

Book 7

Canto Six

**Nirvana and the Discovery of the
All-Negating Absolute**

“First she meets her Soul: a house of flames. She enters the house of flames and unites with her soul. It is after that. After, there is Nirvana. She goes into Nirvana—and becomes just a violet line of Nothingness. Then finds herself back in her body—that is where it begins.”

The Mother

8th May-1965

The 2 cantos are together encapsulated by the Lord in the extracts below:

232, What are **three steps** of Soul’s self-achievement? The Life Divine-653-54-55
Ans: “In the spiritual knowledge of self there are **three steps** of its self-achievement which are at the same time three parts of the one knowledge. (1) **The first** is the discovery of the soul (**Psychic Being**), not the outer soul of thought and emotion and desire, but the secret psychic entity, the divine element within us. When that becomes dominant over the nature, when we are consciously the soul and when mind, life and body take their true place as its instruments, we are aware of a **guide within** that knows the truth, the good, the true delight and beauty of existence, controls heart and intellect by its luminous law and leads our life and being towards **spiritual completeness**. Even within the obscure workings of the Ignorance we have then witness who **discerns**, a living light that **illumines**, a will that refuses to be misled and separates the mind’s truth from its error, the heart’s intimate response from its vibrations to a **wrong call and wrong demand** upon it, the life’s true ardour and plentitude of movement from vital passion and the turbid falsehoods of our vital nature and its dark self-seekings. This is the **first step** of self-realisation, to enthrone the soul, the divine psychic individual in the place of the ego. (2) **The next step** is to become aware of the eternal self in us unborn and one with the self of all beings (**Spiritual Being**). This self-realisation liberates and universalises; even if our action still proceeds in the dynamics of the Ignorance, it no longer binds or misleads because our inner being is seated in the light of self-knowledge. (3) **The third step** is

to the Divine Being who is at once our supreme transcendent Self (Supramental Self), the Cosmic Being, foundation of our universality, and the Divinity within of which our psychic being, the true evolving individual in our nature, is a portion, a spark, a flame growing into the eternal Fire from which it was and of which it is the witness ever living within us and the conscious instrument of its light and power and joy and beauty. Aware of the Divine as the Master of our being and action, we can learn to become channels of his Shakti, the Divine Puissance, and act according to her dictates or her rule of light and power within us. Our **action** will not then be mastered by our vital impulse or governed by a mental standard, for she acts according to the permanent yet **plastic truth of things**, --not that which the mind constructs, but the higher, deeper and subtler truth of each movement and circumstance as it is known to the supreme knowledge and demanded by the supreme will in the universe. The **liberation of the will follows upon the liberation of knowledge** and is its dynamic consequence; **it is knowledge that purifies, it is truth that liberates: evil is the fruit of a spiritual ignorance** and it will disappear only by the growth of a spiritual consciousness and the light of spiritual knowledge. The division of our being from the being of others can only be healed by removing the divorce of our nature from the inner soul-reality, by abolishing the veil between our becoming and our self-being, by bridging the remoteness of our individuality in Nature from the Divine being who is the omnipresent Reality in Nature and above Nature.”

“There is another basic realisation, (the first fundamental realization) the most extreme of all, that yet comes sometimes as the first decisive opening or an early turn of the Yoga. It is the awakening to an ineffable high transcendent Unknowable above myself and above this world in which I seem to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential consciousness in me, the one thing that is to it overwhelmingly real. This experience is usually accompanied by an equally compelling sense either of the dreamlike or shadowy illusoriness of all things here or else of their temporary, derivative and only half-real character. For a time at least all around me may seem to be a moving of cinematographic shadow forms or surface figures and my own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside me. To remain in this consciousness, to carry out this initiation or follow out this first suggestion of the character of things would be to proceed towards the goal of dissolution of self and world in the Unknowable, — Moksha, Nirvana. (the second fundamental realization) But this is not the only line of issue; it is possible, on the contrary, for me to wait till through the silence of this timeless unfilled liberation I begin to enter into relations with that yet ungrasped Source of myself and my actions; (the third fundamental realization) then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the aspects and manifestations and many levels of a dynamic Infinite. At first this experience imposes on the mind and then on all our being an absolute, a fathomless, almost an abysmal peace and silence.

Overpowered and subjugated, stilled, liberated from itself, the mind accepts the Silence itself as the Supreme. But afterwards the seeker discovers that all is there for him contained or new-made in that silence or through it descends upon him from a greater concealed transcendent Existence. For this Transcendent, this Absolute is not a mere peace of signless emptiness; it has its own infinite contents and riches of which ours are debased and diminished values. If there were not that Source of all things, there could be no universe; all powers, all works and activities would be an illusion, all creation and manifestation would be impossible.

These are the **three fundamental realisations**, so fundamental that to the Yogin of the way of Knowledge they seem ultimate, sufficient in themselves, destined to overtop and replace all others. And yet for the integral seeker, whether accorded to him at an early stage suddenly and easily by a miraculous grace or achieved with difficulty after a long progress and endeavour, they are neither the sole truth nor the full and only clues to the integral truth of the Eternal, but rather the unfilled beginning, the vast foundation of a greater divine Knowledge. (the fourth fundamental realization) Other realisations there are that are imperatively needed and must be explored to the full limit of their possibilities; and if some of them appear to a first sight to cover only Divine Aspects that are instrumental to the activity of existence but not inherent in its essence, yet, when followed to their end through that activity to its everlasting Source, it is found that they lead to a disclosure of the Divine without which our knowledge of the Truth behind things would be left bare and incomplete. These seeming Instrumentals are the key to a secret without which the Fundamentals themselves would not unveil all their mystery. All the revelatory aspects of the Divine must be caught in the wide net of the integral Yoga.” The Synthesis of Yoga- p-117-118

“This **first realisation** of Self as something intensely silent and purely static is not the whole truth of it, there can also be a realisation of Self in its power, Self as the condition of world-activity and world-existence. However, the Self is a fundamental aspect of Brahman, but with a certain stress on its impersonality; therefore the Power of the Self has the appearance of a Force that acts automatically with the Self sustaining it, witness and support and originator and enjoyer of its activities but not involved in them for a moment. As soon as we become aware of the Self, we are conscious of it as eternal, unborn, unembodied, uninvolved in its workings: it can be felt within the form of being, but also as enveloping it, as above it, surveying its embodiment from above, *adhyakṣa*; it is omnipresent, the same in everything, infinite and pure and intangible for ever. This Self can be experienced as the Self of the individual, the Self of the thinker, doer, enjoyer, but even so it always has this greater character; its individuality is at the same time a vast universality or very readily passes into that, and the next step to that is a sheer transcendence or a complete and ineffable passing into the Absolute. The Self is that aspect of the Brahman in which it is intimately felt as at once individual, cosmic, transcendent of the universe. The realisation of the Self is the straight and swift way towards individual liberation, a static universality, a Nature-transcendence. At the same time there is a realisation of Self in which it is felt not only

sustaining and pervading and enveloping all things, but constituting everything and identified in a free identity with all its becomings in Nature. Even so, freedom and impersonality are always the character of the Self. There is no appearance of subjection to the workings of its own Power in the universe, such as the apparent subjection of the Purusha to Prakriti. To realise the Self is to realise the eternal freedom of the Spirit.” The Life Divine-362

“When we get back to our true being, the ego falls away from us; its place is taken by our supreme and integral self, the true individuality. As this supreme self it makes itself one with all beings and sees all world and Nature in its own infinity. What we mean by this is simply that our sense of separate existence disappear into a consciousness of illimitable, undivided, infinite being in which we no longer feel bound to the name and form and the particular mental and physical determinations of our present birth and becoming and are no longer separate from anything or anyone in the universe. ***This was what the ancient thinkers called the Non-birth or the destruction of birth or Nirvana.*** At the same time we continue to live and act through our individual birth and becoming, but with a different knowledge and quite another kind of experience; ***the world also continues, but we see it in our own being and not as something external to it and other than ourselves.*** To be able to live permanently in this **new consciousness** of our real, our integral being is to attain liberation and enjoy immortality.” The Synthesis of Yoga- p 436

“Is then this realisation of passing into a pure immobile self-existence or this Nirvana of the individual and the universe one among these penultimates, or is it itself the final and absolute realisation which is at the end of every journey and transcends and eliminates all lesser experience? It claims to stand behind and supersede, to sublimate and to eliminate every other knowledge; if that is really so, then its finality must be accepted as conclusive. But, against this pretension, it has been claimed that it is possible to travel beyond by a greater negation or a greater affirmation,—to extinguish self in Non-Being or **to pass through the double experience of cosmic consciousness and Nirvana of world**

consciousness in the One Existence to a greater Divine Union and Unity which holds both these realisations in its vast integral Reality. It is said that beyond the duality and the non-duality there is That in which both are held together and find their truth in a Truth which is beyond them. A consummating experience which proceeds by the exceeding and elimination of all other possible but lesser experiences is, as a step towards the Absolute, admissible. A supreme experience which affirms and includes the truth of all spiritual experience, gives to each its own absolute, integralises all knowledge and experience in a supreme reality, might be the one step farther that is at once a largest illuminating and transforming Truth of all things and a highest infinite Transcendence. The Brahman, the supreme Reality, is That which being known all is known; but in the illusionist solution it is That, which being known, all becomes unreal and an incomprehensible mystery: in this other experience, the Reality being known, all assumes its true significance, its truth to the Eternal and Absolute.” The Life Divine- p 487

Summary of cantos 6 & 7:

Cantos 6 & 7 are best understood when they are read in conjunction (Spiritual or blank pure Consciousness and Cosmic Consciousness) with each other and when the term Nirvana is understood from the perspective of Integral Yoga as a transitory phase to a higher more encompassing consciousness. The all negating Absolute is not a nihilistic state where existence and being ceases or is treated as a false concoction of the separative personality as has been understood from past philosophies and religions – rather the Absolute is beyond all positive terms of existence, even the most abstract and transcendent that can be conceived of by the human mind and senses. The reaching of a state of static realisation above and residing in the absolute is the foundation (and starting point) for the next stage of the play of the cosmic energies and dynamic self.

In these following 2 cantos Savitri proceeds from her first perfection of finding her Psychic being in her heart centre (which is Spiritualised and Supramentalised) to the subsequent perfections of finding her spiritual and supramental beings/realisations – the process of these ascents are reflected in her passing through the transitional stages of nirvana and cosmic consciousness and finally reaching a stage where both the personal liberation and cosmic consciousness are held together in a state of (absolute) harmony (of dwelling in the supramental/transcendent consciousness). As such we find that nirvana and cosmic/universal consciousness are not opposites or contraries, they only appear so when we reside in the consciousness of the mind, in the higher (supramental consciousness) they are contained as mutually complementary states.

Some extracts from The Life Divine (TLD) and The Synthesis of Yoga (TSY) are listed below to give additional clarity to the verses below.

“But if we take Non-Being in the sense, not of an inexistent Nihil but of an x which exceeds our idea or experience of existence,— a sense applicable to the Absolute Brahman of the Advaita as well as the Void or Zero of the Buddhists,—the impossibility disappears, for That may very well be the source of being, whether by a conceptual or formative Maya or a manifestation or creation out of itself.” TLD p32

“We give the name of **Non-Being** to a contrary affirmation of Its freedom from all cosmic existence,—freedom, that is to say, from all positive terms of actual existence which consciousness in the universe can formulate to itself, even from the most abstract, even from the most transcendent....

...By this simultaneous negation (of all separative existence and consciousness) and affirmation (the universal cosmic consciousness), not mutually destructive, but complementary to each other like all contraries, the simultaneous awareness of conscious Self-being as a reality and the Unknowable beyond as the same Reality becomes realisable to the awakened human soul” TLD p 33 (In integral Yoga Nirvana born out of world negation and cosmic consciousness born out of world affirmation are reconciled.)

“We recognise, then, that it is possible for the consciousness in the individual to enter into a state in which relative existence appears to be dissolved and even Self seems to be an inadequate conception. It is possible to pass into a Silence beyond the Silence. But this is not the whole of our ultimate experience, nor the single and all-excluding truth. ***For we find that this Nirvana, this self-extinction, while it gives an absolute peace and freedom to the soul within is yet consistent in practice with a desireless but effective action without. This possibility of an entire motionless impersonality and void Calm within doing outwardly the works of the eternal verities, Love, Truth and Righteousness, was perhaps the real gist of the Buddha’s teaching,***—this superiority to ego and to the chain of personal workings and to the identification with mutable form and idea, not the petty ideal of an escape from the trouble and suffering of the physical birth.” The Life Divine-p34

Brahma satya Jagat Mithya is the first fundamental Siddhi of integral Yoga. This canto deals with this part of Savitri’s realisation.

- 1) “The Divine alone is true – all the rest is falsehood.
 - 2) The Divine alone is real – all the rest is illusion.
 - 3) The Divine alone is life – all the rest belongs to the kingdom of death.
 - 4) The Divine alone is light – all the rest is semi-obscurity.
 - 5) The Divine alone is love – all the rest is selfish sentimentality.
- And yet the Divine is everywhere, in the ignorant man as well as in the sage.
And yet the Divine is everywhere, in the sinner as well as in the saint.” The Mother/undated-1958

Detail:

Savitri after uniting with her soul was basking in the glory of that unity that made all life wonderful, for she was seeing things through the eyes of the soul rather than through her untransformed senses...

A CALM slow sun looked down from tranquil heavens.

A routed sullen rear guard of retreat,

The last rains had fled murmuring across the woods
Or failed, a sibilant whisper mid the leaves, (sibilant: hissing sound)
And the great blue enchantment of the sky
Recovered the deep rapture of its smile.
Its mellow splendour unstressed by storm-licked heats
Found room for a luxury of warm mild days,
The night's gold treasure of autumnal moons
Came floating shipped through ripples of faery air.
And Savitri's life was glad, fulfilled like earth's (Mother (Maa Krishna), why does the Lord say that Savitri's life was fulfilled like earth's? Earth's life is unfulfilled is it not?); (Because the Psychic being has the capacity to transform and fulfil earthly love. Air of autumnal moon fulfilled Savitri's outer sheath.) (In Supramentalised earth life is glad and fulfilled.)

"All (seven-fold) relations known to human personality are there in the **soul's contact** with the Divine; but they rise towards superhuman levels and compel him towards a divine nature." Sri Aurobindo/The Synthesis of Yoga/p-129

Its complementary line:

"Forgetting the sweetness of earth's warm delight," Savitri-533

"I will follow with him earth's path that leads to God." Savitri-590

"Around him nameless, infinite she surged,
Her spirit **fulfilled** in his spirit, rich with all Time,
As if Love's deathless moment had been found,
A pearl within eternity's white shell." Savitri-579

"In her confirmed because transformed in her,
Our life shall find in its **fulfilled** response
Above, the boundless hushed beatitudes,
Below, the wonder of the embrace divine." Savitri-315

"Earth must transform herself and equal Heaven

Or Heaven descend into earth's mortal state.

But for such vast spiritual change to be,

Out of the mystic cavern in man's heart

The heavenly **Psyche** must put off her veil

And step into common nature's crowded rooms

And stand uncovered in that nature's front

And rule its thoughts and **fill the body and life.**"

Savitri-486-487

She had found herself (**her soul**), she knew her being's aim (**our purpose in existence is known when we have found our true Soul**). (Those who have found these two things do not waste time.) The most of human beings' actual status is that they neither know their Soul nor their aim. That is a strong justification of Death reigning over earth life.) (Those who have an aim, their future life is protected) (Those who find the soul, they become aware of their aim.)
Death said "How shalt thou bring the Everlasting here?"

There is no house for him (**Divine**) in hurrying Time.

Vainly thou seekst in Matter's world an **aim**;

No aim is there, only a will to be." (All are running after fulfilling their personal will and no time for Soul's aim.) Savitri-644

"Heaven's tranquil shield guarded the missioned child." Savitri-16 (**Awareness of mission or aim protects life**)

"Only were safe who kept God in their hearts:" Savitri-211 (**Awareness of Psychic being protects life.**)

"Never forget where you are living (**Ashram life**) and the true aim of life. Remember this at every moment and in all circumstances. In this way you will make the best use of your existence.

Happy New Year for 1965." The Mother/TMCW-16/p-311

"An aimless life is always a miserable life." TMCW-12/p-3

"There are two actions which in practice merge into one.

- (1) Never forget the goal that one wants to attain.
- (2) Never allow any part of the being or any of its movements to contradict one's aspiration.

This also makes it necessary to become conscious of one's nights, because the activities of the night often contradict the aspiration of the day and undo its work.

Vigilance, sincerity, continuity of effort, and the Grace will do the rest." The Mother/TMCW-16/p-378

,(Although Savitri's inner realisation and identification with her Soul was hidden to others, the effects of it (Supramentalised Psychic realisation), its subtle vibration that emanated from the descent of the Divine Mother into the temple of Savitri's Psychic being could be felt by all around her.)

Although her kingdom of marvellous change within

Remained unspoken in her secret breast

All that lived round her felt its magic's charm:

The trees' rustling voices told it to the winds,

Flowers spoke in ardent hues an unknown joy,

The birds' carolling became a canticle,

The beasts forgot their strife and lived at ease.

Absorbed in wide communion with the Unseen

The mild ascetics of the wood received

A sudden greatening of their lonely muse.(the realisation of one being with their Soul has a ripple like effect on the atmosphere of others, indicating that the greater the number of people that attune themselves to the Divine in this world, the results will have an exponential effect on the masses and the world.) (This is the experience of universalisation of Psychic being.)

This bright perfection of her inner state (permanent stay of divine Mother in the heart centre due to Psychic opening.)

Poured overflowing into her outward scene, (movement of Divine Consciousness from within outward.)

Made beautiful dull common natural things

And action wonderful and time divine. (Psychic action and experience of new time in waking trance.)

Even the smallest meanest work became (from the point of view of divine consciousness there is no work that is small or insignificant vs work that is holy or sacred, everything is an offering to the Divine) (Divine is to be manifested in dull common natural things. That is the task of an integral Sadhaka.)

“A greatness founded upon little things,” Savitri-624
“Above all, the **psychic being** imposes on life the law of the sacrifice of all its works as an offering to the Divine and the Eternal. Life becomes a call to that which is beyond Life; its **every smallest act** enlarges with the sense of the Infinite.” CWSA-23/The Synthesis of Yoga-179

“Whatever one does, it becomes useful if one puts a spark of true

consciousness into it...The consciousness one has is much more important than the act one performs. And the most apparently useless acts can become very productive if they are performed with the true consciousness." The Mother/CWM-14/p- 37

A sweet or glad and glorious sacrament,

An offering to the self of the great world

Or a service to the One in each and all. ([Slave of the humanity and slave of the cosmic Divine.](#))

“All our actions, not less the **smallest** and most ordinary and trifling than the greatest and most uncommon and noble, must be performed as consecrated acts. Our individualised nature must live in the single consciousness of an inner and outer movement dedicated to Something that is beyond us and greater than our ego. No matter what the gift or to whom it is presented by us, there must be a consciousness in the act that we are presenting it to the one divine Being in all beings. **Our commonest or most grossly material actions** must assume this sublimated character; when we eat, we should be conscious that we are giving our food to that Presence in us; it must be a sacred offering in a temple and the sense of a mere physical need or self-gratification must pass away from us. In any great labour, in any high discipline, in any difficult or noble enterprise, whether undertaken for ourselves, for others or for the race, it will no longer be possible to stop short at the idea of the race, of ourselves or of others. The thing we are doing must be consciously offered as a sacrifice of works, not to these, but either through them or directly to the One Godhead; the Divine Inhabitant who was hidden by these figures must be no longer hidden but ever present to our soul, our mind, our sense. The workings and results of our acts must be put in the hands of that One in the feeling that that Presence is the Infinite and Most High by whom alone our labour and our aspiration are possible. For in his being all takes place; for him all labour and aspiration are taken from us by Nature and offered on his altar. Even in those things in which Nature is herself very plainly the worker and we only the witnesses of her working and its containers and supporters, there should be the same constant memory and insistent consciousness of a work and of its divine Master. Our very inspiration and respiration, our very heart-beats can and must be made conscious in us as the living rhythm of the universal sacrifice.” The Synthesis of Yoga-111

“When the resolution has been taken, when you have decided that the whole of your life shall be given to the Divine, you have still at every moment to remember it and carry it out in all the details of your existence. You must feel at every step that you belong to the Divine; you must have the constant experience that, in whatever you think or do, it is always the Divine

Consciousness that is acting through you. You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even **the smallest thing** to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond.” The Mother/28th April-1929/TMCW-3/p-23, TMCW-5/p-78

“What is his (Sadhaka’s) method and his system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable. Applying themselves even **to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest**, they in the end lift all into the Light and transform all. For in his Yoga there is **nothing too small to be used and nothing too great to be attempted**. As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or the stumblings of his nature. For the Force that works in him is impersonal — or superpersonal — and infinite.” The Synthesis of Yoga-61

A light invaded all from her being’s light; (Like Sun light.) (Supramental cosmic action from Psychic centre.) (Supramental world action from Psychic heart centre.)

Her heart-beats’ dance communicated bliss: (Psychic being can hold Divine bliss.)

Happiness grew happier, shared with her, by her touch

And grief some solace found when she drew near. (grief can be appeased but not transformed.)

Now when Savitri looked at Satyavan she no longer saw a doomed husband, her union with the Divine had changed the fixed fate of Satyavan, she now saw the future where he was united with her everywhere. Her consciousness which was united with him and that consciousness seemed to widen to not only include the surrounding forests and its animals but all the wide humanity dwelling in the cities and towns. (In Pondicherry the Mother and Sri Aurobindo’s Presence is widely felt stretching over many miles from Ashram and Their Supramental action reached the farthest corner of earth in harmonizing and perfecting it. An individual can be channel of Supramental force and pour Delight, Love and Light over whole earth.)

Above the cherished head of Satyavan

She saw not now Fate's dark and lethal orb;

A golden circle round a mystic sun (Through Sadhana the dark fixed destiny can be changed into bright spiritual destiny.) A complementary line is:

Complementary lines:

"The golden Nimbus now is seen no more," (of a dying Soul) Savitri-225

A light was round him (King) wide and absolute, (Supramental Light) Book-2,
Canto-15

"His virtues don the Ideal's skiey robe

And a nimbus of the outline of its face:" Savitri-609

"A span, an arch of meditating light,

As though some secret nimbus half was seen;" Savitri-396

"Discovered the aureole round a mortal's head," Savitri-396 (Satyavan saw a lighted nimbus around Savitri's head)

Disclosed to her new-born predicting sight

(Mother (Maa Krishna) why is it in the book of Death, "Death on the Forest p 561", does Savitri feel anguish about Satyavan's pending doom? (because there is always possibility of Inconscient and Superconscient invasion. Savitri's Psychic and Spiritual realisation has entered the transformation process and her untransformed nature will feel the mortal anguish.) Given the verses in this canto, Savitri should have no longer felt any anguish. (Is it because the Book of Death was part of an earlier version (written in Baroda and the Editors have included this part in order to bring completion of the Book. So this part we will understand as Satyavan met death while searching the secret of immortality in the inconscient Sheath. Now we have to restate it, which can be nearer to the Lord's revised chapters by His help alone.) of Savitri book and was not revised by the Lord?

"All else she pressed back into her anguished heart
And forced upon her speech an outward peace." Savitri-561)

The cyclic rondure of a sovereign life. (rondure: circular or rounded)

In her visions and deep-etched veridical dreams, (veridical: coinciding with reality)
 In brief shiftings of the future's heavy screen,
 He lay not by a dolorous decree
 A victim in the dismal antre of death (antre: cave)
 Or borne to blissful regions far from her
 Forgetting the sweetness of earth's warm delight,
 Forgetting the passionate oneness of love's clasp,
 Absolved in the self-rapt immortal's bliss. (experience of trance of bliss)
 Always he was with her, a living soul (Satyavan's identity is revealed again.)
 That met her eyes with close enamoured eyes,
A living body near to her body's joy.
 But now no longer in these great wild woods
 In kinship with the days of bird and beast
 And levelled to the bareness of earth's brown breast,
 But mid the thinking high-built lives of men
 In tapestried chambers and on crystal floors,
 In armoured town or gardened pleasure-walks,
 Even in distance closer than her thoughts,
Body to body near, soul near to soul, (the golden day.)
 Moving as if by a common breath and will
 They were tied in the single circling of their days
 Together by love's unseen atmosphere, (Our life is given to live in Love's unseen atmosphere.)
 Inseparable like the earth and sky. (Savitri and Satyavan within)

Thus for a while she trod the Golden Path; (After the sun-lit path, when Satyavan came in the life of Savitri, the golden path began. But it was for a very brief period.)

"Earth keeps for man some short and perfect hours" Savitri-421

This was the sun (Supramental) before abysmal Night. (The abysmal night was not the pending Nirvana of her remaining ego but that of her journey through the sub conscient and Inconscient planes with Death) (Those who have Supramental realisation can only travel in abysmal night.) (Before meeting death in the forest, Savitri was established in Supramental Consciousness.)

Once as she sat in deep felicitous muse,
Still quivering from her lover's strong embrace,
And made her (supramental) joy a bridge twixt earth and heaven (the feeling and descent of the ananda into Savitri served as the building of the bridge between earth and heaven), (she came to bridge the gulf between earth and heaven by movement of intermediate consciousness.)

Mother (Maa Krishna) it seems to me that Savitri undergoes the experience/taste of physical Death (Physical Death is the invasion of universal negation from Inconscient world.) before the subsequent experience of Nirvana. (Nirvana is the Spiritual experience born out of world Negation) This was her first experience of Death, (from within) her second experience is when she accompanies Death (from without) into his domain.

P584 (second experience)

"She lived in spite of death, she conquered still;
In vain her puissant being was oppressed:" Savitri-584

(King Aswapati also experienced the mystery of Death. As the verse describes long before the physical death of a person he suffers inner death. So whatever happens in outer life is accepted as a story written long back.) We can find it in Savitri-page 225

"A silence falls upon the spirit's heights, (In spirit's height above the head the physical mind is silenced.)

From the veiled sanctuary the God retires (The psychic being leaves the body?), (before the physical death due to arrest of growth the psychic being leaves the body.)

Empty and cold is the chamber of the Bride (the chamber is meant to be occupied by the Psychic being or the soul in every sheath...when the individual gives himself to anti divine forces, this soul then leaves the temple....Mother (Maa Krishna) I thought the Soul never leaves the temple regardless of the fall? (During the fall the soul is veiled.) Or rather does this mean that the barriers of ignorance are so much that the effect of the soul on one's life is no more); (Here the chamber became cold because the Psychic being left the body.)

The golden Nimbus now is seen no more, (golden nimbus is seen round the head when the fixed destiny or the doom is changed to spiritual destiny.)

No longer burns the white spiritual ray (of a dying soul.)

And hushed for ever is the secret Voice. (the Psychic voice of guidance, adesh ceases.)

Then by the Angel of the Vigil Tower (who watches the walk of all aspiring souls upwards) A name is struck from the recording book; (of God)

A flame that sang in Heaven sinks quenched and mute;

In ruin ends the epic of a soul. (The living soul's story ends.)

This is the tragedy of the inner death

When forfeited is the divine element

And only a mind and body live to die.” Savitri-225 (Here the Lord describes outer death which is also a spiritual fall which happens after the inner death.) (The above lines describe how a soul is trapped by Death.)

(This seems that physical life and mind continues...so living goes on but the spiritual life in this birth is no more).

(Far before the physical death the Psychic being leaves the body.)

(Sweet Mother (Maa Krishna), why does not the Lord say that

“This too the supreme Diplomat can use,

He makes our fall a means for greater rise” ...Savitri-34 as he has in canto 3 ...he leaves this verse with such finality of the sadhak’s doom)

(In case of Yogis the leaving of Psychic being and the physical death are simultaneous, that is called the Willed death, *iccha mrutyu*.)

Those human beings are born out of Nature’s early plan are having no Psychic being (Psychic being is that part of the Soul which takes part in evolution) or the Psychic being are in formative state. Those who have no Psychic being are having no destiny. Those who are having Psychic being is having a destiny, which means their soul chooses to die. Those whose mind, life and body and the surrounding atmosphere do not collaborate in the Psychic growth, their Psychic being decide to leave this body, which is a Spirit’s recoil from the Matter.

The verses below suggest that there is a relationship between physical death and nirvana –

(Both physical death and Nirvana or static experience of Divine are recoil from life.) perhaps as a preceding stage - those whose consciousness can be sustained in the body after physical death continue onto the stage of nirvana and beyond. The verses the Lord uses below to describe death is akin to the verses in subsequent cantos.

An abyss yawned suddenly beneath her heart. (from the Inconscient plane.) (Supramental alone has the capacity to enter consciously into inconscient abysm.)

A vast and nameless fear dragged at her nerves (fear of death has its origin in Inconscient.)

As drags a wild beast its half-slaughtered prey;

It seemed to have no den from which it sprang:

It was not hers, but hid its unseen cause.

Then rushing came its vast and fearful Fount. (sudden rise of Inconscient vibration to create cyclone and earth quake in the inner life of man. Fear is the outcome of ‘parodharma bhayabaha’ as indicated in the Gita. Taittiriya Upanishad defines that those who have gone through the experience of bliss self have no fear from any quarter.) (transformation of untransformed fear of subconscious plane is a part of action of Supramental force.)

“He who has found the bliss of the Eternal has no fear from any quarter.”

Savitri and Satyavan had realised the bliss self (His eyes keep a memory from world of bliss.' Savitri-430) That realisation seems to be the starting point. Traditional Yogi seals the Subconscious and Inconscious planes and lives in a bliss state. Integral yogi keeps the door of subconscious and inconscient plane open for Supramental invasion. That is why Savitri met here fear as dark forces invaded and tried to possess her.

A formless Dread with shapeless endless wings (Death is having no form it is a universal vibration and force rising from Inconscious plane.)

Filling the universe with its dangerous breath,

A denser darkness than the Night could bear,

Enveloped the heavens and possessed the earth. (Heaven seeking Nirvanist, Vedantist and seekers of earthly joy of Moderate Spiritualists are not free from the clutch of Death.)

A rolling surge of silent death, it came (Death captures man as a surge from the Inconscious plane.) (One must be aware of it. In Spiritual life one must be aware of such Inconscious invasion and equip himself with Psychic, Spiritual and Supramental invasion in order to confront Death.)

Curving round the far edge of the quaking globe;

Effacing heaven with its enormous stride

It willed to expunge the choked and anguished air

*And end the **fable of the joy of life.*** (Death abruptly ends the fable of the joy of life.)

“I lay waste human happiness with my breath

And slay the will to live, the joy to be” Savitri-535

King Aswapati had experience of death without dying:

“A formless void oppressed his struggling brain,

A darkness grim and cold benumbed his flesh,

A whispered grey suggestion chilled his heart;

Haled by a serpent-force from its warm home

And dragged to extinction in bleak vacancy

Life clung to its seat with cords of gasping breath;

Lapped was his body by a tenebrous tongue.” Savitri-218

“A dense and nameless Nothing conscious, mute,

Which seemed alive but without body or mind,

Lusted all beings to annihilate

That it might be for ever nude and sole.” Savitri-217

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

“An abyss yawned suddenly beneath her heart.”	Savitri-534
“Solitary in the anguish of the void	
She lived in spite of death , she conquered still;	
In vain her puissant being was oppressed:”	Savitri-584
“Her limbs refused the cold embrace of death,”	Savitri-585
“Unslain I (Savitri) have survived the clutch of Night.”	Savitri-588
“O Death, I (Savitri) have triumphed over thee within;”	Savitri-633
“For victory in the tournament with death,”	Savitri-687

It seemed her very being to forbid,

Abolishing all by which her nature lived,

And laboured to blot out her body and soul,

A clutch of some half-seen Invisible,

An ocean of terror and of sovereign might,

A person and a black infinity. (Death also personifies himself.)

It seemed to cry to her without thought or word

The message of its dark eternity

And the awful meaning of its silences:

Out of some sullen monstrous vast arisen,

Out of an abysmal deep of grief and fear

Imagined by some blind regardless self,

A consciousness of being without its joy, (Static Divine union is unable to meet the dark forces of the inconscient world)

Empty of thought, incapable of bliss,

That felt life blank and nowhere found a soul, (In ascetic living Supreme Self is real and the Psychic being in the heart is unreal.)

A voice to the dumb anguish of the heart

Conveyed a stark sense of unspoken words;

In her own depths she heard the unuttered thought

That made unreal the world and all life meant. (the voice of negation from untransformed Nature.) (In the following lines truth is thoroughly distorted and these words have lost their contact with the Divine.) (Brahma satya Jagat mithya.) (It makes the evolution through all life from the beginning of creation meaningless.) (In ascetism this life and all life are unreal whereas in integral Yoga this life and all life are endless unfolding of truth and endless Yoga.)

“Who art thou who claimst thy crown of separate birth,

The illusion of thy soul’s reality

And personal godhead on an ignorant globe (Satyavan was personal Godhead.)

In the animal body of imperfect man?

Hope not to be happy in a world of pain (fixed law of Nature.)

And dream not, listening to the unspoken Word (from Superconscient realm)”

Similar words in p 609 (spoken by Death)

“Earth only is there and not some heavenly source. (Death does not believe of any descent of Divine force from heavenly Source to transform life.)

If heavens there are they are veiled in their own light,

If a Truth eternal somewhere reigns unknown,

It burns in a tremendous void of God; (Negation of Nirvana.)

For truth shines far from the falsehoods of the world;

How can the heavens come down to unhappy earth

Or the eternal lodge in drifting time? (Death was not aware of the Divine’s comprehensive plan and total vision.)

How shall the Ideal tread earth’s dolorous soil

Where life is only a labour and a hope,” Savitri-p 609 (Death was aware only of the fixed iron law of Nature.)

And dazzled by the inexpressible Ray,

Transcending the mute Superconscient's realm,
To give a body to the Unknowable,
Or for a sanction to thy heart's delight
To burden with bliss the **silent still Supreme**
Profaning its bare and formless sanctity,
Or call into thy chamber the Divine
And sit with God tasting a human joy.
I have created all, all I devour;
I am Death and the dark terrible Mother of life, (Death distorts truth for his own benefit.)
I am Kali black and naked in the world, (Here Kali is not the Overmental Goddess but some
distorted image used by Death. Similar words of distortion found in the untransformed nature
of Savitri, 'the mother of Might' 'I wear the face of Kali when I kill,' Savitri-509
I am Maya and the universe is my cheat. (Death seems to be an Illusionist. Here Sri Aurobindo
discourages the Nirvanists and Illusionists.)
I lay waste human happiness with my breath (Divine delight is not a waste; it leads towards long
life and immortality.)
And slay the will to live, the joy to be
That all may pass back into nothingness
And only abide the eternal and absolute. (The eternal and absolute is projected here something
alien and foreign to this creation and its joy.)
For only the blank Eternal can be true. (blank Eternal is that later Vedantic Divine by whose
knowledge everything here in life becomes hazy and obscure.) (This is very suitable for helping
and building the gospel of Death.)
All else is shadow and flash in Mind's bright glass, (Before blank Eternal of static Sachchidananda
Consciousness, Psychic and Spiritual being appear as shadow and illusion, which is not
acceptable in integral Yoga.)

Similar words in page 592/593 – journey into Eternal night

"Death only lasts and the inconscient Void.
I only am eternal and endure.
I am the shapeless formidable Vast,
I am the emptiness that men call Space,

I am a timeless Nothingness carrying all,
I am the Illimitable, the mute Alone.
I, Death, am He; there is no other God. (Here death has forgotten that he is only one of the dark instruments of the Divine.) (Death had no experience of identity with the Divine. He is an instrument and not the Divine. This mistake repeats in a Sadhaka when his urge for self-expansion becomes more than his urge for self-concentration.)
All from my depths are born, they live by death; (An apparent truth of negation far from the real truth.)
All to my depths return and are no more.
I have made a world by my unconscious Force. (Apparent truth)
My Force is Nature that creates and slays
The hearts that hope, the limbs that long to live.
I have made man her instrument and slave,
His body I made my banquet, his life my food.
Man has no other help but only Death; (Man has closed his door from saviour power of Superconscious plane and succumbs to Death.)
He comes to me at his end for rest and peace." Savitri-592-93 (A recoil from life in the name of heavenly lure of param dham.)

Mind, hollow mirror in which Ignorance sees
A splendid figure of its own false self
And dreams it sees a glorious solid world.
O soul, inventor of man's thoughts and hopes, (Death does not believe of Soul, the Sun light.)
Thyself the invention of the moments' stream,
Illusion's centre or subtle apex point,
At last know thyself, from vain existence cease."
A shadow of the negating Absolute, (the above voice is from all negating absolute, the Death, stationed in the Inconscious sheath.)
The intolerant Darkness travelled surging past
And ebbed in her the formidable Voice.
It left behind her inner world laid waste:
A barren silence weighed upon her heart,
Her kingdom of delight was there no more;
Only her soul remained, its emptied stage,
Awaiting the unknown eternal Will. (In Spiritual life more one will enter the higher planes of consciousness more one will meet the threat from the Inconscious plane. That is a part of the Divine play in order to bridge the gulf between the Heaven and Hell.)

But Savitri's being having united itself with the Divine within did not succumb to Death, instead this stage was a passing stage to a higher ascent. From the heights of her being, she receives her (Divine) call to keep marching on, not being satisfied with the some initial spiritual gain but to the highest states that encompass all life...and she is also again reminded of her sacred mission, not to achieve some partial victory for herself and for all humanity – by conquering Death she sets a precedent to others that follow her that they too can achieve the same...the voice prompts her to seek the state of Supramental consciousness which is reflected as a state of cosmic consciousness (Spiritual experience born out of world affirmation) beyond the preliminary stage of nirvana... (Spiritual experience born out of world negation)

Then from the heights a greater Voice came down,
The Word that touches the heart and finds the soul,
The voice of Light after the voice of Night:
The cry of the Abyss drew Heaven's reply,

A might of storm (from Inconscient world) chased by the might of the Sun (from Supramental world).

“It is possible to remain in a Nirvana of all individuality, to stop at a *static realisation* or, regarding the cosmic movement as a superficial play or illusion imposed on the silent Self, to pass into some supreme immobile and immutable status beyond the universe. But another less negative line of supernormal experience also offers itself; for there takes place a large dynamic descent of light, knowledge, power, bliss or other supernormal energies into our self of silence, and we can ascend too into higher regions of the Spirit where *its immobile status is the foundation of those great and luminous energies.*” TLD p 291 – (This means the static Divine realisation of Nirvana can be dynamised as descent of Divine Shakti)

“O soul, bare not thy kingdom to the foe; (It asks to seal the suggestions from Inconscient world.)

Consent to hide thy royalty of bliss (This bliss will trample the law of death) (to keep the highest realisation as secret, not to reveal to the world.)

Lest Time and Fate find out its avenues (not of Immortality)

And beat with thunderous knock upon thy gates.

Hide whilst thou canst thy treasure of separate self (so in spiritual life secrecy is given prior importance. So the Soul's treasure should be accumulated in secrecy to transform the untransformed Nature.)

Behind the luminous rampart of thy depths (rampart: a defensive wall)

Till of a vaster empire it grows part. (Psychic being has the capacity possess world empire which must be pursued in secrecy and silence.)

“Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"” The Mother's Agenda-October-7, 1967,

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

“The soul draws back into its deathless Self;” Savitri-627(object of traditional Yoga) (Psychic being draws back to supreme Self.)

Content abide not with one conquered realm; (Individual transformation is not her objective.)

Adventure all to make the whole world thine, (Adventure all the planes of consciousness with divine Light.) (world transformation must follow individual transformation.)

To break into greater kingdoms turn thy force. (Her Spiritual and Psychic force must be used to conquer the greater kingdom of Superconscious, Supramental and Bliss planes.)

Fear not to be nothing that thou mayst be all; (Fear makes one powerless and the awakened soul is all powerful.)

Assent to the emptiness of the Supreme (Ascent to the absolute state of the Divine.)

That all in thee may reach its absolute. (so that Nature and Soul will arrive at the absolute Divine state.)

Its complementary line:

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

Accept to be small and human on the earth, (to keep the foundation on the ground we must turn earthward.)

Interrupting thy new-born divinity, (Dvija state of Savitri...)

That man may find his utter self in God. (Discovery of spiritual Self)

If for thy own sake only thou hast come,

An immortal spirit into the mortal's world,

To found thy luminous kingdom in God's dark,

In the Inconscient's realm one shining star,

One door in the Ignorance opened upon light,

Why hadst thou any need to come at all? (Savitri's Mission is not to serve some individual purpose or pursue some exclusive own interest.)

Thou hast come down into a struggling world

To aid a blind and suffering mortal race,

To open to Light the eyes that could not see,

To bring down bliss into the heart of grief,

To make thy life a bridge twixt earth and heaven;

If thou wouldst save the toiling universe,

The vast universal suffering feel as thine: (A Spiritual man bears the wound of time.)

Thou must bear the sorrow that thou claimst to heal;

The day-bringer must walk in darkest night.

He who would save the world must share its pain.

If he knows not grief, how shall he find grief's cure?

If far he walks above mortality's head,

How shall the mortal reach that too high path?

If one of theirs they see scale heaven's peaks,

Men then can hope to learn that titan climb.

God must be born on earth and be as man (descending Godhead.)

That man being human may grow even as God. (ascending Godhead.)

He who would save the world must be one with the world, (realisation of cosmic self)

All suffering things contain in his heart's space

And bear the grief and joy of all that lives.

His (Avatara's) soul must be wider than the universe

And feel eternity as its very stuff,

Rejecting the moment's personality (personality born out of second exclusive concentration.)

Know itself older than the birth of Time, (Awareness of all Time and all Life which the natural and normal state of Integral Concentration.)

“... I am waiting—I am millions of years old and I am waiting (to complete the Divine task).”¹

The Mother

“Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.”²

The Mother

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

The Gita-13.27

Creation an incident in its consciousness, (all creation is nothing more than a cell in her being...)(Creation is Manifestation.)

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

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

The Gita-10.42

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

The Mother

Prayers and Meditations-January-8/1914,

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

The Mother

Arcturus and Belphegor grains of fire

Arcturus, designation **α Boötis** (Latinized to **Alpha Boötis**, abbreviated **Alpha Boo**, **α Boo**), is the brightest star in the constellation of Boötes, the fourth-brightest in the night sky, and the brightest in the northern celestial hemisphere.

In demonology, **Belphegor** (or **Beelphegor**, Hebrew: בעל-פָּעוּר *ba'al-pə[ḡ]'ōr* - Lord of the Gap) is a demon, and **one of the seven princes of Hell**, who helps people make discoveries. He seduces people by suggesting to them ingenious inventions that will make them rich.

In Binsfeld's classification of demons, each one of these **princes** represents one of the **seven** deadly sins ((1) lust, (2) gluttony, (3) greed, (4) sloth, (5) wrath, (6) envy, and (7) pride). It is said in Asmodeus; Or, The Devil on Two Sticks that people who fall to Asmodeus' ways will be sentenced to an eternity in the second level of **hell**.

Circling in a corner of its boundless self, (cosmic Self)

The world's destruction a small transient storm (In cosmic Consciousness the world and its happenings are considered very small event.) (creation and destruction are both part of manifestation and they are like tiny grains of dust before the Lord's eternal existence.)

In the calm infinity it has become.

"This huge material universe became
A small result of a stupendous force:" Savitri-33

If thou wouldst a little loosen the vast chain,

Draw back from the world that the Idea has made,

Thy mind's selection from the Infinite,

Thy senses' gloss on the Infinitesimal's dance,

Then shalt thou know how the great bondage came.

Banish all thought from thee and be God's void. (This annulling herself is Savitri's

Spiritual/Supramental method of pursuing Yoga, like japa is a psycho-physical method of Yoga.)

(This is also message of rigorous self-control.)

"Her divine emptiness was their instrument." Savitri-553 (Savitri's Spiritual/Supramental method of Yoga was annul her-self.) (This also suggests that Satyavan's method of Yoga was Spiritual or Divine emptiness.)

Then shalt thou uncover the Unknowable

And the Superconscious conscious grow on thy tops;
 Infinity's vision through thy gaze shall pierce;
 Thou shalt look into the eyes of the Unknown,
 Find the hid Truth in things seen null and false, (Thus the truth of the Inconscious is revealed.)
 Behind things known discover Mystery's rear.
 Thou shalt be one with God's bare reality
 And the miraculous world he has become
 And the diviner miracle still to be (the world is always God 'becoming'...there is always a greater
 manifestation, a greater descent of the infinite nature of the divine...what is now considered
 grand and beautiful will be transcended by something even grander and more felicitous)
 When Nature who is now unconscious God
 Translucent grows to the Eternal's light, (The nature hidden in Nature is opaque/hidden or is at
 best translucent, a time will come when even the physical material of nature will be made of
 diviner elements)

Supramental Transformation through Jnana Yoga:

"An unshaped consciousness desired light
 And a blank prescience yearned towards **distant change.**" Savitri-2
 "A deeper interpretation greatened Truth,
 A grand reversal of the Night and Day;
 All the world's values **changed** heightening life's aim;
 A wiser word, a larger thought came in
 Than what the slow labour of human mind can bring,
 A secret sense awoke that could perceive
 A Presence and a Greatness everywhere." Savitri-42
 "Our greater self of knowledge waits for us,
 A supreme light in the truth-conscious Vast:
 It sees from summits beyond thinking mind,
 It moves in a splendid air transcending life.
 It shall descend and **make** earth's life divine." Savitri-484

"When Nature who is now unconscious God
 Translucent grows to the Eternal's light,
 Her seeing his sight, her walk his steps of power
 And life is filled with a spiritual joy
 And Matter is the Spirit's willing bride." Savitri-538
 "A Force descended trailing endless lights;
 Linking Time's seconds to infinity,
 Illimitably it girt the earth and her:
 It sank into her soul and she was **changed.**" Savitri-573
 "The supermind shall be his nature's fount,
 The Eternal's truth shall mould his thoughts and acts,
 The Eternal's truth shall be his light and guide.

All then shall **change**, a magic order come
Overtopping this mechanical universe." Savitri-707
"But first high Truth must set her feet on earth
And man aspire to the Eternal's light
And all his members feel the Spirit's touch
And all his life obey an inner Force." Savitri-708

Her seeing his sight, her walk his steps of power

And life is filled with a spiritual joy

And Matter is the Spirit's willing bride. (the relation between Matter and Spirit uncovered.)

'And Matter is the Spirit's willing bride' Savitri-538,'

'Matter and spirit mingled and were one.' Savitri-232

"What liberty has the soul which feels not free

Unless stripped bare and cannot kiss the bonds

The Lover winds around his playmate's limbs, (Marriage between dynamic Spirit and static Matter.)

Choosing his tyranny, crushed in his embrace? (Inrush of large Divine Force is like a tyranny which can crush the material substance.)

To seize him better with her boundless heart

She accepts the limiting circle of his arms, (Matter accepts and possesses the limiting circle of dynamic Spirit.)

Bows full of bliss beneath his mastering hands (imperfect Matter consecrates itself before Perfect Spirit.)

And laughs in his rich constraints, most bound, most free. (Matter is delighted by meeting and handling the Spirit's constraints.)

This is my answer to thy lures, O Death." Savitri-653, (This is also the relation between Paramatma Satyavan (static Spirit) and Para-prakriti Savitri (dynamic Spirit).)

Consent to be nothing and none, dissolve Time's work,

Cast off thy mind, step back from form and name.

Annul thyself that only God may be." (Savitri's Spiritual/Supramental method of Yoga.)

"There is a line in Savitri which freely translated is:

Annule-toi pour que seul le Divin soit

Or

Annul thyself that only God may be

A very free translation, but the idea is there. And that is the state in which "that" can exist. And it is evident that the body doesn't dissolve (Mother touches her own body), it's here, isn't it? You can see it!"

The Mother

13th October, 1965

"Fabulous experiences. A gold *Krishna* came. During the *Darshan* I was gone, perhaps everywhere: no more physical centre! **Annul oneself so that the Supreme Lord may be.**" The Mother's Agenda-1/358-59

"There is a line by Sri Aurobindo in *Savitri* which expresses this very well: to annul oneself so that only the Supreme Lord may be.

And there are many, many experiences like this. It is only a small, a very small beginning. This one in particular came to mark the new stage: four years have elapsed, and now four years to come. Because everything has focused on this body to prepare it, everything has concentrated on it – Nature, the Master of the Yoga, the Supreme, everything ... So only when it's over, not before, will it really be interesting to speak of all this. But maybe it will never be over, after all. It's a small beginning, very small." The Mother/ **March 3, 1960**

"Her divine emptiness was their instrument." *Savitri-553 (Savitri's Spiritual/Supramental method of Yoga was annul her-self.) (This also suggests that Satyavan's method of Yoga was Spiritual or Divine emptiness.)*

"For the methods of the integral Yoga must be mainly spiritual, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action." Sri Aurobindo/*The Synthesis of Yoga-p-542*

Thus spoke the mighty and uplifting Voice,

"It is a fact that by excluding the discordant manifestation from our inner consciousness as a superficial externality, by insisting only on the pure and perfect Presence, we can achieve individually a deep and blissful sense of this silent Divinity, can enter into the sanctuary, can live in the light and the rapture. An exclusive inner concentration on the Real, the Eternal is possible, even a self-immersion by which we

can lose or put away the dissonances of the universe. But there is too somewhere deep down in us the need of a total consciousness, there is in Nature a secret universal seeking for the whole Divine, an impulsion towards some entire awareness and delight and power of existence; this need of a whole being, a total knowledge, this integral will in us is not fully satisfied by these solutions.” The Life Divine- p 408 -

Having heard the prompting of her highest being and rejecting the call of Death to retire to some high loneliness, she continues her ascent...in this process she rises above the clamouring of her surface mind and find the source of all her thoughts which are mostly premeditated, but the mind and brain thinks is generated by them, she sees that in man all his emotions and thoughts are source from the unconscious and subconscious or from the universal forces and that he is just a **puppet** moved by these forces although he foolishly thinks they are his...

(An extract of Sri Satprem’s letter to the Mother from the Mother’s Agenda-Undated-1956)

“It is quite possible, even quite probable, that in another hour or another day, I may feel quite the contrary of what I now write. But the person I am tomorrow does not *negate* he who I am today, it only makes him more absurd, more unbearably absurd. The one who I am right now, for an hour perhaps, needs to cry out his disgust with this nameless farce. We are puppets, fools, and I am ready to admit that everything is just a state of consciousness – but it is still a fool’s state of consciousness. Tomorrow’s puppet who might ask for grace from the divine, and believe in him, will still be a puppet, a pacified and resigned puppet – but a marionette no less absurd playing a game no less absurd. I understand those who go about planting dynamite everywhere; if they seek death, it is because they desperately wanted to live but found it impossible to live. One cannot live, one can only flee this intolerable existence in one way or another. Mother, it is impossible for a man to look at himself straight in the face in a completely lucid way for more than five minutes – IF HE DID, HE WOULD KILL HIMSELF ... SO I wonder if the divine – if he exists – has ever known the suffering of mankind. If he exists, why doesn’t he give men the *strength* to break out of this ‘Magic Circle’ in which they keep turning like prisoners in a cell. Twelve years ago, when I was twenty, I was turning in circles in a prison cell in Bordeaux, awaiting some execution or other – but I am still this same prisoner. If I have advanced during these twelve years, it is in despair, in misery. All this is outrageous, scandalous, should the divine exist.”

And Savitri heard; she bowed her head and mused

Plunging her deep regard into herself

In her soul’s privacy in the silent Night.

Aloof and standing back detached and calm,

A witness of the drama of herself,
A student of her own interior scene, [\(as witness\)](#)
She watched the passion and the toil of life
And heard in the crowded thoroughfares of mind
The unceasing tread and passage of her thoughts.
All she allowed to rise that chose to stir;
Calling, compelling nought, forbidding nought,
She left all to the process formed in Time
And the free initiative of Nature's will.
Thus following the complex human play
She heard the prompter's voice behind the scenes,
Perceived the original libretto's set
And the organ theme of the composer Force.
All she beheld that surges from man's depths,
The animal instincts prowling mid life's trees,
The impulses that whisper to the heart [\(whisper of the physical and vital mind.\)](#)
And passion's thunder-chase sweeping the nerves;
She saw the Powers that stare from the Abyss [\(Here Powers are inconscient and Subconscient Selves.\)](#)
And the wordless Light that liberates the soul.

[Its complementary line:](#)

["When darkness deepens strangling the earth's breast
And man's corporeal mind is the only lamp,
As a thief's in the night shall be the covert tread
Of one who steps unseen into his house.
A Voice \(of Spiritual being\) ill-heard shall speak, the soul obey,
A \(Divine\) Power into mind's inner chamber steal,
A charm and sweetness open life's closed doors
And beauty conquer the resisting world,
The Truth-Light capture Nature by surprise,](#)

A stealth of God compel the heart to bliss
And earth grow unexpectedly divine." Savitri-55
"Out of the greyness of a dim background
Their **whispers** come, an inarticulate force,
Awake in mind an echoing thought or word,
To their sting of impulse the heart's sanction draw,
And in that little Nature do their work
And fill its powers and creatures with unease.
Its seed of joy they curse with sorrow's fruit,
Put out with error's breath its scanty lights
And turn its surface truths to falsehood's ends,
Its small emotions spur, its passions drive
To the abyss or through the bog and mire:" Savitri-152

"Transmits the messages of the cosmic (dark) Force.
A **whisper** falls into life's inner ear (of vital mind)
And echoes from the dun subconscious caves,
Speech leaps, thought quivers, the heart vibrates, the will
Answers and tissue and nerve **obey the call**.
Our lives translate these subtle intimacies;
All is the commerce of a secret Power." Savitri-162

"In silence the **inaudible voices spoke**,
Hands that none saw planted the fatal grain,
No form was seen, yet a dire work was done,
An iron decree in crooked uncials written
Imposed a law of sin and adverse fate." Savitri-204

"A cowed fifth-columnist is now thought's guide;
His subtle defeatist murmur slays the faith

And, lodged in the breast or **whispering** from outside,
A lying inspiration fell and dark
A new order (of falsehood) substitutes for the divine.” Savitri-224-25
“A power came in to veil the eternal Light,
A power opposed to the eternal will
Diverts the messages of the infallible Word,
Contorts the contours of the cosmic plan:
A **whisper** lures to evil the human heart,
It seals up wisdom’s eyes, the soul’s regard,
It is the origin of our suffering here,
It binds earth to calamity and pain.
This all must conquer who would bring down God’s peace.
This **hidden foe** lodged in the human breast
Man must overcome or miss his **higher fate**.
This is the inner war without escape.” Savitri-448
“An inner voice could speak the unreal’s Word;
Its puissance dangerous and absolute
Could mingle poison with the wine of God.” Savitri-494
“All she beheld that surges from man’s depths,
The animal instincts prowling mid life’s trees,
The impulses that **whisper** to the heart
And passion’s thunder-chase sweeping the nerves;
She saw the Powers that stare from the Abyss
And the wordless Light that liberates the soul.” Savitri-538
“It is the origin and the master-clue,
A silence overhead, an inner voice,
A living image seated in the heart,

An unvalled wideness and a fathomless point,
The truth of all these cryptic shows in Space,
The Real towards which our strivings move,
The secret grandiose meaning of our lives." Savitri-49

"In all who have risen to **a greater Life**,
A voice of unborn things **whispers** to the ear,
To their eyes visited by some **high sunlight**
Aspiration shows the image of a crown:" Savitri-183

"To all she lends the glory of her voice;
Heaven's raptures **whisper** to her heart and pass,
Earth's transient yearnings cry from her lips and fade." Savitri-194-95

"A happiness it brings of **whispered** truth;
There runs in its flow honeying the bosom of Space
A laughter from the immortal heart of Bliss,
And the unfathomed Joy of timelessness,
The sound of Wisdom's murmur in the Unknown
And the breath of an unseen Infinity." Savitri-264

"A great luminous silence **whispered** to his heart;
His knowledge an inview caught unfathomable,
An outview by no brief horizons cut:
He thought and felt in all, his gaze had power." Savitri-301

"The great Illusion wraps him in its veils,
The soul's deep **intimations** come in vain,
In vain is the unending line of seers,
The sages ponder in unsubstantial light,

The poets lend their voice to outward dreams,
A homeless fire inspires the prophet tongues.
Heaven's flaming lights descend and back return,
The luminous Eye approaches and retires;
Eternity **speaks**, none understands its word;
Fate is unwilling and the Abyss denies;
The Inconscient's mindless waters block all done." Savitri-371

"Even in all that life and man have marred,
A **whisper** of divinity still is heard,
A breath is felt from the eternal spheres." Savitri-612-13

"A voice comes down from mystic unseen peaks:
A cry of splendour from a mouth of storm,
It is the voice that speaks to night's profound,
It is the thunder and the flaming call." Savitri-627

But most her gaze pursued the birth of thought. ([Origin of the thought can be traced by divine Light from higher planes.](#))

Affranchised from the look of surface mind (**affranchise: release from servitude or obligation.**)

She paused not to survey the official case,
The issue of forms from the office of the brain,
Its factory of thought-sounds and soundless words
And voices stored within unheard by men,
Its mint and treasury of shining coin.
These were but counters in mind's symbol game,
A gramophone's discs, a reproduction's film,
A list of signs, a cipher and a code.

In our unseen subtle body thought is born

Or there it enters from the cosmic field. (thoughts have Subconscient, subliminal, cosmic and superconscient origin.)

Oft from her soul stepped out a naked thought
Luminous with mysteried lips and wonderful eyes;
Or from her heart emerged some burning face
And looked for life and love and passionate truth,
Aspired to heaven or embraced the world
Or led the fancy like a fleeting moon
Across the dull sky of man's common days,
Amidst the doubtful certitudes of earth's lore,
To the celestial beauty of faith gave form,
As if at flower-prints in a dingy room
Laughed in a golden vase one living rose.

A thaumaturgist sat in her heart's deep, (the Psychic being/Soul) (Psychic being is the Supreme Magician.)

Thaumaturgist: a performer of miracles especially : magician.

Compelled the forward stride, the upward look, (the nature of Psychic being.)

Till wonder leaped into the illumined breast

And life grew marvellous with transfiguring hope. (Psychic transformation of Nature)

Its complementary line:

“Although her kingdom of marvellous change within
Remained unspoken in her secret breast,
All that lived round her felt its magic's charm:
The trees' rustling voices told it to the winds,
Flowers spoke in ardent hues an unknown joy,
The birds' carolling became a canticle,
The beasts forgot their strife and lived at ease.”

Savitri-532

A seeing will pondered between the brows;

Thoughts, glistening Angels, stood behind the brain
In flashing armour, folding hands of prayer,
And poured heaven's rays into the earthly form.
Imaginations flamed up from her breast, (Psychic descent of knowledge)
Unearthly beauty, touches of surpassing joy
And plans of miracle, dreams of delight:
Around her navel lotus clustering close
Her large sensations of the teeming worlds
Streamed their dumb movements of the unformed Idea; (transformation of sensations.)
Invading the small sensitive flower of the throat
They brought their mute unuttered resonances
To kindle the figures of a heavenly speech. (transformation of words.)
Below, desires formed their wordless wish,
And longings of physical sweetness and ecstasy
Translated into the accents of a cry
Their grasp on objects and their clasp on souls.
Her body's thoughts climbed from her conscious limbs (of physical mind.)
And carried their yearnings to its mystic crown (for transformation of physical mind.)
Where Nature's murmurs meet the Ineffable. (Nature's murmur of three dwarves are reconciled
with the Divine.)
But for the mortal prisoned in outward mind (This outward mind is one of the untransformed
nature described in 'The Entry into the Inner Countries' "And pass through masked doorways in
to outer mind" Savitri-500 (Sattwic mind is divided into three parts: (1) schoolman mind, (2)
fixed mind, (3) outer mind.)
All must present their passports at its door;
Disguised they must don the official cap and mask
Or pass as manufactures of the brain,
Unknown their secret truth and hidden source.

"A world unseen, unknown by outward mind
Appeared in the silent spaces of the soul." Savitri-27
"A Person persistent through the lapse of worlds,
Although the same for ever in many shapes
By the outward mind unrecognisable,
Assuming names unknown in unknown climes
Imprints through Time upon the earth's worn page

A growing figure of its secret self,
And learns by experience what the spirit knew,
Till it can see its truth alive and God." Savitri-293
"But for the mortal prisoned in **outward mind**
All must present their passports at its door;
Disguised they must don the official cap and mask
Or pass as manufactures of the brain,
Unknown their secret truth and hidden source." Savitri-540

Only to the **inner mind** they speak direct, (Inner mind is the subtle mind)

"The inner consciousness means the **inner mind**, inner vital, inner physical and behind them the psychic which is their inmost being. But the inner mind is not the higher mind; it is more in touch with the universal forces and more open to the higher consciousness and capable of an immensely deeper and larger range of action than the outer or surface mind — but it is of the same essential nature. The higher consciousness is that above the ordinary mind and different from it in its workings; it ranges from higher mind through illumined mind, intuition and overmind upto the border line of the supramental.

If the psychic were liberated, free to act in its own way, there would not be all this stumbling in the Ignorance. But the psychic is covered up by the ignorant mind, vital and physical and compelled to act through them according to the law of the Ignorance. If it is liberated from this covering, then it can act according to its own nature with a free aspiration, a direct contact with the higher consciousness and a power to change the ignorant nature." CWSA-28/Letters on Yoga-85

Put on a body and assume a voice,
Their passage seen, their message heard and known,
Their birthplace and their natal mark revealed,
And stand confessed to an immortal's sight, (transformation of outer mind)
Our nature's messengers to the witness soul.
Impenetrable, withheld from mortal sense,
The inner chambers of the spirit's house
Disclosed to her their happenings and their guests;
Eyes looked through crevices in the invisible wall
And through the secrecy of **unseen doors**
There came into mind's little frontal room (of having tamasic, rajasic and sattvic mind)
Thoughts that enlarged our limited human range, (enlarged the limited range of three gunas.)
Lifted the ideal's half-quenched or sinking torch

Or peered through **the finite at the infinite.**

A sight opened upon the invisible

And sensed the shapes that mortal eyes see not,

The sounds that mortal listening cannot hear,

The blissful sweetness of the intangible's touch;

The objects that to us are empty air,

Are there the stuff of daily experience

And the common pabulum of sense and thought.

(pabulum: bland or insipid intellectual matter, entertainment, etc)

The beings of the subtle realms appeared (Savitri met forces of Subliminal planes)

And scenes concealed behind our earthly scene;

She saw the life of remote continents

And distance deafened not to voices far;

She felt the movements crossing unknown minds;

The past's events occurred before her eyes. (Spirit travelling backward.)

The great world's thoughts were part of her own thought, (Thoughts of higher planes.)

The feelings dumb for ever and unshared,

The ideas that never found an utterance.

The dim subconscious's incoherent hints (Subconscious world is full of disharmony and chaos.)

Laid bare a meaning twisted, deep and strange,

The bizarre secret of their fumbling speech,

Their links with underlying reality. (transformation of Subconscious hints.)

The unseen grew visible and audible: (through superconscious and subliminal movement.)

Thoughts leaped down from a superconscious field (Thoughts descending from Spiritual and Supramental plane.)

Like eagles swooping from a viewless peak,

Thoughts gleamed up from the screened subliminal depths (Thoughts descending from subtle physical, subtle vital and subtle mental plane.)

Like golden fishes from a hidden sea.

This world is a vast unbroken totality,

A deep solidarity joins its contrary powers; (experience of cosmic self)

God's summits look back on the mute Abyss. (to reconcile both.)

"This is what a true subjectivism teaches us, — first, that we are a higher self than our ego or our members, secondly, that we are in our life and being not only ourselves but all

others; for there is a **secret solidarity** which our egoism may kick at and strive against, but from which we cannot escape. It is the old Indian discovery that our real "I" is a Supreme Being which is our true self and which **it is our business to discover** and consciously become and, secondly, that that Being is one in all, expressed in the individual and in the collectivity, and only by admitting and realising our unity with others can we entirely fulfil our true self-being." CWSA-25/The Human Cycle/p-47-48

"But for the *sadhaka* of the integral Yoga this inner or this outer solitude can only be incidents or periods in his spiritual progress. Accepting life, he has to bear not only his own burden, but a great part of the world's burden too along with it, as a continuation of his own sufficiently heavy load. Therefore his Yoga has much more of the nature of a battle than others; but this is not only an individual battle, it is a collective war waged over a considerable country. He has not only to conquer in himself the forces of egoistic falsehood and disorder, but to conquer them as representatives of the same adverse and inexhaustible forces in the world. Their representative character gives them a much more obstinate capacity of resistance, an almost endless right to recurrence. Often he finds that even after he has won persistently his own personal battle, he has still to win it over and over again in a seemingly interminable war, because his **inner existence has already been so much enlarged** that not only it contains his own being with its well-defined needs and experiences, but **is in solidarity with the being of others**, because in himself he contains the universe." CWSA-23/The Synthesis of Yoga/p-77-78

So man evolving to divinest heights

Colloques still with the animal and the Djinn;

The human godhead with star-gazer eyes (Satyavan is the human godhead.)

Lives still in one house with the primal beast. (The evolving Godhead in man is not isolated from the world.) (Satyavan's godhead status and outer surface life is reconciled here.)

The high meets the low, all is a single plan. (reconciliation of all the worlds.)

Its complementary line:

"And mingling make the high and low worlds one." Savitri-105

So she beheld the many births of thought, (thought of all life)

If births can be of what eternal is;

For the Eternal's powers are like himself,

Timeless in the Timeless, in Time ever born.

*This too she saw that all in **outer mind***

Is made, not born, a product perishable,

Forged in the body's factory by earth-force.

This mind is a dynamic small machine

Producing ceaselessly, till it wears out,

With raw material drawn from the outside world,

The patterns sketched out by an artist God.
Often our thoughts are finished cosmic wares
Admitted by a silent office gate
And passed through the subconscious's galleries,

Then issued in Time's mart as private make.

For now they bear the living person's stamp;

A trick, a special hue claims them his own.

All else is Nature's craft and this too hers.

Our tasks are given, we are but instruments; (Our tasks are given through Soul's Divine Call and whatever we do through this call belongs to the Divine.)

Nothing is all our own that we create:

The Power that acts in us is not our force. (the power that acts in us is the Divine force.)

The genius too receives from some high fount (what we regard as genius in human beings are those of us who are open in their being to these higher intimations...so the more one can be open to these higher planes of consciousness and receive these inspirations without sullyng them with their physical mind, the greater is the ability to manifest new and greater Truths...it shows that anyone can be a genius if they can open themselves to these higher planes...)

Concealed in a supernal secrecy

The work that gives him an immortal name.

The word, the form, the charm, the glory and grace

Are missioned sparks from a stupendous Fire;

A sample from the laboratory of God

Of which he holds the patent upon earth,

Comes to him wrapped in golden coverings;

He listens for Inspiration's postman knock

And takes delivery of the priceless gift

A little spoilt by the receiver mind

Or mixed with the manufacture of his brain;

When least defaced, then is it most divine.

142, How is genius created? The Life Divine-289-90

Ans: 'Again, there is not an **entire absence of penetration from above** into our mental limits. The phenomena of **genius** are really the result of such a penetration, -- veiled no doubt, because the light of the superior consciousness not only acts within narrow limits, usually in a special field, **without any regulated separate organization**

of its characteristic energies, often indeed quite fitfully, erratically and with a supernatural or abnormal irresponsible governance, but also in entering the mind it subdues and adapts itself to mind substance so that it is only a modified or diminished dynamis that reaches us, not all the original divine luminosity of what might be called the **overhead consciousness beyond us**. Still the phenomena of inspiration, of revelatory vision or of intuitive perception and intuitive discernment, surpassing our less illumined or less powerful normal mind-action, are there and their origin is unmistakable. Finally, there is **the vast and multitudinous field of mystic and spiritual experience**, and here the gates already lie wide open to the possibility of extending our consciousness beyond its present limits, --unless, indeed by an obscurantism that refuses to inquire or an attachment to our boundaries of mental normality we shut them or turn away from the vistas they open before us. But in our present investigation **we cannot afford to neglect** the possibilities which these domains of mankind's endeavour bring near to us, or the added knowledge of oneself and of the veiled Reality which is their **gift to human mind**, the greater light which arms them with **the right to act upon us** and is the innate power of their existence.'

Although his ego claims the world for its use,

Man is a dynamo for the cosmic work;

Nature does most in him, God the high rest: (Nature's limited power and Supernature's unlimited power moulds his life.)

Only his soul's acceptance is his own. (It appears that our mind, life and body and all that we create outside us are not our own. Only the Soul and its adjacent subtle body, subtle vital and subtle mental are our own and they accompany us from birth to death and from death to new birth in all life.)

"The man who knows the principles of things, thinks, his mind in Yoga (with the inactive Impersonal), "I am doing nothing;" when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes or closes them, he holds that it is only the senses acting upon the objects of the senses."¹⁶ "The Lord neither creates works of the world, nor the idea of **being the doer**, nor coupling of works to their fruits; nature (three *gunas*) works out these things."¹⁷ "He who sees that **all actions are done by Prakriti** (Nature and three *gunas*), and that the impersonal Self is not the doer, he verily sees."¹⁸ "When the Seer perceives that the **Gunas are the doer** and none else, and knows That which is beyond the *Gunas*, he attains to My status of being."¹⁹ "He who is free from the **ego-sense of being the**

doer, whose intelligence is pure, even though he slay these people, he slay not, nor is he bound.”²⁰ The Gita

*This independent, once a **power supreme**,
Self-born before the universe was made,
Accepting cosmos, binds himself **Nature’s serf**
Till he becomes her freedman—or **God’s slave**.*

“And then, when you see how man had to fight against the whole of Nature in order to exist, you have the feeling that these beings — those who will understand them, who will help them — will have with them a relation of devotion, attachment, service, as animals have for men. But those who will not love them... they will be dangerous beings. I remember, once I had a very clear vision of the precarious situation of these new beings, and I had said (it was before 1956, before the descent of the supramental power), I had said, “The Supramental will first manifest itself in its aspect of Power, because it will be indispensable for the safety of the beings.” And indeed it is Power that descended first — Power and Light: Light that gives Knowledge and Power. It is a thing that I am feeling more and more: the necessity of intermediate periods.... It is quite evident that something is in the process of happening, but it is not the “something” that has been seen and foreseen and which will be the culmination; it is *one* of the stages that is going to come about, it is not the culmination.

Sri Aurobindo also has said that first of all there will come the power to prolong life at will (it is much more subtle and wonderful than that), but that is a state of consciousness which is in the process of being established; it is a kind of relation, and of constant, established contact with the supreme Lord; and that abolishes the sense of wear and tear and replaces it by an extraordinary flexibility, an extraordinary plasticity. But the state of *spontaneous* immortality is not possible — not possible, at least for the present. This structure must change into something other than this; and in order to change into something other than this — in the way things are happening, it will take long. It may go faster than in the past, but even admitting that the movement rushes forward, even then it will take time (according to our notion of time). And what is, besides, quite worth noticing, is that one must change one’s sense of time if one is to be in the state of consciousness where wearing out does not exist; one enters into a state where time no longer has the same reality. It is something else. It is very special, it is an uncountable present. Even this habit that one has, of thinking beforehand or of foreseeing what is going to happen, is a stumbling-block, is a clinging to the old manner of being.

So many, so many habits to change.

The integral realisation will come about only when one can be divine spontaneously. Oh! To be divine spontaneously, without turning to see that one is so, having passed beyond the stage where one wants to be so.” TMCW-11/Notes on the Way-52-53

This is the appearance in our mortal front;

Our greater truth of being lies behind:

Our consciousness is cosmic and immense, (of cosmic and transcendent self)

But only when we break through **Matter's wall**

In that spiritual vastness can we stand

Where we can live the masters of our world

And mind is only a means and body a tool.

For above the birth of body and of thought

Our spirit's truth lives in the naked self (Spirit's absolute power is necessary.)

Its complementary line:

"The Spirit's bare and absolute potencies

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

And from that height, unbound, surveys the world.

Out of the mind she rose to escape its law (of limitation)

That it might sleep in some **deep shadow of self** (Nirvana or Brahman is truth and world is a lie.)

Or fall silent in the silence of the Unseen.

High she attained and stood from Nature free

And saw creation's life from far above, (because the root of creation is in Sachchidananda.)

Thence upon all she laid her sovereign will

To dedicate it to God's timeless calm:

Then all grew tranquil in her being's space,

Savitri then silences all of the movements in her lower mental being...initially the manufacturing brain and outer mind was silenced and then the source of thoughts from the cosmic/universal mind was also blocked entry as such the entire dynamo was silenced... (Psychic opening makes heart silence, Spiritual opening makes mind silence.)

Only sometimes small thoughts arose and fell

Like quiet waves upon a silent sea

Or ripples passing over a lonely pool

When a **stray stone** disturbs its dreaming rest.

"The stone lying inert upon the sands which is kicked away in an idle moment, has been producing its effect upon the hemispheres." Sri Aurobindo/TMCW-10/p-229

Yet the mind's factory had ceased to work,

There was no sound of the dynamo's throb,
There came no call from the still fields of life.
Then even those stirrings rose in her no more;
Her mind now seemed like a vast empty room (If Spiritual being opens then one sign is mind
will become void and vacuum and one will be oblivious of past, present and future.

Or like a peaceful landscape without sound.

This men call quietude and prize as peace.

But to her deeper sight all yet was there,

Effervescing like a chaos under a lid;

Feelings and thoughts cried out for word and act

But found no response in the silenced brain:

All was suppressed but nothing yet expunged; (Initial Spiritual opening cannot transform life.)

At every moment might explosion come.

Then this too paused; the body seemed a stone.

All now was a wide mighty vacancy,

But still excluded from eternity's hush;

For still was far the repose of the Absolute

And the ocean silence of Infinity.

Even now some thoughts could cross her solitude; (Overhead Knowledge)

These surged not from the depths or from within (not the Psychic Knowledge)

Cast up from formlessness to seek a form, (Spiritual energy descends as Divine Manifestation)

Spoke not the body's need nor voiced life's call.

These seemed not born nor made in human Time:

Children of cosmic Nature from a far world, (Children from Spiritual world who accompany us
after our Spiritual being is made open.)

Idea's shapes in complete armour of words

Posted like travellers in an alien space.

Out of some far expanse they seemed to come

As if carried on vast wings like large white sails,

And with easy access reached the **inner ear**

As though they used a natural privileged right

To the high royal entries of the soul.

As yet their path lay deep-concealed in light.

Then looking to know whence the intruders came
She saw a spiritual immensity
Pervading and encompassing the world-space
As ether our transparent tangible air,
And through it sailing tranquilly a thought.
As smoothly glides a ship nearing its port,
Ignorant of embargo and blockade,
Confident of entrance and the visa's seal,
It came to the silent city of the brain
Towards its accustomed and expectant quay,
But met a barring will, a blow of Force (blow of Divine Force.)
And sank vanishing in the immensity.
After a long vacant pause another appeared
And others one by one suddenly emerged,
Mind's unexpected visitors from the Unseen
Like far-off sails upon a lonely sea.
But soon that commerce failed, none reached mind's coast.
Then all grew still, nothing moved any more:
Immobile, self-rapt, timeless, solitary
A silent spirit pervaded silent Space.

The experience of Nirvana in the verses below is significantly different from the verses earlier when the Lord described Death trying to overpower Savitri's consciousness...in this experience there is no mention of 'fear'. (Because Death visualised nirvana wrongly because in Divine's total vision what place Nirvana occupies, about it Death was not aware . Death's understandings are nor free from impatience, doubt and fear.)

In that absolute stillness bare and formidable

There was glimpsed an all-negating Void Supreme

That claimed its mystic Nihil's sovereign right

To cancel Nature and deny the soul. (Nirvana is above Soul and Nature and an escape into the Absolute or supreme Self.)

Even the nude sense of self grew pale and thin: (Self realisation becomes pale before God realisation.)

Impersonal, signless, featureless, void of forms

A blank pure consciousness had replaced the mind. (Nirvana is a blank pure Spiritual Consciousness.) (*gunatita* state.) (This pure blank consciousness is **Spiritual consciousness**...Its complementary line is: "An impersonal emptiness walked and spoke in her," Savitri-552

Its complementary line representing pure blank Psychic Consciousness is as below: "A vacant consciousness watched from within," Savitri-551

*"At the stage when from the mental it has to move towards its supramental status, one most liberatingly helpful, if not indispensable experience that may intervene is the entry into a total **Nirvana** of mentality and mental ego, a passage into the silence of the Spirit."*

TLD- P-332

Her spirit seemed the substance of a name,
The world a pictured symbol drawn on self,
A dream of images, a dream of sounds
Built up the semblance of a universe
Or lent to spirit the appearance of a world.
This was self-seeing; in that intolerant hush
No notion and no concept could take shape,
There was no sense to frame the figure of things,
A sheer self-sight was there, no thought arose.

Emotion slept deep down in the still heart (the static realisation of Divine can silence and control the emotional problems but cannot transform the Nature.)

Or lay buried in a cemetery of peace:
All feelings seemed quiescent, calm or dead,
As if the heart-strings rent could work no more
And joy and grief could never rise again.
The heart beat on with an unconscious rhythm
But no response came from it and no cry.

Vain was the provocation of events;
Nothing within answered an outside touch,
No nerve was stirred and no reaction rose.

Yet still her body saw and moved and spoke;

It understood without the aid of thought,

It said whatever needed to be said,

It did whatever needed to be done. (this is the spiritual approach towards life of becoming true
Divine instrument.)

“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

There was no person there behind the act, (Impersonal Divine action.)

No mind that chose or passed the fitting word:

All wrought like an unerring apt machine.

As if continuing old habitual turns,

And pushed by an old unexhausted force

The engine did the work for which it was made:

Her consciousness looked on and took no part (in small happiness);

All it upheld, in nothing had a share. (Spiritual disinterest and indifference)

There was no strong initiator will;

An incoherence crossing a firm void

Slipped into an order of related chance. (Static Divine union can harmonise the world
disharmonies.)

A pure perception was the only power

That stood behind her action and her sight. (Spiritual action)

If that retired, all objects would be extinct,

Her private universe would cease to be (this is her subjective universe...ie her perception of the
universe through the bricks and mortar of her thoughts and senses would cease, but the
universe itself as an objective manifestation of the divine would still continue),

The house she had built with ***bricks of thought and sense***

In the beginning after the birth of Space.
This seeing was identical with the seen;
It knew without knowledge all that could be known, (Spiritual approach of knowing things)
It saw impartially the world go by,
But in the same supine unmoving glance
(supine: failing to act or protest as a result of moral weakness or indolence.)
Saw too its abysmal unreality.

It watched the figure of the cosmic game,
But the thought and **inner life** in forms seemed dead,
Abolished by her own collapse of thought:

A hollow physical shell persisted still. (not Divinised)

All seemed a brilliant shadow of itself,

A cosmic film of scenes and images:

The enduring mass and outline of the hills
Was a design sketched on a **silent mind**
And held to a tremulous false solidity
By constant beats of visionary sight.
The forest with its emerald multitudes
Clothed with its show of hues vague empty Space,
A painting's colours hiding a surface void
That flickered upon dissolution's edge;
The blue heavens, an illusion of the eyes,
Roofed in the mind's illusion of a world.

The men who walked beneath an unreal sky

Seemed mobile puppets out of cardboard cut

And pushed by unseen hands across the soil

Or moving pictures upon Fancy's film:

“Our ego, boasting of freedom, is at every moment the slave, toy and puppet of countless beings, powers, forces, influences in universal Nature. The self-abnegation of the ego in the Divine is its self-fulfilment; its surrender to that which transcends it is its liberation from bonds and limits and its perfect freedom.” CWSA/23/The Synthesis of Yoga-60,

There was no soul within, no power of life.
The brain's vibrations that appear like thought,
The nerve's brief answer to each contact's knock,
The heart's quiverings felt as joy and grief and love
Were twitchings of the body, their seeming self,
That body forged from atoms and from gas
A manufactured lie of **Maya's** make,
Its life a dream seen by the sleeping Void.
The animals lone or trooping through the glades
Fled like a passing vision of beauty and grace
Imagined by some all-creating Eye.

***Yet something was there behind the fading scene;
Wherever she turned, at whatsoever she looked,
It was perceived, yet hid from mind and sight.***

The One only real shut itself from Space

And stood aloof from the idea of Time. (The Transcendent Divine that reconciles the cosmic
consciousness and state of Nirvana)

Its truth escaped from shape and line and hue.
All else grew unsubstantial, self-annulled,
This only everlasting seemed and true,
Yet nowhere dwelt, it was outside the hours.
This only could justify the labour of sight,
But sight could not define for it a form;
This only could appease the unsatisfied ear
But hearing listened in vain for a missing sound;
This answered not the sense, called not to Mind.

It met her as the uncaught inaudible Voice
That speaks for ever from the Unknowable.
It met her like an omnipresent point
Pure of dimensions, unfixed, invisible,
The single oneness of its multiplied beat
Accentuating its sole eternity.
It faced her as some vast Nought's immensity,

An endless No to all that seems to be, (the personal will to be is the first sin of man.)

An endless Yes to things ever unconceived

And all that is unimagined and unthought,

An eternal zero or untotaled Aught, (Aught: anything at all.)

A spaceless and a placeless Infinite.

Yet eternity and infinity seemed but words

Vainly affixed by mind's incompetence

To its stupendous lone reality.

The world is but a spark-burst from its light,

All moments flashes from its Timelessness,

All objects glimmerings of the Bodiless

That **disappear** from Mind when That is seen. (This experience indicates that after the Spiritual experience of the Divine in Spiritual plane, a new birth takes place and as a result one becomes oblivious of the past or one does not remember his past events.)

“The second condition of consciousness is potential only to the human being and gained by an inner enlightening and transformation of **the mind of ignorance**; it is that in which the mind seeks for its source of knowledge rather within than without and becomes to its own feeling and self-experience, by whatever means, a mind, not of original ignorance, but of **self-forgetful knowledge**. This mind is conscious that the knowledge of all things is hidden within it or at least somewhere in the being, but as if veiled and forgotten, and the knowledge comes to it not as a thing acquired from outside, but always secretly there and now remembered and known at once to be true, — each thing in its own place, degree, manner and measure. This is its attitude to knowledge even when the occasion of knowing is some external experience, sign or indication, because that is to it only the occasion and its reliance for the truth of the knowledge is not on the external indication or evidence but on the inner confirming witness. The true mind is the universal within us and the individual is only a projection on the surface, and therefore **this second state of consciousness** we have either when the individual mind goes more and more inward and is always consciously or subconsciously near and sensitive to the touches of the universal mentality in which all is contained, received, capable of being made manifest, or, still more powerfully, when we live in the consciousness of universal mind with the personal mentality only as a projection, a marking board or a communicating switch on the surface.” TSY-887-888

“The third state of consciousness is that of the mind of knowledge in which all things and all truths are perceived and experienced as already present and known and immediately available by merely turning the inner light upon it, as when one turns the eye upon things in a room already known

and familiar, — though not always present to the vision because that is not attentive, — and notes them as objects of a pre-existent knowledge. The difference from the **second self-forgetful state of consciousness** is that there is here no effort or seeking needed but simply a turning or opening of the inner light on whatever field of knowledge, and therefore it is not a recalling of things forgotten and self-hidden from the mind, but a luminous presentation of things already present, ready and available. This last condition is only possible by a partial supramentalising of the intuitive mentality and its full openness to any and every communication from the supramental ranges. This mind of knowledge is in its essentiality a power of potential omnipotence, but in its actual working on the level of mind it is limited in its range and province. The character of limitation applies to the supermind itself when it descends into the mental level and works in the lesser substance of mentality, though in its own manner and body of power and light, and it persists even in the action of the supramental reason.” The Synthesis of Yoga-888

“The coming of the intimations of the subliminal self to the surface and the activity of the psychical consciousness tend to turn **the mind of ignorance**, with which we begin, increasingly though not perfectly into a **mind of self-forgetful knowledge** constantly illuminated with intimations and upsurgings from the inner being, *antaratman*, rays from the still concealed awareness of its whole self and infinite contents and from the awareness — representing itself here as a sort of memory, a recalling or a bringing out — of an inherent and permanent but hidden knowledge of past, present and future that is always carried within itself by the eternal spirit.” The Synthesis of Yoga-896-897

“All intuitive knowledge comes more or less directly from the light of the self-aware spirit entering into the mind, the spirit concealed behind mind and conscious of all in itself and in all its selves, omniscient and capable of illumining the ignorant or **the self-forgetful mind** whether by rare or constant flashes or by a steady instreaming light, out of its omniscience. This all includes all that was, is or will be in time and this omniscience is not limited, impeded or baffled by our mental division of the three times and the idea and experience of a dead and no longer existent and ill-remembered or forgotten past and a not yet existent and therefore unknowable future which is so imperative for the mind in the ignorance.” TSY-897

“It will at most create in place of the mind of ignorance a **mind of self-forgetful knowledge** constantly reminded and illumined from a latent self-awareness and all-awareness. The range, the extent, the normal lines of action of the knowledge will vary according to the development, but it can never be free from very strong limitations. And this limitation will give a tendency to the still envolving or subconsciously subsisting mind of ignorance to reassert itself, to rush in or up, acting where the intuitive knowledge refuses or is unable to act and bringing in with it again its confusion and mixture and error.” TSY-903

“There is thus formed a lesser supramental action, a mind of knowledge tending always to change into the true supermind of knowledge. The **mind of ignorance** is more and more definitely excluded, its place taken by the **mind of self-forgetful knowledge** illumined by the intuition, and the intuition itself more perfectly organised becomes capable of answering to a larger and larger call upon it.”

TSY-904

“Nescience in Nature is the complete self-ignorance; the partial knowledge and general ignorance of man is a partial self-ignorance marking in her evolutionary order a return towards self-knowledge: but both are and all ignorance is, when examined, a superficially **exclusive self-forgetful concentration of Tapas**, of the conscious energy of being in a particular line or section of its movement of which alone it is aware or which alone it seems to be on the surface. The ignorance is effective within the bounds of that movement and valid for its purposes, but phenomenal, partial, superficial, not essentially real, not integral.” The Life Divine-611

It held, as if a shield before its face,

A consciousness that saw without a seer,

The Truth where knowledge is not nor knower nor known,

The Love enamoured of its own delight

In which the Lover is not nor the Beloved

Bringing their personal passion into the Vast, (Spiritual Love)

The Force omnipotent in quietude,

The Bliss that none can ever hope to taste.

It cancelled the convincing cheat of self;

A truth in nothingness was its mighty clue.

If all existence could renounce to be (the will to become something is a sin.)

And Being take refuge in Non-being's arms

And Non-being could strike out its ciphered round,

Some lustre of that Reality might appear.

A formless liberation came on her. (Spiritual self)

Once sepulchred alive in brain and flesh

(sepulchre: a small room or monument, cut in rock or built of stone, in which a dead person is laid or buried.)

She had risen up from body, mind and life;

She was no more a Person in a world,

She had escaped into infinity.

What once had been herself had disappeared;

There was no frame of things, no figure of soul.

A refugee from the domain of sense,
Evading the necessity of thought,
Delivered from Knowledge and from Ignorance
And rescued from the true and the untrue,
She shared the Superconscient's high retreat
Beyond the self-born Word, the nude Idea,
The first bare solid ground of consciousness;
Beings were not there, existence had no place,
There was no temptation of the joy to be. (An impersonal state.)
Unutterably effaced, no one and null,
A vanishing vestige like a violet trace,
A faint record merely of a self now past,
She was a point in the unknowable. (She became one point of concentration in the world.)
Only some last annulment now remained, (annulment of desire and ego)
Annihilation's vague indefinable step:
A memory of being still was there
And kept her separate from nothingness:
She was in That but still became not That. (Identity of Spiritual Self.)
This shadow of herself so close to nought

The verses below indicate the various possibilities available to a Soul after passing through the nirvana of its separative personality, all depends on its aspiration and the will of the Supreme...to live in a high aloofness or descend again with the dynamic energies of the Divine to do His work on earth...or a variety of possibilities...

Could be again self's **point d'appui** to live,
(**'Point D' Appui'** is a French word which means 'support point.')

Return out of the Inconceivable
And be what some mysterious vast might choose.
Even as the Unknowable decreed,
She might be nought or new-become the All,
Or if the omnipotent Nihil took a shape

Emerge as someone and redeem the world.

Even, she might learn what the mystic cipher held,

This seeming exit or closed end of all

Could be a blind tenebrous passage screened from sight,

Her state the eclipsing shell of a darkened sun

On its secret way to the Ineffable.

Even now her splendid being might flame back

Out of the silence and the nullity,

A gleaming portion of the All-Wonderful,

A power of some **all-affirming Absolute**,

“There was glimpsed an all-negating Void Supreme” Savitri-545

“Aware of an all-negating immensity” Savitri-585

A shining mirror of the eternal Truth

To show to the One-in-all its manifest face,

To the souls of men **their deep identity**.

Or she might wake into God’s quietude

Beyond the cosmic day and cosmic night

And rest appeased in his white eternity.

But this was now unreal or remote

Or covered in the mystic fathomless blank.

In infinite Nothingness was the ultimate sign

Or else the Real was the Unknowable.

A lonely Absolute negated all:

It effaced the ignorant world from its solitude

And drowned the soul in its everlasting peace.

END OF CANTO SIX

Some extracts from the Lord’s works to mark the transition from a spiritual realisation to a fuller supramental realisation

“There is another **basic realisation**, the most extreme of all, that yet comes sometimes as

(1) the first decisive opening or an early turn of the Yoga. It is the awakening to an ineffable high transcendent Unknowable above myself and above this world in which I seem to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential consciousness in me, the one thing that is to it overwhelmingly real. *This experience is usually accompanied by an equally compelling sense either of the dreamlike or shadowy illusoriness of all things here or else of their temporary, derivative and only half-real character. For a time at least all around me may seem to be a moving of cinematographic shadow forms or surface figures and my own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside me.* To remain in this consciousness, to carry out this initiation or follow out this first suggestion of the character of things would be to proceed towards the goal of dissolution of self and world in the Unknowable,—Moksha, Nirvana.

2) But this is not the only line of issue; it is possible, on the contrary, for me to wait till through the silence of this timeless unfilled liberation I begin to enter into relations with that yet ungrasped Source of myself and my actions; then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the aspects and manifestations and many levels of a dynamic Infinite. At first this experience imposes on the mind and then on all our being an absolute, a fathomless, almost an abysmal peace and silence. Overpowered and subjugated, stilled, liberated from itself, the mind accepts the Silence itself as the Supreme.

3) But afterwards the seeker discovers that all is there for him contained or new-made in that silence or through it **descends upon him from a greater concealed transcendent Existence**. For this Transcendent, this Absolute is not a mere peace of signless emptiness; it has its **own infinite contents and riches** of which ours are debased and diminished values. If there were not that Source of all things, there could be no universe; all powers, all works and activities would be an illusion, all creation and manifestation would be impossible.” The Synthesis of Yoga-117

“But when the spiritualisation begins and, as its greater results manifest themselves,—silence of the mind, the admission of our being into the cosmic consciousness, *the Nirvana of the little ego in the sense of universal self, the contact with the Divine Reality,—*the interventions of the higher dynamis and our openness to them can increase, they can assume a fuller, more direct, more characteristic power of their working, and this progression continues until some complete and mature action of them is possible. It is then that the turning of the spiritual towards the supramental transformation commences; for the heightening of the consciousness to higher and higher planes builds in us the gradation of the ascent to supermind, that difficult and supreme passage.” The Life Divine-971

“A point comes where it can break through the **separation** altogether, unite, identify itself with cosmic being, feel itself universal, one with all existence. In this freedom of entry into cosmic self and cosmic nature there is a great liberation of the individual being; it puts on a cosmic consciousness, becomes the **universal individual**. (1) Its first result, when it is complete, is the realisation of the cosmic spirit, the one self inhabiting the universe, and this union may even bring about a disappearance of the sense of individuality, a merger of the ego into the world-being. (2) Another common result is an entire openness to the universal Energy so that it is felt acting through the mind and life and body and the sense of individual action ceases. But more usually there are results of less amplitude; there is a direct awareness of universal being and nature, there is a greater openness of the mind to the cosmic Mind and its energies, to the cosmic Life and its energies, to cosmic Matter and its energies. (3) A certain sense of unity of the individual with the cosmic, a perception of the **world held within one’s consciousness** as well as of one’s own intimate inclusion in the world consciousness can become frequent or constant in this opening; a **greater feeling of unity with other beings is its natural consequence**. It is then that the existence of the cosmic Being becomes a certitude and a reality and is no longer an ideative perception.

But the cosmic consciousness of things is founded upon knowledge by identity; for the universal Spirit knows itself as the Self of all, knows all as itself and

in itself, knows all nature as part of its nature. It is one with all that it contains and knows it by that identity and by a containing nearness; for there is at the same time an identity and an exceeding, and, while from the point of view of the identification there is a oneness and complete knowledge, so from the point of view of the exceeding there is an inclusion and a penetration, an enveloping cognition of each thing and all things, a penetrating sense and vision of each thing and all things. For the cosmic Spirit inhabits each and all, but is more than all; there is therefore in its self-view and world-view a **separative power** which prevents the cosmic consciousness from being imprisoned in the objects and beings in which it dwells: it dwells within them as an all-pervading spirit and power; whatever individualisation takes place is proper to the person or object, but is not binding on the cosmic Being. It becomes each thing without ceasing from its own larger all containing existence.”
The Life Divine-561-562 (This Cosmic Consciousness is the message of the next Canto)

OM NAMO BHAGAVATEH

Divine Amar Atman!

My Divine Child Auroprem,

My all love and blessings to you. I am very hopeful by your Savitri work and this work and sadhana will uplift our Soul towards the Supreme Lord.

OM TAT SAT

With my Eternal Love and Her all protection.

At Their Feet

S.A. Maa Krishna

Om Namo Bhagavateh

“And Savitri’s life was glad, fulfilled like earth’s
She had found herself (her soul), she knew her being’s aim...
This bright perfection of her inner state (Psychic realization)
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And action wonderful and time divine.
Even the smallest meanest work became
A sweet or glad and glorious sacrament,

An offering to the self of the great world
Or a service to the One in each and all.” Savitri-532 (Psychic action)
“Yet still her body saw and moved and spoke;
It understood without the aid of thought,
It said whatever needed to be said,
It did whatever needed to be done.” Savitri-545 (Spiritual action)
“Her consciousness looked on and took no part; (in small happiness)
All it upheld, in nothing had a share.” Savitri-546 (Supramental action)

Sri Matriniketan Ashram
23.10.2019

Divine Amar Atman!
My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Canto deals with opening of Savitri’s Spiritual being. After opening of Spiritual being she had three stages of realization. (1) First realization is Brahma satya Jagat mithya. This means supreme Self of Turiya is Real and waking self of Hiranyagarva, dream self of swapna, subliminal world, sleep self of Supramental world are unreal and hence Illusion. (2) The second realization is that this world which appears to be an Illusion is created from Brahman. (3) The third realization is that there exists a relation between Brahman and Matter (And Matter is Spirit’s willing bride) and the Spiritual energy can penetrate inside Matter. This is the realization Brahma satya Jagat Satya, the realization of dynamic Spirit and cosmic Consciousness. Beyond this cosmic consciousness is the Supramental world.

In this Canto we get the hint about Psychic, Spiritual and Supramental action. Through opening of her Psychic being she became the slave first of the Divine and then became the slave of humanity. Due to the opening of her Spiritual being a deeper silence and immobility descended to her and all her daily action are executed in that Impersonal state. Her Supramental action is the movement of her infinite Consciousness.

Thus ***The Mother’s Infinite Consciousness*** is that which rests on the One and acts in the All and is capable of free power of self-variation producing infinite results in the phenomenon and form or manifesting and playing with Being in Infinite form and movements in order to cast Herself into the world; Her Consciousness is the origin of all truth, fount of the creation and source of all things thought and done; She transcends all and denies none; sees all but lives for its transcendent task; transcends the Light and the Darkness to merge in the Absolute; becomes All and yet transcends the mystic whole; ‘Her consciousness looked on and took no part (in small

happiness); All it upheld, in nothing had a share.' She is immortal yet suffers the mortal limitation of birth, decay and death; when most unseen She works most mightily; She not only gives Her Divine touch to all but Her descending overhead Supramental Love 'can embrace all contacts with men and the world in a purified flame-force and with a transfigured significance.' Before Her Divine Love earthly joy, heavenly joy and self-existent joy become pale, insufficient and obsolete. She can uphold in Herself a million universes and pervades each with a single ray of Her Self-light and a single degree of Her ineffable existence; **this whole creation lives 'in a lonely ray of Her Sun' and before Her infinite *Chit-Shakti* the Supramental Consciousness grows like a bright shadow.**

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Yours loving Mother

S.A. Maa Krishna

Guruprasad

2:15 AM
(4 hours
ago)

to me on 28.11.2021

Om Namo Bhagavate

Dear Mother

Pranams. (with my blessings) Hope you are well. I have read Book Seven Canto Six and appended your comments. Your comments indicate that the canto is about the three beings; Psychic, Spiritual and Supramental while the canto seems to be about the impersonal Absolute (Yes). I'm trying to reconcile the two.

Love (with my love and blessings...)

Guruprasad

Om Namo Bhagavateh

Pondicherry

28.11.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In the previous Canto, Book-7, Canto-5, we find Savitri's discovery of Psychic being and the consent of Spiritual Mother¹ and Supramental Mother² to descend down and stay permanently in the heart centre known as Spiritualisation¹ and Supramentalisation² of Psychic Being. In the succeeding Canto of Book-7, Canto-7 we find Savitri's entry into Cosmic Consciousness, universalisation of Psychic Being and Spiritual Being and utilisation of cosmic Consciousness as a passage to Supramental plane. Thus, before meeting and confronting with Satyavan's death, Savitri was established in Supramental Consciousness and its working to perfect the Psychic, Spiritual and Universal plane.

This Canto of Book-7, Canto-6 concentrates on Savitri's full opening of Spiritual Being (from her birth Savitri's Psychic, Spiritual and Supramental beings were partly opened and movement was going on in those planes. This satisfies the Gita's famous line, *Janma Karma Cha Me Divyam*, My birth and action are equally Divine.)

Since Savitri's Psychic, Spiritual and Supramental Beings were partly opened from birth, so in each Canto we notice the movements in these planes, though predominance of specific exclusive objective is fulfilled in each Canto. Now in Book-7, Canto-6 we will search Psychic and Supramental movement apart from its realisation of the experience *Brahma Satya Jagat Mithya*, Divine (Spiritual being above the head) is Real and World is an Illusion.

“This bright perfection of her inner state
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And action wonderful and time divine.
Even the smallest meanest work became
A sweet or glad and glorious sacrament,
An offering to the self of the great world
Or a service to the One in each and all.” Savitri-532 (This is the realization of her
Psychic perfection)

“Once as she sat in deep felicitous muse,
Still quivering from her lover's strong embrace,
And made her joy a bridge twixt earth and heaven,

An abyss yawned suddenly beneath her heart.” Savitri-533 (This is the realisation of her Supramental Divine union through which alone the gulf between heaven and earth can be bridged.)

In the third revision of this Book-7, Canto-6, I can explore more on this issue.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

References:

1: “Here in this chamber of flame and light they met; (body and Soul met)

They looked upon each other, knew themselves,

The secret deity (Spiritual being) and its human part (Psychic being),

The calm immortal (Spiritual being) and the struggling soul (Psychic being).

Then with a magic transformation’s speed

They rushed into each other and grew one.” Savitri-527 (This is the experience of Spiritualisation of Psychic being.) (By this experience the Spiritual Mother consented to live in the Psychic heart centre.) (After this experience the Supramental Mother will consent to come down and live permanently in the heart centre.)

2: “In its deep lotus home her (Psychic) 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 Supramental Mother stationed permanently in the Savitri’s Psychic heart Centre.)

Its complementary lines as foreseen by King Aswapati for Savitri:

(King Aswapati said) "Authors of earth’s high change, to you (Savitri) 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-49
"The One keeps in his heart and knows alone." (Supramental Mother in King's
heart centre.) Savitri-52

"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." Savitri-81

"In a human breast her occult presence lived;

He (King) carved from his own self his figure of her:

She shaped her body to a mind's embrace.

Into thought's narrow limits she has come;

Her greatness she has suffered to be pressed

Into the little cabin of the Idea,

The closed room of a lonely thinker's grasp:" Savitri-275

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.

Om Namo Bhagavateh

“So man¹ evolving to divinest heights
Colloques still with the animal and the Djinn;
The human godhead with star-gazer eyes
Lives still in one house with the primal beast.
The high meets the low, all is a single plan.” Savitri-542

(1: Satyavan)

Sri Matriniketan Ashram
18.01.2022

Divine Amar Atman!
My Blessed Divine Child Guruprasad,

My all love and blessings to you.

Bonne Fête

I wish you on this day your strong Spiritual awakening through opening of Spiritual being about which you are partly aware and partly opened. When the Spiritual being opens one enters an impersonal consciousness and exceeding joy before which this existence appears to be an Illusion.

The need of impersonalised and universalised consciousness in daily life ensures these attributes: “(1) It releases his knowledge from the **narrowness** of personal mind, (2) his will from the clutch of **personal desire**, (3) his heart from the bondage of petty **mutable emotions**, (4) his life from its petty **personal groove**, (5) his soul from **ego**, and (6) it allows them to **embrace calm, equality, wideness, universality, infinity.**” CWSA/23/The Synthesis of Yoga-127

“Impersonality is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action.” CWSA/19/Essays on the Gita-532,

“This predominance of a greater diviner leading, **not personal to ourselves**, indicates the nature’s increasing ripeness for a total spiritual transformation. It is the unmistakable sign that the self-consecration has not only been accepted in principle but is fulfilled in act and power. The Supreme has laid his luminous hand upon a chosen human vessel of his miraculous Light and Power and Ananda.”
CWSA/23/The Synthesis of Yoga-88

Before entering Karma Yoga of fierce battle in the war field of Kurukhetra, Lord gave Arjuna the knowledge of Jnana Yoga through Sankhya doctrine. So, through practice of rigorous self-control, the Spiritual being or the Akhara purusha opens. How this Spiritual being of static Divine realisation came to King Aswapati and to Savitri, we can note from the following verse. This is also identified as the initial Spiritual experience of Integral Yoga.

“All here must learn to obey a higher law,
Our body’s cells must hold the Immortal’s flame.
Else would the spirit reach alone its source
Leaving a half-saved world to its dubious fate.”

Savitri-35

“Heaven’s flaming lights descend and back return,
The luminous Eye approaches and retires;
Eternity speaks, none understands its word;
Fate is unwilling and the Abyss denies;
The Inconscient’s mindless waters block all done.”

Savitri-371

“Her self was nothing, God alone was all,
Yet God she knew not but only knew he was.”

Savitri-522

“A consciousness of being without its joy,
Empty of thought, incapable of bliss,
That felt life blank and nowhere found a soul,
A voice to the dumb anguish of the heart
Conveyed a stark sense of unspoken words;

In her own depths she heard the unuttered thought
That made unreal the world and all life meant.”

Savitri-534

“In that absolute stillness bare and formidable
There was glimpsed an all-negating Void Supreme
That claimed its mystic Nihil’s sovereign right
To cancel Nature and deny the soul.”

Savitri-545

“Or she might wake into God’s quietude
Beyond the cosmic day and cosmic night
And rest appeared in his white eternity.”

Savitri-549

“A lonely Absolute negated all:
It effaced the ignorant world from its solitude
And drowned the soul in its everlasting peace.”

Savitri-550

Through prolongation of this experience, the Spiritual being dynamises and one enters the Cosmic consciousness. Through entry into the Cosmic consciousness of Vasudev Sarvamiti, one traces a path to perfect the Psychic being and opens the path towards the discovery of Supramental being. Satyavan, as a human being and Avatara, attained this intermediate Supramental consciousness. He lived in a house with a primal beast symbolising that in Supramental Consciousness the absolute state of the Supreme and the nether state of the Matter can be reconciled. On your birthday we can aspire to move our consciousness through Divine Mother’s Grace and utilise this birth as an opportunity to possess Their Supreme Love, Light, Bliss and fulfilled Life.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

The Important Secret of this chapter:

“Banish all thought from thee and be God’s void.” (This annulling herself is Savitri’s Spiritual/Supramental method of pursuing Yoga, like japa is a psycho-physical method of Yoga.) (This is also message of rigorous self-control.)

Then shalt thou uncover the Unknowable
And the Superconscient conscious grow on thy tops;
Infinity’s vision through thy gaze shall pierce;
Thou shalt look into the eyes of the Unknown,
Find the hid Truth in things seen null and false, **(Thus the truth of the Inconscient is revealed.)**
Behind things known discover Mystery’s rear.” Savitri-537

**“Consent to be nothing and none, dissolve Time’s work,
Cast off thy mind, step back from form and name.
Annul thyself that only God may be.”** Savitri-538 (Savitri’s Spiritual/Supramental method of Yoga.)

The More Important Secret of this chapter:

“Although her kingdom of **marvellous change** within
Remained unspoken in her secret breast,
All that lived round her felt its magic’s charm:
The trees’ rustling voices told it to the winds,
Flowers spoke in ardent hues an unknown joy,

The birds' carolling became a canticle,
The beasts forgot their strife and lived at ease."

Savitri-532

"A thaumaturgist sat in her heart's deep,
Compelled the forward stride, the upward look,
Till wonder leaped into the illumined breast
And life grew marvellous with **transfiguring hope**."

Savitri-539

"Our consciousness is cosmic and immense, (of cosmic self)

But only when we break through **Matter's wall**

In that spiritual vastness can we stand

Where we can live the masters of our world

And mind is only a means and body a tool." Savitri-542-43

"Even now some thoughts could cross her solitude; (Overhead Knowledge)

These surged not from the depths or from within (not the Psychic Knowledge)

Cast up from formlessness to seek a form, (Spiritual energy descends as Divine Manifestation)

Spoke not the body's need nor voiced life's call." Savitri-544

"Yet still her body saw and moved and spoke;
It understood without the aid of thought,
It said whatever needed to be said,
It did whatever needed to be done.
There was no person there behind the act,
No mind that chose or passed the fitting word:
All wrought like an unerring apt machine." Savitri-545

The Most Important Secret of this chapter:

"When Nature who is now unconscious God
Translucent grows to the Eternal's light,
Her seeing his sight, her walk his steps of power
And life is filled with a spiritual joy
And Matter is the Spirit's willing bride." Savitri-538

"So man¹ evolving to divinest heights
Colloques still with the animal and the Djinn;
The human godhead with star-gazer eyes
Lives still in one house with the primal beast.
The high meets the low, all is a single plan." Savitri-542

(1: Satyavan)

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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