

“You know, mon petit, I said one day that in the history of earth, wherever there was a possibility for the Consciousness to manifest, I was there; this is a fact. It is like the story of *Savitri*: always there, always there, always there, in this one, that one—at certain times here were four emanations simultaneously! At the time of Italian and French Renaissance. And again at the time of Christ, then too...Oh, you know, I have remembered so many, many things! It would take volumes to tell it all.”

The Mother

27th June-1962

“... I am waiting—I am millions of years old and I am waiting (to complete the Divine task).”

The Mother

The Mother’s Agenda-6/347

“Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.”

The Mother

The Mother’s Centenary Works/13/37, The Mother’s Agenda-3/222

“When I was five years old...well I began with a consciousness. Of course I had no idea what it was. But my first experience was of the consciousness here (gesture above the head), which I felt like a Light and a Force; and I felt it there at the age of five. It was very pleasant sensation. I would sit in a little armchair made especially for me, all alone in my room, and I had a very pleasant feeling of something very strong, very luminous, and it was here (above the head)... Then I would pull it down, for it was...it was truly my *raison d’être*.” The Mother/Conversation with a disciple, July 25, 1962,

“But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. **Without any desire and attachment.** And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a warrior, with an absolute self-control (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—

no desires, no attachments...Since my earliest childhood, I have done things which, to human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don’t care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”

And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day... We shouldn’t be in a hurry.”

The Mother,

28th March-1964, The Mother’s Agenda-5/100,

Book 4 (The Book of Birth and Quest)– Canto 1

Summary:

My Divine mother

The 3 cantos

1. The birth and childhood of the Flame
2. The Growth of the Flame
3. The call to the Quest

have been treated as single piece because they have inspired me as such. In reading these cantos I felt like how the Gopis (**the Divine manifestation or Jivatma**) would have enjoyed the Lord Krishna (**Paramatma**) of Brindhavan before He departed to Mathura. In it was the beauty and grandeur of the Infinite, but seemingly accessible to those around Her.

The Lord describes the birth of Savitri into our world in the season of Spring, (**which reminds us of The Mother’s birth day in Spring season, 21.02.1878**) after the earth has been prepared by the upheavals of the previous seasons. She has taken birth again to continue her eternal work, her unfinished work of bridging the gap between the abyss (inconscience) and the

heights (the superconscient). As she grows, she is quite aware from a very early age of her Divine roots and she basks in the light of these heavenly spheres as she grows. As her physical, mental and vital instruments mature, Her divinity within is able to better reflect itself through them. From a young age she lives in the cosmic awareness and is able to see the Divine within all, animate and inanimate...

In the second Canto the Lord isolates the glory of Savitri among her surroundings. Her inner sun seems to have reached its zenith and prepares itself for the work ahead. As she grows up, her innate divinity comes more and more to the surface and many around her feel its warmth and succour (Mother (Maa Krishna), in reading this canto I am also reminded of how our Divine Mother in her childhood used to in her subtle body, in the night, rise up above the city of Paris and a robe she would wear would extend itself and provide relief and succour to those in need). She plays the role of a friend, a comrade and sometimes a Guru. Only very few responded to her call and walked with her. Fewer could keep up with her pace (Mother (Maa Krishna) just like you are so quick footed). Living within herself in the supramental spheres, she did not reject the life of those around her, but none could in spite of her efforts rise to her native air (to breathe supramental)...their *adhara* being unprepared to house the pure celestial light...always fell back to the familiar rut of life....yet they found themselves impossible to be away from her....and so She lived and continued to grow being a source of joy to all life...but a sole priestess in her inner temple, in realms unimaginable to the rest of us.

In the 3rd Canto, the Lord describes how the aspiration of the Earth for its transformation as well as the Gods of the past and the future intimate to the King that it is time for Savitri to start her mission (**which includes upliftment and change of destiny of the whole world, the creation**)...she is needed by all of creation not just a few. The King performs the role of a Guru and intimates to Savitri that she has come on a mission to earth, but not alone. Another being (**her equal and peer**) has incarnated with Her who will collaborate and assist Her on Her mission and that She must find Him. With that instruction (*adesh* of the King), Savitri leaves the palace to find (Her own Lord on earth) Satyavan.

Detail:

Canto One

The Birth and Childhood of the Flame

A MAENAD of the cycles of desire

(Maenad: A female devotee of Bacchus, often characterised by a furious and frenzied behaviour.)

Maenad: Female follower of Bacchus, (god of fertility and other things.)

(this and the verses below reflect perhaps that the desire soul , "cycles of desire" envelope the Light/Sun which represents our inner divine, Psychic Being..this inner being has an endless journey of development and growth and with it Matter as represented by earth too has an infinite growth...)

Around a Light she must not dare to touch,

Hastening towards a far-off unknown goal

Earth followed the endless journey of the Sun. (Supramental destiny of which earth has to be made aware through her conscious Souls.)

A mind but half-awake in the swing of the void

On the bosom of Inconscience dreamed out life

(Life on earth has sprung from the bedrock of Inconscience...which secretly has the Superconscient as its base)

And bore this finite world of thought and deed

*Across the immobile **trance** of the Infinite.*

A vast immutable silence with her ran: (Experience of the Akshara Purusha which culminates in Purushottama or Supramental)

*(Mother (Maa Krishna) this reminds me of the vast silence that descended into you on 29 March 2013) **Yes. This takes place as a result of the Divine union.***

Prisoner of speed upon a jewelled wheel,

*She communed with the mystic **heart** in Space.*

Amid the ambiguous stillness of the stars

*She moved towards some undisclosed event
And her rhythm measured the long whirl of Time.
In ceaseless motion round the purple rim
Day after day sped by like coloured spokes,
And through a glamour of shifting hues of air
The seasons drew in linked significant dance
The symbol pageant of the changing year.
Across the burning languor of the soil
Paced **Summer** with his pomp of violent noons
And stamped his tyranny of torrid (*hot/dry*) light
And the blue seal of a great burnished (*polished*) sky.
Next through its fiery swoon or clotted knot
Rain-tide burst in upon torn wings of heat,
Startled with lightnings air's unquiet drowse,
Lashed with life-giving streams the torpid (*dull, sluggish*) soil,
Overcast with flare and sound and storm-winged dark
The star-defended doors of heaven's dim sleep,
Or from the gold eye of her (*earth nature represented as seasons*) paramour
(*Divine beloved or Incarnation of Love*)
Paramour: Lover.*

*“After I knew that God was a woman, I learned some- thing from far-off about love; but it was only when I became a woman and served my Master and **Paramour** that I knew love utterly.” Sri Aurobindo/TMCW-10/On Thoughts and Aphorisms/p-329*

*"Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our Comrade and boy Playfellow, blissful servitude to God the Master, rapturous love of our **divine Paramour**, these are the seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the*

emancipation of the Adwaitin.” Sri Aurobindo/TMCW-10/On Thoughts and Aphorisms/p-344

“God has so arranged life that the world is the soul’s husband; Krishna its **divine paramour**. We owe a debt of service to the world and are bound to it by a law, a compelling opinion, and a common experience of pain and pleasure, but our heart’s worship and our free and secret joy are for our Lover.” Sri Aurobindo/TMCW-10/On Thoughts and Aphorisms/p-340

Covered with packed cloud-veils the earth’s brown face.

Armies of revolution crossed the time-field,

The clouds’ unending march besieged the world,

Tempests’ pronunciamientos (political manifesto or proclamation) claimed the sky

And thunder drums announced the embattled gods.

A traveller from unquiet neighbouring seas,

*The **dense-maned monsoon** rode neighing through earth’s hours:*

Thick now the emissary javelins:

Enormous lightnings split the horizon’s rim

And, hurled from the quarters as from contending camps,

Married heaven’s edges steep and bare and blind:

A surge and hiss and onset of huge rain,

The long straight sleet-drift, clamours of winged storm-charge,

Throngs of wind-faces, rushing of wind-feet

Hurrying swept through the prone afflicted plains:

*Heaven’s waters trailed and dribbled through the drowned land. **(The advent of Sri Aurobindo’s birthday.)***

Then all was a swift stride, a sibilant (a hissing sound) race,

Or all was tempest’s shout and water’s fall.

A dimness sagged on the grey floor of day,

*Its dingy sprawling length joined morn to eve,
Wallowing in sludge and shower it reached black dark.
Day a half darkness wore as its dull dress.*

(much like the divine wears the mortal cloak)

*Light looked into dawn's tarnished glass and met
Its own face there, twin to a half-lit night's:
Downpour and drip and seeping mist swayed all
And turned dry soil to bog and reeking mud:*

Earth was a quagmire, heaven a dismal block.

None saw through dank drenched weeks the dungeon sun.

(a metaphor for the unconscious state of the earth and the seeming distance of the higher planes and their ineffectiveness to transform)

*Even when no turmoil vexed air's sombre rest,
Or a faint ray glimmered through weeping clouds
As a sad smile gleams veiled by returning tears,*

All promised brightness failed at once denied

(every potential little ray of sunshine/hope was immediately rejected by the habitual nature of denial of matter...always resigned to the iron law of death and decay)

*Or, soon condemned, died like a brief-lived hope.
Then a last massive deluge thrashed dead mire
And a subsiding mutter left all still,
Or only the muddy creep of sinking floods
Or only a whisper and green toss of trees.*

Earth's mood now changed; she lay in lulled repose,

(symbolising a period of preparation...it could also symbolise the end of one yuga and the emergence of the next brighter cycle)

The hours went by with slow contented tread:

A wide and tranquil air remembered peace,

Earth was the comrade of a happy sun.

(it suggests that violent upheavals or the force of Mahakali is required for the substance of Earth to be transformed into a comrade of the Sun)

A calmness neared as of the approach of God,

A light of musing trance lit soil and sky

And an identity and ecstasy

*Filled meditation's solitary **heart.***

A dream loitered in the dumb mind of Space,

Time opened its chambers of felicity,

An exaltation entered and a hope:

*An inmost self looked up to a **heavenlier height,***

*An inmost thought kindled a **hidden flame***

*And the inner sight adored an **unseen sun.***

*Three thoughtful seasons passed with shining tread **(Autumn, Winter and Dew-time.)***

(3 seasons or approximately 9 months from the vision and the boon to the birth of Savitri)

There are six seasons in Hindu calendar:

- **Summer (Grishma Ritu) ...**
- **Monsoon (Varsha Ritu) ...**
- **Autumn (Sharad Ritu) ...**
- **Pre-winter (Hemant Ritu) ...**
- **Winter (Shishir or Shita Ritu)**
- **Spring (Vasant Ritu) ...**

It seems Sri Aurobindo speaks of six seasons as Summer, Monsoon, Autumn, Winter, Dew-time and Spring respectively. Each season will be about two months.

And scanning one by one the pregnant hours

Watched for a flame that lurked in luminous depths,

The vigil of some mighty birth to come. (Preparation of the birth of the Divine Mother.)

Autumn led in the glory of her moons

And dreamed in the splendour of her lotus pools

And **Winter** and **Dew-time** laid their calm cool hands

On Nature's bosom still in a half sleep

And deepened with hues of lax and mellow ease

The tranquil beauty of the waning year.

Then **Spring**, an ardent lover, leaped through leaves

(Savitri was born on the joyful season of Spring. It can be compared with The Mother's birthday in spring season (21.02.1878) and Saraswati's birthday, Sri Panchami in Spring season.)

And caught the earth-bride in his eager clasp;

His advent was a fire of irised hues,

His arms were a circle of the arrival of joy.

His voice was a call to the Transcendent's sphere

Whose secret touch upon our mortal lives

(Spring) Keeps ever new the thrill that made the world,

Its complementary lines from highest stat of Turiya:

"Bliss was the pure undying truth of things."

Savitri-324

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

Savitri-351

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

Savitri-628

"Above was the brooding bliss of the Infinite,"

Savitri-682

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

Savitri-682

Remoulds an ancient sweetness to new shapes

*And **guards** intact unchanged by death and Time*

“Heaven's tranquil shield **guarded** the missioned child.”

Savitri-16

“Heaven's fixed regard beholds him (man) from above,”

Savitri-336

“And guards intact unchanged by death and Time”

Savitri-351

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

Savitri-355

“A mighty Presence still defends thy frame.

Perhaps heavens **guard** thee for some great soul,”

Savitri-374

The answer of our hearts to Nature's charm

And keeps for ever new, yet still the same,

The throb that ever wakes to the old delight

And beauty and rapture and the joy to live.

His coming brought the magic and the spell;

At his ([Spring](#)) touch life's tired heart grew glad and young;

He made joy a willing prisoner in her breast.

His grasp was a young god's upon earth's limbs

(like Satyavan and Savitri meeting):

Changed by the passion of his divine outbreak

He (Spring) made her body beautiful with his kiss. (Our relation with Nature can make life beautiful.)

"It is surprising you should not see that these things [*kisses and caresses*] belong to the vital sex-movement, even if there is no physical sex-act. If one wants to live in the unreformed vital plane, one can indulge them — but it is certainly unyogic.

*

The difficulty about the kisses and embraces is that they are the expression of a vital love which is not based on the psychic or spiritual or at least does not keep to that basis, so that when it touches the body, it awakens the reactions of the ordinary bodylove. The ordinary vital and the ordinary body love are intimately connected with sex — and for sex procreative intention is not at all necessary.

*

Avoidance of touch is best so long as there is the sex-response to touch on either side. At a higher stage, it is indifferent to touch or not to touch. What it will be in the supramental culmination, let the supramental decide.

Touch may be neutral or it may imply interchange of forces. When the interchange is that of spiritual or spiritualised forces, then it has its meaning and it is that that will justify it in the supramental realisation. But till then, it is better to be circumspect."

Impatient for felicity he came,

High-fluting with the coil's (Indian bird that sings in spring) happy voice,

His peacock turban trailing on the trees;

His breath was a warm summons to delight,

The dense voluptuous azure was his gaze.

A soft celestial urge surprised the blood

Rich with the instinct of God's sensuous joys;

Revealed in beauty, a cadence was abroad

Insistent on the rapture-thrill in life:

Immortal movements touched the fleeting hours. (Second exclusive concentration.)

A godlike packed intensity of sense

Made it a passionate pleasure even to breathe;

All sights and voices wove a single charm.

*The life of the enchanted globe became
A storm of sweetness and of light and song,
A revel of colour and of ecstasy,
A hymn of rays, a litany of cries:
A strain of choral priestly music sang
And, swung on the swaying censer (*container in which incense is burnt*) of the
trees,
A sacrifice of perfume filled the hours.
Asocas (*Indian tree bearing red flower*) burned in crimson spots of flame,
Pure like the breath of an unstained desire
White jasmynes haunted the enamoured air,
Pale mango-blossoms fed the liquid voice
Of the love-maddened **coil**, (*Indian singing bird in spring*) and the brown bee
Muttered in fragrance mid the honey-buds.
The sunlight was a great god's golden smile. (*sunlight is the symbol of
Supramental energy.*)
All Nature was at beauty's festival.*

*The Birth of the Divine Mother as Savitri occurs in the (Spring) season when
Earth is most receptive to the Light and is joyful....*

*In this high signal moment of the gods
Answering earth's yearning and her cry for bliss,
A greatness from our other countries came.
A silence in the noise of earthly things
Immutably revealed the secret Word,
A mightier influx filled the oblivious clay: (influx of Spiritual energy)
A lamp was lit, a sacred image made.*

A mediating ray had touched the earth (*mediating ray is the Spiritual energy*)

Bridging the gulf between man's mind and God's;

Its brightness linked our transience to the Unknown.

A spirit of (Savitri) its celestial source aware

(Mother (Maa Krishna), is not our spirit always aware of our celestial source? Yes. What is the Lord trying to communicate here?...does he mean that Savitri's inner and outer being were aware of Divine source?) **Savitri's birth was a birth of Para Prakriti or higher Nature penetrating into the lower Nature of Apara Prakriti. Her Psychic being was half open from the birth for which she followed a sunlit path, when after She met Satyavan and pursued conscious Yoga, Her Psychic being was fully opened (or the Supramental Mother lived permanently in her heart.) and she marched ahead in discovery of full opening of Her Spiritual being above the head. This is the story of Her treading a Golden path. After Satyavan's (provisional) withdrawal from life she pursued the Yoga of Inconscient/Subconscient in abysmal night.**

Translating heaven into a human shape

(Savitri) Descended into earth's imperfect mould

And wept not fallen to mortality, (*The new-born Savitri did not weep due to her fall from eternal Source to human mould.*)

(Mortals would consider the descent of themselves into a lower being a Spiritual 'fall', **(and can repair it through ascension of Soul)** but the Divine descending into mortality does not feel that way...a similar sentiment is the verse

"A god come down and greater by the fall (into earthly atmosphere)." **(The God's greatness and importance multiplies through mortal birth and body.)**

- The Vision and The Boon p-343)

A mighty victory or a mighty (Spiritual) fall (extremes), Savitri-186

"A huge descent began, a giant fall:" Savitri-456 (Avataras call down huge descent of Divine force during Their life time and it is followed by Their death which is identified as giant Spiritual fall.) (Or a mighty descent of Spiritual energy into material vessel does not mean Spiritual fall but a great Divine action.)

"Where all is won or all is lost for man" Savitri-461

But (new-born Savitri) looked on all with large and tranquil eyes.

One (new-born Savitri) had returned from the transcendent planes

(the Divine Mother (Para-prakriti) incarnates (during transition of human Consciousness intermittently and her emanations are) constantly (present in earth's atmosphere and not) from period to period to carry on her unfinished work – like you have my Mother (Maa Krishna)) **(Mother force is there in every living being, Jivatma. Sri Aurobindo's mission was to extricate the Universal Godhead concealed in all humanity by Jivatmas' union and oneness with Paramatma.) (Thus Savitri is not the symbol of a single individual incarnated as Divine Mother but also the symbol of dynasty of self-ruling Mothers, Vibhutis extended through all life.)**

“We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind and Supermind as the condition of our activities; for it is this evolution which has enabled man to appear in Matter and it is this evolution which will enable him progressively to manifest God in the body, — **the universal Incarnation.**” CWSA/21/The Life Divine-64,

“Sri Aurobindo writes of this in *Savitri* – Savitri lives always on earth, with the soul of the earth, to make the whole earth progress as quickly as possible. Well, when the time comes and things on earth are ready, then the divine Mother incarnates with her full power – when things are ready. Then will come the perfection of the realization. A splendor of creation exceeding all logic! It brings in a fullness and a power completely beyond the petty shallow logic of human mentality.” The Mother/ **July 28, 1961**

And bore anew the load of mortal breath,

Who had striven of old with our darkness and our pain;

She (new-born Savitri) took again her divine unfinished task: (Savitri's divine unfinished task moves ahead with each conscious being known as Yantra, Vibhuti and Avatara.)

Survivor of death and the aeonic years,

(the task is never extinguished by the iron law of death...)

*Once more with her fathomless **heart** she fronted Time. (to accomplish Her task.)*

Again there was **renewed**, again revealed

“...yet all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life. To be perpetually reborn is the condition of a material immortality.” The Synthesis of Yoga-5

The ancient closeness (between the inconscience and the superconscient) by earth-vision veiled,

The secret contact broken off in Time,

(in the ignorance or “Time”, the unity/contact seems broken, although underlying matter is Sacchidananda)

A consanguinity (descended from the same ancestor) of earth and heaven,

Between the human portion toiling here (the Psychic being with its instruments of physical/vital/mental)

And an as yet unborn and limitless Force. (Which can descend.)

(the Divine above, the “as yet unborn” could also imply the yet unmanifested divine possibilities...it is still veiled and its actions are still through the limitations of the forces of ignorance)

Again the mystic deep attempt began,

The daring wager of the cosmic game.

(Mother (Maa Krishna) my understanding is this....it appears as a daring wager, because in ‘time’ there is the moving forward/progress and then retreat of the divine forces against the forces of inconscience...in reality though there is only progress, but not progress linearly as we humans understand it...it is integral...if there is a setback then it is so that the next progress can be greater/grander/more integral...but this understanding is only available when one stands back from the manifestation...is this understanding correct?) **Yes. You can refer the Savitri lines below.**

“This too the supreme Diplomat can use,

He makes our (Spiritual fall) fall a means for greater rise.” Savitri-34

“Arisen from the tragic crash of life,

Arisen from the body’s torture and death,

The spirit rises mightier by defeat;

Its godlike wings grow wider with each fall." Savitri-458, Book-6, canto-2

For since upon this blind and whirling globe

*Earth-plasm first quivered with the **illuminating mind***

(descent of mind from its native higher mental plane to the Earth)

*And life invaded the **material sheath (Annamaya Kosha)***

(descent of the vital force from its higher vital planes to Earth)

Afflicting Inconscience with the need to feel,

(The Lord uses the term 'afflicting' beautifully,,,,,for this word in our lives always suggest something negative...to be afflicted with something is to be uncomfortable...likewise the inconscience finds the intervention of the mental and vital forces a dis-ease of sorts)

Since in Infinity's silence woke a word,

"The silence of the Ineffable is a truth of divine being, but the Word which proceeds from that silence is also a truth, and it is this Word which has to be given a body in the conscious form of the nature." CWSA-24/The Synthesis of Yoga-707,

*A **Mother-wisdom** works in Nature's breast*

(it is this wisdom that moves nature even though she may appear to be random in her acts and in the verses below the Lord expresses how this innate Wisdom drives nature in spite of the limitation and revolt of her best instruments, her innumerable defeats)

To pour delight on the heart of toil and want

And press perfection on life's stumbling powers,

Impose heaven-sentience on the obscure abyss

And make dumb Matter conscious of its God.

Although our fallen minds forget to climb,

Although our human stuff resists or breaks,

She (Mother-wisdom) keeps her will that hopes to divinise clay; (The negation of mind, life and body resist this effort.)

Failure cannot repress, defeat o'erthrow;

Time cannot weary her nor the Void subdue,

The ages have not made her passion less;

No victory she (Mother wisdom) admits of Death or Fate. (Those who want to resume struggle against Death, their first step is to shun (1) all sense or mortal enjoyment, (2) of happier intermediate worlds of elite and artist, (3) of heavenly bliss and (4) of a self dissolution and self-drowning in the Absolute, an ineffable actionless peace 'In the Immobile's wide uncaring bliss,' *param dham*, where problems are nonexistent.) All problems of existence are to be accepted and resolved either through intervention of higher planes of Consciousness like 'A lightning from the heights that think and plan' or by countless battles fought by the dynamic Divine *Shakti* in the lower planes of Consciousness like bearing 'the stroke of That which kills (falsehood) and saves (truth).'

(A *Sadhaka* of integral Yoga, searching a passage of immortality must identify five elements that require attention, rejection, purification, transformation and perfection. They are: (1) will to become something, (2) twilight thought, (3) soul slaying truth, (4) quarrelling with others and (5) indulgence in human love and association.)

Always she (Mother wisdom) drives the soul to new attempt; (Her evolutionary affirmative force.)

Always her magical infinitude

*Forces to **aspire** the inert brute elements;*

As one who has all infinity to waste, (Mother nature is ready to complete her task in all Time of all Life.)

She scatters the seed of the Eternal's strength

On a half-animate and crumbling mould,

Plants heaven's delight in the heart's passionate mire,

Pours godhead's seekings into a bare beast frame, (into man is planted the drive to find the divine)

Hides immortality in a mask of death.

Once more that Will put on an earthly shape. (Through Incarnation of new born-Savitri.)

A Mind (new born Savitri's mind) empowered from Truth's immutable seat

(The Supermind...for it is the intermediary used by Truth to act on the manifestation)

Was framed for vision and interpreting act

And instruments (of new born Savitri) were sovereignly designed **(by the pressure of the Divine force.)**

(Instruments designed by the Supermind -Truth consciousness above, not the ignorance below as it is the case with most humans)

To express divinity in terrestrial signs.

Outlined by the pressure of this **new descent (transforming the physical sheath.) (Or the preparation of Divine birth.)**

"Repeating the marvel of the first descent," Savitri-14,

"A repetition of God's first delight" Savitri-38,

"A **new epiphany** appeared in her." Savitri-357 (new delight)

A lovelier body (of Savitri) formed than earth had known. (for it was a Supermind creation) (body of the Avatara.)

As yet a prophecy only and a hint,

The glowing arc of a charmed unseen whole,

(only those who stand above the manifestation, in the transcendence can see the whole)

The Lord describes the entry of Savitri into physical birth/body. The consciousness within is at first asleep, but quickly becomes more self aware and with each passing year, like a flower bud that opens up, the inner consciousness too flowers, the light of the inner soul floods the inner members, which were previously asleep...

It came into the sky of mortal life

Bright like the crescent horn of a gold moon

Returning in a faint illumined eve.

At **first** glimmering like an unshaped idea

Passive she (*new-born Savitri*) lay sheltered in wordless sleep,

Involved and drowned in Matter's giant trance,

An infant heart of the deep-caved world-plan

In cradle of divine inconscience rocked

(the consciousness of human beings usually lie in a cradle of inconscience with little or no light from above...but for Savitri, the Transcendent always watched over her consciousness and she felt its constant touch)

By the universal ecstasy of the suns. (Multiple selves.)

Some missioned Power in the half-wakened frame **(Psychic being half-opened.)**

"But now the half-opened lotus bud of her heart

Had bloomed and stood disclosed to the earthly ray;" Savitri-527

Nursed a transcendent birth's dumb glorious seed

(it was the descent of a Transcendent power, which alone can change the iron law)

For which this vivid tenement was made.

But soon the link of soul with form grew sure; (This link is missing in common ordinary human birth.) (The child Savitri could link her body with transcendent Source.)

"It (a reconciling Wisdom) grouped the **golden links** that they had lost
And showed to them (mind, life and body) their divine unity," Savitri-90

"But now the **gold link** comes to me (Satyavan) with thy (Savitri) feet
And His **gold sun** has shone on me from thy face." Savitri-408

(the unfolding of the divinity was swift, not tedious and faltering like it is for the rest of us)

Flooded was the dim cave with slow conscient light, (Savitri's Subconscious and inconscient sheath.) (dim cave is also mother's womb, where Savitri's body was taking shape.)

"In the kingdom of the Spirit's power and light,
As if one who arrived out of infinity's womb
He came new-born, infant and limitless
And grew in the wisdom of the timeless Child;
He was a vast that soon became a Sun."

Savitri-301

The seed grew into a delicate marvellous bud,

The bud disclosed a great and heavenly bloom.

At once she seemed to found a **mightier race**. (as a forerunner of the future supramental race)

The **Divine Centres** consisting of few collective Souls all over the world can grow when an individual or a group enters sufficiently strong direct Divine descent from higher plane and utilise that Influence initially as transformation of his whole nature and finally as a centre of world transformation. Firstly, there will be prolonged, tedious and painful period of preparation, sincere practice and purification of all our Being and Nature till it is ready and fit for opening towards secret inmost Soul, the Psychic being in the heart or opening of Spiritual being above the head, a Divine Influence and Presence; secondly, all the conflicting members and elements of our personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change while still enclosed in the life of the lower nature; lastly, the hardest of all is the invisible occult war and struggle we have to carry through against the universal dark forces attached in their root nature to ignorance, to misuse of force, to perversity of delight and to present unstable creation when we seek to make the final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established on the earth's atmosphere in all its plenitude. We have to grow aware of the interventions, suggestions and impulsions of cosmic forces which oppose the increase of harmony, truth and good and have disguised themselves as original movement of our own mind and life and wage battle against them. We have to realise ourselves as embodied Soul through which cosmic Nature seeks to fulfil itself and emerges out of the powers of universal Nature antagonist to the Light of Knowledge. A new Heaven on earth could descend; a world of Supramental Light could be created in the midst of receding darkness of this terrestrial existence by stilling or transcending of the temporal activity of our conscious mind. In the Supramental Era, or entry into silence of conscious Eternity, *Satya Yuga*, Unity, Universality, Perfection, Harmony, Freedom

and Truth of order would be the Consciousness of the race. There Life would repose on a realisation of great varieties; Love would be all-inclusive, motiveless, a union of Soul with Soul and a joy of identity; Justice would be absolutely secured by opulent management and spontaneous action of being in harmony with truth of things; Law of Supermind is unity fulfilled in diversity, a complete dynamism of return to ourselves; it would be self-existent and spontaneous in their self-fulfilment, an inevitable self-development of the truth of thing and the process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal; Equality would be consistent with hierarchy and perfect difference; artificial standards and rigid standardisation would be replaced by infinitely plastic harmonious principle and free automatic perception of right relations and their inevitable execution of truth of idea, action and creation.

The relation between one-community with the other would assure harmonious diversity, mutuality and oneness. There would be a considerable free diversity in the self-expression of the individuals of a single community and between different Gnostic communities which would create their own body of the life of the Spirit. The greatest richness of diversity and liberty of self-expression based on an underlying oneness and stability in utmost mutability are the law of the Supramental perfected community and there the perfected individual's self expression and self-realisation need not be a long white monotone. He would not be cast according to a single moulded fixed pattern of personality or insist on sameness of action or fixed law in all circumstances or subordinate himself to mass consciousness, but there would be the union of freedom, order of conscious unity, universality, integral self-awareness, plasticity, infinite variation and harmonious diversity of action and expression of the collective life in its manifestation of Gnostic Consciousness. This Gnostic community will ensure a luminous integral unity with its greatest completeness in the common life of Gnostic beings, and it will also ensure and impose similar dominating harmony, right relation and order upon the life of surrounding ignorant mundane community within the boundary of certain limitation. It will surely admit within its border as much of human life as is turned towards Spirituality leaving the rest to function on the mental self-sufficiency of old foundation.

"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,' 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*,'²⁴⁷ 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; 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.²⁴⁸ 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. ‘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. ‘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. 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 Inconscious 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 – Inconscious (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 Love²⁵¹); 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.

I am telling you this because, as soon as I got your letter, I replied with what I’ll read to you now; then I was immediately faced with something I couldn’t formulate, the kind of thing that gives you the feeling of the unknown (all I knew was my own experience). So I did the usual thing – became ‘blank,’ turned towards the Truth; and I questioned Sri Aurobindo – and beyond – asking, if there were something to be known, that it be told to me. Then I dropped it, I paid no more attention. And only as I was coming here today was I told – I can’t really use the word ‘told,’ but anyway, what was communicated to me concerning your question was that the difference between the two processes [the Rishis’ and the present one] is purely subjective, depending upon the way the experience is registered. I don’t know if I can make myself clear.... There is ‘something’ which is the experience and which will be the

Realization; and what appears to be a different, if not opposite, process is simply a subjective mental notation of one SINGLE experience. Do you follow?

That's what I was told.

Now I'm going to read you my reply – it's the first reaction (when something comes, I stay immobile; then an initial reaction comes from above my head, but it's only like the first answering chord, and if I remain attentive, other things follow; what I have just told you is what followed). My immediate written response is based upon my own experience as well as upon what Madame Theon told me and what Sri Aurobindo told me. (*Mother reads:*)

'It is by rising to the summit of consciousness through a progressive ascent...' (that's what I meant just now by 'leaving the body,' but without going into details), 'that one unites with the Supermind. But as soon as the union is achieved, one knows and one sees that the Supermind exists in the heart of the Inconscient as well. When one is in that state, there is neither high nor low. But GENERALLY,' (I emphasized this to make it clear that I am not making an absolute assertion) 'it is by REDESCENDING through the levels of the being with a supramentalized consciousness that one can accomplish the permanent transformation of physical nature.' (This can be experienced in all sorts of ways, but what WE want and what Sri Aurobindo spoke of is a change that will never be revoked, that will persist, that will be as durable as the present terrestrial conditions. That is why I put 'permanent.')

'There is no proof that the Rishis used another method, although, to effect this transformation (if they ever did) they must necessarily have fought their way through the powers of inconscience and obscurity.'

Yes, the Rishis give an absolutely living description of what you experience – and experience continually – as soon as you descend into the Subconscient: all these battles with the beings who conceal the Light and so on. I experienced these things continually at Tlemcen and again with Sri Aurobindo when we were doing the Work – it's raging quite merrily even now!

As soon as you go down there, that's what happens – you have to fight against all that is unwilling to change, all that dominates the world and does not want to change. Ignore the spelling mistakes!

Now, if there's something else you want to ask me, perhaps it will come....

(*silence*)

After reading your letter, I had a very strong feeling that you put the problem like that because you were considering it from a mental plane, which is the only plane where it exists; if you go beyond, there are no more oppositions or problems. These things are subtle, you know, and as soon as you try to formulate them, they elude you – formulation deforms." The Mother/ **November 7, 1961**

Arrived upon the strange and dubious globe

*The child remembering inly (*inwardly*) a far home*

(even as a child she was aware of her original source)

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

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

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

First it comes, afterwards we know it.

For the moment, it’s not here. ...

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

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

Why? How? What does it all mean? ... What do I care! Setting it right is what’s important!

It began when I was five, almost eighty years ago.

If God wills and we reach the end, then we will simply tell our story, that’s all – NO TEACHING.

There you are, mon petit.” The Mother/ **December 20, 1961**

*Lived guarded in her spirit’s luminous **cell**, (she received protection from her **Spiritual Sheath**.)*

Other complementary lines related with her purity and cellular transformation:

“Heaven’s tranquil shield **guarded** the missioned child.”

Savitri-16

“Heaven’s fixed regard beholds him (man) from above,”

“Lived guarded in her spirit’s luminous cell ,”	Savitri-336
“Self-guarded in the silence of her strength”	Savitri-355
“A mighty Presence still defends thy frame. Perhaps heavens guard thee for some great soul,”	Savitri-357
“Our body’s cells must hold the Immortal’s flame.”	Savitri-374
“Alive with her yearning woke the inert cell ,”	Savitri-35
“In our body’s cells there sits a hidden Power That sees the unseen and plans eternity, Our smallest parts have room for deepest needs; There too the golden Messengers can come:”	Savitri-133
“The body’s tissues thrill apotheosised, Its cells sustain bright metamorphosis.”	Savitri-169-70
“And the slow Godhead shut within the cell Climbs from the plasm to immortality.”	Savitri-171
“But even the life of flesh and nerve was changed And grew one flesh and nerve with all that lives;”	Savitri-272
“A divinising stream possessed his veins, His body’s cells awoke to spirit sense, Each nerve became a burning thread of joy: Tissue and flesh partook beatitude.”	Savitri-318

“A Power arose out of my slumber’s cell. ”	Savitri-334
“Lived guarded in her spirit’s luminous cell, ”	Savitri-343
“Almighty powers are shut in Nature’s cells. ”	Savitri-355
“And came back quivering with a nameless Force Drunk with a wine of lightning in their cells; ”	Savitri-370
“It (Light) waits to be kindled in our secret cells; ”	Savitri-383
“Her body quivered with eternity’s touch,”	Savitri-626
“Even the body shall remember God, Nature shall draw back from mortality”	Savitri-671
“A divine force shall flow through tissue and cell And take the charge of breath and speech and act”	Savitri-707
	Savitri-710

Alone mid men in her diviner kind.

(although she lived among mortals, inwardly she lived among the Gods, who were Her true kind)

Even in her childish movements could be felt

The nearness of a light still kept from earth,

Feelings that only eternity could share,

Thoughts natural and native to the gods. (High thoughts descended from the Superconscient plane.)

*As needing nothing but its own rapt flight
Her nature dwelt in a strong separate air
Like a strange bird with large rich-coloured breast*

(the uniqueness of Her being and creation, could not be understood by others in the world...)

That sojourns on a secret fruited bough, (the inner wanderings)

Lost in the emerald glory of the woods

Or flies above divine unreachable tops.

Harmoniously she impressed the earth with heaven.

Aligned to a swift rhythm of sheer delight

And singing to themselves her days went by;

*Each minute was a throb of beauty's **heart**;*

The hours were tuned to a sweet-toned content

Which asked for nothing, but took all life gave (She was not living in present moment but in triple time.)

Sovereignly as her nature's inborn right.

Near was her spirit to its parent Sun, (Her spiritual being had relation with her Supramental being.)

The Breath within to the eternal joy.

The first fair life that breaks from Nature's swoon,

Mounts in a line of rapture to the skies;

Absorbed in its own happy urge it lives,

Sufficient to itself, yet turned to all

(she was content and blissful within herself, but still available to the seekings and needs of all in the world, she did not shun the world...)

It has no seen communion with its world,

No open converse with surrounding things.

(because she was established in universal consciousness, there was no need to use the instruments of speech/hearing to ascertain the needs of others, all was known by identity of consciousness...none were strangers)

There is a oneness native and occult

That needs no instruments and erects no form;

In unison it grows with all that is.

All contacts it assumes into its trance, (nothing was excluded or rejected) (through all contacts she can unite with the Divine.) (This is Tantric approach towards life. In Vedantic approach all contacts are annulled.)

Its complementary line from Savitri:

"In the world's contacts meet his (Divine's) single touch;"

Savitri-476

Laugh-tossed consents to the wind's kiss and takes

Transmutingly the shocks of sun and breeze

(all that the world and her environment threw at her were instantly transformed in contact with her)

A blissful yearning riots in its leaves,

A magic passion trembles in its blooms,

Its boughs aspire in hushed felicity.

An occult godhead of this beauty is cause,

The spirit and intimate guest of all this charm,

This sweetness's priestess and this reverie's (pleasantly lost in one's thoughts) muse.

Invisibly protected from our sense (in the later canto " The Growth of the flame", the glory of Savitri's Divinity is patent, no longer hidden, its power and fire is felt by all)

The Dryad (A wood-nymph) lives drenched in a deeper ray

And feels another air of storms and calms (subjective experience of inner storm and tranquillity.)

And quivers inwardly with mystic rain. (mystic rain of Divine force)

This at a heavenlier height was shown in her.

Even when she bent to meet earth's intimacies

Her spirit kept the stature of the gods;

It stooped but was not lost in Matter's reign. (She sees all and accepts all but lives for the transcendent cause.)

A world translated was her gleaming mind,

And marvel-mooned bright crowding fantasies

Fed with spiritual sustenance of dreams

The ideal goddess in her house of gold. (she always lived in the supramental spheres)

Aware of forms to which our eyes are closed, (in the subtle worlds) (there are subtle forms about which our sense are not aware.)

Conscious of nearnesses we cannot feel,

The Power within her shaped her moulding sense (Psychic transformation of Nature.)

In deeper figures than our surface types.

An invisible sunlight ran within her veins (the supramental power/light)

And flooded her brain with heavenly brilliances

*That woke a **wider sight** than earth could know. (Supramental vision)*

Outlined in the sincerity of that ray

Her springing childlike thoughts were richly turned (thoughts that reflected the Divine, not emanating or formed from the lower spheres) (Supramental thought can glow through centuries.)

Into luminous patterns of her soul's deep truth,

*"Even the youngest child-thought of the mind
Incarnated some touch of highest things." Savitri-328,
"Even in her childish movements could be felt*

The nearness of a light still kept from earth," Savitri-355

"That's another thing I have noticed: even in my childhood I was already conscious of what Sri Aurobindo calls "living divinely," that is, outside the sense of Good and Evil.

This was counterbalanced by a terrible censor which never left me. It took Sri Aurobindo to clear it from my path. But I didn't have the sense of sin, of Good and

Evil, sin and virtue – definitely not! My consciousness was centered around *right action and wrong action* – "this should have been done, that shouldn't have" – with no question of Good or Evil, from the standpoint of work, of action alone. My consciousness has always been centered on action. It was a vision, a perception of the line to be followed – or the many lines to be followed – for the action to be accomplished. And any deviation from what to me was the luminous line, the straight line (not geometrically straight: the luminous line, the line expressing the divine Will), the slightest deviation from that, and ... oh, it was the only thing that tormented me.

And the torment didn't come from me, it came from that character hooked on to my consciousness and constantly whipping me, hounding me, ill-treating me – what people call their "conscience," which has nothing whatsoever to do with consciousness! It's an adverse being, and whatever it can change, it changes for the worse; whatever is susceptible to being changed into something antidivine, it changes. And it is constantly repeating the same thing: "This is wrong, that is wrong, this is wrong...."

But this was the only thing; there was never, never the idea of being either virtuous or sinful – never. It was a matter of doing the right thing or not doing the right thing. That's all. No sense of being virtuous or sinful, none at all! I never, ever had that sense. So it's a bit difficult for me to identify with the feeling Sri Aurobindo describes here; it doesn't correspond to anything in me. I understand, of course! I understand very well what he means. But to identify with that sentiment... "The Mother/
January 9, 1962

"Nothing spectacular whatsoever – "spectacular," you know, that's what people enjoy. Nothing of the sort. For instance, there are **two things** that give you (and others too) a sense that you're making progress: (1) one is the direct knowledge of what's happening in a given place; (2) the other is the foreknowledge of coming events. Well, ever since the beginning of my Yoga, the two possibilities or capacities have been there, with all the admixture (as Sri Aurobindo says) of the movements of the mind, which befuddles everything. Already around 1910, not only was the capacity there (it would come off and on), but along with it, a discernment which showed me the mixture, and thus left me without any certainty. In this regard, therefore, I can't even say there has been a big change – the change is in the proportion, it's just a question of proportion: proportion in the certainty, proportion in the accuracy, proportion in the mixture. The mixture keeps decreasing, the certainty keeps increasing – but that's all. With, now and then (but that has always happened), now and then, a clear, precise, definite indication – bang! It's a bit more frequent. That's all. So? ... Sixty-three years. Sixty-three years of methodical effort, of constant will, of opportunities for the work – people who want quick results, they make me laugh, you know!

This body isn't even one that is unprepared. It had capabilities, **it was born with certain capabilities and was prepared for all kinds of experiences.** There was also

the sort of intuitive discernment Sri Aurobindo refers to, it had been there since my earliest childhood – veiled, mixed, no doubt, but present all the same, it was there. Afterwards, it was purified, developed, strengthened, the mixture lessened and the body was somewhat ... (*laughing*) to perfect itself it went through quite a great deal of friction of all types. It's certainly more apt today than it was fifty years ago, there isn't a shadow of doubt about it! But you understand, there's nothing to boast about!" The Mother/ **March 16, 1963**

“This morning’s experience was very curious All of a sudden, it awakened the memory of something that took place **in my childhood when I was about eight or ten** (which I had completely forgotten). On Sundays (I suppose so, or anyway on holidays), I used to go and play with my first cousins, the children of a brother of my father. I would go and play with them. I remember their house, I can still see it. We would usually spend our time playing scenes or enacting a story in tableaux. And today, it showed me something I had really forgotten. There’s a story of “Bluebeard,” isn’t there? (Bluebeard ... I forget, I only know what I remembered this morning.) One day, we did a tableau vivant, in several tableaux, with the story of Bluebeard who cut off his wives’ heads (To Satprem:) That’s how the story went, isn’t it? ... (Laughter) I only remember this morning, I don’t recall the story Now, we played in a big room, a sort of enclosed verandah – in Paris, a big long room. We had stood (our playmates were little boys and girls), we had stood a certain number of girls against the wall: we had stuck them to the wall, with their hair strung above their heads (Mother laughs), and we had put a sheet in front to cover the rest of their bodies – the sheet reached down to the floor so that we couldn’t see their bodies, only their heads! ... I am saying that because I saw it this morning, otherwise I didn’t remember in the least. I saw this scene, I saw the memory of that room and how it was all arranged. And at the same time there came ... You see, we found it quite natural, just “a story” we had read; I remembered my impression at the time: there was no sense of horror! We didn’t find it “monstrous” (*laughing*), we were having great fun! ... So the experience came, and it remained for OVER AN HOUR to make me understand very deeply where this memory came from, how it acted and why we were in that state. And all of it not at all from a personal standpoint, not at all: from the general standpoint of the earth and humanity in general. It was exceedingly interesting! And then, at the same time, a vision showing how, with what swift movement, the universal consciousness moves (arrowlike gesture) in a progression towards the Divine – the TRUE Divine, I mean, not religions, of course-towards the TRUE Divine ... through all that. And with the consciousness of the WHOLE – the whole – and nuances (Sade and all that line), from the highest to the lowest. For one hour I saw a whole stage of humanity – a stage towards the late 1800s, the second half of the 1800s – and how it moved on and progressed (gesture like a great curve). And that’s ... I have no words or capacity to describe it, but it’s extraordinarily interesting. The vision of the human collectivity on earth, with all its stages, gradations, nuances, and how it all followed a movement ... (same arrowlike gesture). And this story (“story” ... this VISION, rather, because it wasn’t a story: I didn’t see what we said or anything, only the vision of what we did), this story came as the illustration of a certain state of mind

of those times, and how children were given stories of that kind to read – we found it quite natural! (Mother laughs) And those things are so dreadful.” The Mother/
February 8, 1969

And from her eyes she cast another look (affirmative and optimistic Divine vision.)

On all around her than man’s ignorant view.

All objects were to her shapes of living selves (she saw the **(Supreme) consciousness that animates even in the inanimate – cosmic awareness**) (In Supramental Consciousness a relation between Spirit and Matter is established.)

“Each part in us desires its absolute.” Savitri-170

“Fear not to be nothing that thou mayst be all;

Assent to the emptiness of the Supreme

That all in thee may reach its absolute.” Savitri-536

And she perceived a message from her kin

In each awakening touch of outward things.

Each was a symbol power, a vivid flash

In the circuit of infinities half-known;

Nothing was alien or inanimate,

Nothing without its meaning or its call. (There is a meaning of His creation.)

For with a greater Nature she was one.

As from the soil sprang glory of branch and flower,

As from the animal’s life rose thinking man,

A new epiphany appeared in her. (new delight)

A mind of light, a life of rhythmic force, (This line suggests that Savitri/The Mother was born with the consciousness of ‘Mind of Light’.) **(Between Overmind and Supermind plane there is an intermediate plane called Mind of Light as defined in the book ‘Supramental Manifestation’.) Some more inputs are observed from The Mother’s writings:** “The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question

was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind (Sanskrit equivalent of physical mind is *tamasic* mind) was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light." 29 June 1953/**The Mother/The Mother's Centenary Works/13/62-63**

"As soon as Sri Aurobindo withdrew from his body, what he has called the **Mind of Light** got realised in me." **The Mother/The Mother's Centenary Works/13/63**

(she represented the next evolution of man, of earth moving from a mind of ignorance to a mind of Light, from a life of conflict to one of rhythmic force)

A body instinct with hidden divinity

Prepared an image of the coming god (the coming to the fore of Savitri's divinity or can be read as the coming supramental race);

And when the slow rhyme of the expanding years

And the rich murmurous swarm-work of the days

Had honey-packed her sense and filled her limbs,

Accomplishing the moon-orb of her grace,

Self-guarded in the silence of her strength

*Her **solitary** greatness was not less. (It can embrace the universe.)*

"Also when I was eleven or twelve, my mother rented a cottage at the edge of a forest: we didn't have to go through the town. I used to go and sit in the forest all alone. I would sit lost in reverie. One day (it happened often), one day some squirrels had come, several birds, and also (*Mother opens her eyes wide*), deer, looking on.... How lovely it was! When I opened my eyes and saw them, I found it charming – they scampered away.

The memory of all these things returned AFTERWARDS, when I met Théon – long afterwards, when I was more than twenty, that is, more than ten years later. I met Théon and got the explanation of these things, I understood. Then I remembered all that had happened to me, and I thought, "Well! ..." Because Madame Théon said to me (I told her all my childhood stories), she said to me, "Oh, but I know, you are THAT, the stamp of THAT is on you." I thought over what she had said, and I saw it was

indeed true. All those experiences I had were very clear indications that there were certainly people in the invisible looking after me! (*Mother laughs*)

Interestingly there was nothing mental about it: I didn't know the existence of those things, I didn't know what meditation was – I meditated without the least idea of what it was. I knew nothing, absolutely nothing, my mother had kept it all completely taboo: those matters are not to be touched, they drive you crazy!

Later, the memories came back.” The Mother/ **March 9, 1963**

Nearer the godhead to the surface pressed,

(the divine consciousness/powers within's influence pressed to manifest itself even more as her instruments matured)

A sun replacing childhood's nebula

Nebula: A film or misty covering clouding the vision.

Sovereign in a blue and lonely sky.

(Mother (Maa Krishna) this reminds me of the Sun I saw against a blue sky with no clouds, after I passed through the gates of the Psychic fire/cauldron in one of my dreams last year) **Yes, the Sun represents the Supramental possibility to remove all clouds of Nature.**

Upward it rose to grasp the human scene:

The strong Inhabitant turned to watch her field

(the Soul power in Savitri was very strong, it was not an infant power, but fully blossomed , this enabled it to transmit its influence over all the other instruments...for most humans, even those on the spiritual path, soul power can be feeble which is one reason the lower instruments still have their sway). **Yes.**

A lovelier light assumed her spirit brow

And sweet and solemn grew her musing gaze;

Celestial-human deep warm slumbrous fires

Woke in the long fringed glory of her eyes

Like altar-burnings in a mystiered shrine.

Out of those crystal windows gleamed a will

That brought a large significance to life.

Holding her forehead's candid stainless space

Behind the student arch a noble power

Of wisdom looked from light on transient things.

A scout of victory in a vigil tower, (with the practice of Jnana Yoga, one can discern truth from falsehood and can become a scout. It will prevent one from experiencing Spiritual fall.)

(she was a scout, a warrior from the supramental plane preparing herself the battle to come)

Her aspiration called high destiny down; (for humanity)

A silent warrior paced in her city of strength

Inviolate, guarding Truth's diamond throne. (In order to guard the Truth's diamond throne one has to become pure. In order to understand the book 'The Mother', the symbol of Truth one has to enter 'Savitri', the symbol of purity.)

A nectarous haloed moon her passionate heart

Loved all and spoke no word and made no sign, (Her universal Love needs no external aid and expression.)

But kept her bosom's rapturous secrecy

A blissful ardent moved and voiceless world.

"Even in this moment of her soul's despair,

In its grim rendezvous with death and fear,

No cry broke from her lips, no call for aid;

She told the secret of her woe to none:

Calm was her face and courage kept her mute." Savitri-8

Proud, swift and joyful ran the wave of life

Within her like a stream in Paradise.

Many high gods dwelt in one beautiful home; (In Savitri's developed and purified Psychic sheath many Gods prefer to dwell)

(many cosmic divine powers made Savitri's adhara their home...such powers await all men who can climb up the spiritual ladder and purify their adhara for such a descent)

Parallel of above experience:

"A temple is shaped where the high gods could live." Savitri-531

Yet was her nature's orb a perfect whole,

Harmonious like a chant with many tones,

Immense and various like a universe.

The body that held this greatness seemed almost

An image made of heaven's transparent light. (an intimation of the coming
supramental body) (Cellular transformation experience.)

In the verses below the Lord describes the uniqueness of Savitri, open only to
and filled only by the Divine

Its charm recalled things seen in vision's hours,

A golden bridge spanning a faery flood,

A moon-touched palm-tree single by a lake

Companion of the wide and glimmering peace,

A murmur as of leaves in Paradise

Moving when feet of the Immortals pass,

A fiery halo over sleeping hills,

A strange and starry head alone in Night.

END OF CANTO ONE

Om Namo Bhagavateh

Sri Matriniketan Ashram

7.05.2019

Divine Amar Atman!

Blessed Divine Child Guruprasad,

My all love and blessings to you. (1)Your question from Book-4,
Canto-1: 'Three thoughtful seasons passed with shining tread' Savitri-351 Your first
question: Do these seasons represent stages of progress? Ans: Yes, these seasons
prepare the birth of Savitri in mother's womb. (2) 'A mediating ray had touched the
earth Bridging the gulf between man's mind and God's;' Savitri-353, your second
question: Who is this mediating ray? Ans: This mediating ray is the Spiritual energy,

the mediatrix Mother force as described in 'The Mother' book who is above executrix Mother power of Psychic energy and below creatrix Mother power of Supramental energy. This energy can reconcile the Matter and Spirit before one becomes ready for activation of Supramental energy for greater reconciliation.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A.Maa Krishna

The Post Thesis

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

The Important Secret of this chapter:

*"She communed with the mystic **heart** in Space."* Savitri-349

*"Filled meditation's solitary **heart**."* Savitri-351

"The answer of our hearts to Nature's charm..."

*At his (*Spring's*) touch life's tired **heart** grew glad and young;"* Savitri-351-52

*"Once more with her fathomless **heart** she fronted Time."* Savitri-353

"To pour delight on the heart of toil and want" Savitri-353

*"**Plants heaven's delight in the heart's passionate mire,"** Savitri-354*

"An infant heart of the deep-caved world-plan" Savitri-354

*"Each minute was a throb of beauty's **heart**;"*

The hours were tuned to a sweet-toned content” Savitri-355

The More Important Secret of this chapter:

“And guards intact unchanged by death and Time” Savitri-351

*“Lived **guarded** in her spirit’s **luminous cell,**” Savitri-355*

The Most Important Secret of this chapter:

“The strong Inhabitant turned to watch her field

A lovelier light assumed her spirit brow

And sweet and solemn grew her musing gaze;

Celestial-human deep warm slumbrous fires

Woke in the long fringed glory of her eyes

Like altar-burnings in a mystieried shrine.” Savitri-357

“A nectarous haloed moon her passionate heart

*Loved all and spoke no word and made no sign, (**Her universal Love needs no external aid and expression.**)*

But kept her bosom’s rapturous secrecy

A blissful ardent moved and voiceless world.” Savitri-358

Om Namo Bhagavateh

*“Even in her childish movements could be felt
The nearness of a light still kept from earth,”*

Savitri-355

*“Her springing childlike thoughts were richly turned
Into luminous patterns of her soul’s deep truth,”*

Savitri-356

*“The strong Inhabitant (Psychic being) turned to watch her field.
A lovelier light assumed her spirit brow
And sweet and solemn grew her musing gaze;
Celestial-human deep warm slumbrous fires
Woke in the long fringed glory of her eyes*

Like altar-burnings in a mystiered shrine.”

Savitri-357

Sri Matriniketan Ashram

14.04.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. The Book-4, Canto-1 symbolically represents the mystery of the Godhead’s birth. The Divine Mother, when incarnated in an earthly body, her birth, childhood, youth and rest of the life are guided by the influence of higher Nature, *Para-prakriti*. Deluded Souls do not understand this mystery of Divine birth and consider Desire (The Gita-16.8) as the sole cause of this world existence.

In the Mother’s womb, Savitri spent three (five) thoughtful seasons of nine (ten) months before her mighty birth in the Spring season. Here seasons of summer, monsoon, autumn, winter, dew-time and spring are described not as a dead mechanical cycle but as living deity, force of the Divine Mother who participated in building the physical frame of Savitri.

Savitri’s growth in the mother’s womb took place by ‘A mightier influx (that) filled the oblivious clay’ and after her birth her dim cave of Subconscient and inconscient sheaths were flooded with ‘slow conscient light’; her lovelier body was formed by the new descent of Divine Love and new Delight; her sense was purified by the pressure of Psychic being. Invisible Supramental sun-light ran through her veins and the same light flooded her brain with heavenly brilliances.

This Canto suggests that in child Savitri **the Mind of Light** became active which lies in between Overmind and Supermind. Her surface Nature was also divinised or “Nearer the godhead to the surface pressed.’ She lived self-guarded and self-protected in the Spirit’s silence and in her luminous cell.

Her pure aspiration called high Spiritual destiny down and she was able to guard the Truth’s diamond throne from the vigil tower. Her Supramental love

invisibly embraced all without any sign and word and sound. Due to her half-opened Psychic being, many high Gods preferred to live in her Psychic temple. Her body is like heaven's transparent light, a golden bridge between heaven and earth and she can walk alone with her strange and starry head in the deepest Night.

Regarding Savitri's birth and childhood, more has to be learned in future.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

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