:

King Aswapati's experience of Vedic sacrifice (occupied large section of this Canto signifying its importance for a developed Soul) resulted first the descent of Divine Mother Force projected here as almighty Occultist, who plunged from graded Law of Timeless Eternity into the Time. Then up a golden ladder carrying the soul, the beauty of the Matter's shapes, life's adventure and delight and glory of the multitudinous mind, he climbed back from Time into undying Timeless Self, tying with diamond threads the Spirit's extremes. Here in this Vedic sacrifice or Prakriti Yajna, the higher Divine Consciousness dropped to lower consciousness and then the lower consciousness soared to higher consciousness.

Sixth part:

Then during these double movements of consciousness, a last high world of Bliss sheath was seen where all the other nine worlds meet. In this summit Bliss world there was no Night and Sleep and the light of Trinity supreme that of Existence, Consciousness and Bliss was visible. All that we seek here on earth are discovered there and freed the finite into boundlessness and rose into its own eternity.

Seventh part:

By the pressure of this high plane, the bottom Inconscient Sheath discovered its heart, the Divine All in the form of Inconscient Self. Thus all the ideas and feelings of Ignorance clutched to the body of the Truth. A **grand solution**, due this discovery of Inconscient Self, closed the long impasse; the music and perfect rhythm was born in Matter's silences and a reconciling wisdom was found which lifted the striving undertone of mind, confused refrain of human hopes, inarticulate murmur of our lives, under ground of pain, soul's faint scattered utterances, disjointed mutterings in sleep into sweet and happy Divine Call.

Lastly this Canto asks a Sadhaka to become the Voyager and Adventurer in Consciousness and to discover another Time and Space other than the experience of the surface mind.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

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