

## Book Ten - Canto One

### The Dream Twilight of the Ideal

"Surely you could not believe that *sadhana* could be done without facing some difficulties. As your aspiration is sincere, whatever was in the subconscious standing in the way of the Divine Realisation, has come to the surface in order to be transformed. There is nothing there to make you sad or depressed — on the contrary you ought to rejoice at these occasions to make progress and never forget to lean for support and help on my love, force and blessings." The Mother/TMCW-vol-14/p-227

"He (Sri Aurobindo) said, *Savitri, a Legend and a Symbol*; it's he who made it a symbol. It's the story of the encounter of Savitri, the principle of Love, with Death; and it's over Death that she won the victory, not in life. She could not win the victory in life without winning the victory over Death.

I didn't know it was put so clearly here. I had read it, but only once.

It's very interesting.

How many times, how many times have I seen that he had written down my experiences.... Because for years and years I didn't read Sri Aurobindo's books; it was only before coming here that I had read *The Life Divine*, *The Synthesis of Yoga*, and another one, too. For instance, *Essays on the Gita* I had never read, *Savitri* I had never read, I read it very recently (that is to say, some ten years ago, in 1954 or '55). The book *Sri Aurobindo on Himself and on the Mother* I had never read, and when I read it, I realized what he wrote to people about me — I had no idea, he had never told me anything about it! ... You see, there are lots of things that I had said while speaking to people — that I had said just like that, because they came (*gesture from above*) and I would say them — and I realized he had written them. So, naturally, I appeared to be simply repeating what he had written — but I had never read it! And now, it's the same thing: I had read this passage from *Savitri*, but hadn't noticed it — because I hadn't had the experience. But now that I have had the experience, I see that he tells it.

It's quite interesting.

Maybe we'll have to reread *Savitri*?...

In fact, if we wanted to be really good, we would try to translate the whole of *Savitri*, wouldn't we? What we are doing now with the end [Book X], we would do with all the rest. There is a part I tried to translate all alone, but it would be fun to do it together. We could try. **Not for publication!** Because there is immediately a debasing: everything that is published is debased, otherwise people don't understand. We would do it for ourselves.

But it's very interesting.

Just the other day I noted something down on the subject (*Mother looks for a note, then reads it*):

"Very rare and exceptional are the human beings who can understand and feel divine Love, because divine Love is free of attachment and of the need to please the object loved."

That was a discovery.

That's why people don't understand; for them, love is so much like this (*Mother intertwines the fingers of her two hands*) that they cannot even feel or believe that they love if there isn't an attachment like this (*same gesture*). And necessarily, the consequence of attachment is the will, the desire, the need to please the object of one's love.

If you take away the attachment and the need to please, people scratch their heads and wonder if they love. And it's only when you take away those two things that divine Love begins!

This, mon petit, we'll talk about again, it's a revelation.

That's why they don't understand and that's why they can't feel it." The Mother/8<sup>th</sup> September-1965,

### Summary:

Savitri enters a realm (of Subconscient world) which represents twilight between night and dawn (of the higher light) and dusk and night...it is an uncertain realm where the higher consciousness has a foothold against the all oppressing night, but it is an area where not firm and material can manifest due to the constant (invasion of dark forces) against the higher force ... rather it is a symbol of the beauty and bliss of what can and will eventually manifest. The Lord explains the secret truth behind Maya and Death.

### Detail:

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Savitri continues to walk in this realm of Death and now the environment is oppressive exacting a price on her as revenge for all of Life that seeks to live and thrives against the law of perishability of Death...

ALL STILL was darkness dread and desolate;

There was no change nor any hope of change.

In this black dream which was a house of Void,

A walk to Nowhere in a land of Nought,

Nought: The absence of being; nothing, a nonentity, a cipher or zero

Ever they drifted without aim or goal;  
Gloom led to worse gloom, depth to an emptier depth,  
In some **positive Non-being's** purposeless Vast (this verse can be read in conjunction  
with a later verse in this canto... 'Thus all could last yet nothing ever be' )  
Through formless wastes dumb and unknowable.  
**An ineffectual beam of suffering light** (the higher consciousness is present (through  
instrumental action of Savitri) in this plane and is trying to manifest itself)  
Through the despairing darkness dogged their steps  
Like the remembrance of a glory lost;  
Even while it grew, it seemed unreal there,  
**Yet haunted Nihil's chill stupendous realm,**  
Unquenchable, perpetual, lonely, null,  
A pallid ghost of some dead eternity.

It was as if she must pay now her debt (Death is exacting of the price for the vanity  
of the human being to challenge it and survive and thrive on Earth...the Lord uses a  
Christian analogy of Jesus paying the price for all his followers sins by being  
crucified...likewise Savitri is shown to pay the price for all Life's ambition to exist,  
seek immortality and thwart Death), (Avatara generally incarnates to pay the debt of  
Lord to earth and man.) (By illumining the Subconscient plane, Savitri pays the debt  
to earth and men.)

"Affiliated to cosmic Space and Time  
And paying here God's debt to earth and man  
A greater sonship was his (King Aswapati's) divine  
right." Savitri-22

"A mutual debt binds man to the Supreme:  
His nature we must put on as he put ours;  
We are sons of God and must be even as he:" Savitri-67

"The Son of God born as the Son of man  
Has drunk the bitter cup, owned Godhead's debt,  
The debt the Eternal owes to the fallen kind  
His will has bound to death and struggling life  
That yearns in vain for rest and endless peace.  
Now is the debt paid, wiped off the original score.  
The Eternal suffers in a human form,  
He has signed salvation's testament with his blood:

He has opened the doors of his undying peace.” Savitri-445

Her vain presumption to exist and think,

To some **brilliant Maya** that conceived her soul.

This most she must absolve with **endless pangs**,

Her deep original sin, the will to be (the first sin of a Spiritual man)(To avoid this sin the Gita asks to reject all initiation of work, sarbarambhaparityagi.) *(The Death observes the Spirit of common man: “Vainly thou seekst in Matter’s world an aim; No aim is there, only a will to be.” Savitri-644, Book-10, Canto-4*  
Another complementary line:

“If one could cease to be, all would be well,” Savitri-228

“The Divine can give protection only to those who are whole-heartedly faithful to the Divine, who live truly in the spirit of sadhana and keep their consciousness and preoccupation fixed upon the Divine and the service of the Divine. Desire, for example, insistence on one’s likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine’s protection. **If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you.** I do not say that things are bound to happen in this way; but they are very likely to happen, if people do not become conscious and strictly vigilant and act in the true spirit of a spiritual seeker. If the psychological atmosphere remains the same as that of the outside world, there can be no wall of security **against the dark Forces** that are working out in it the ordeal of danger, suffering and destruction entering here.” The Mother/ May 25, 1941/ The Mother’s Agenda/  
**December 4, 1971**

“**Self-will in thought and action** has, we have already seen, to be quite renounced if we would be perfect in the way of divine works; it has equally to be renounced if we are to be perfect in divine knowledge. This self-will means an egoism in the mind which attaches itself to its preferences, its habits, its past or present formations of thought and view and will because it regards them as itself or its own, weaves around them the delicate threads of “I-ness” and “my-ness” and lives in them like a spider in its web. It hates to be disturbed, as a spider hates attack on its web, and feels foreign and unhappy if transplanted to fresh view-points and formations as a spider feels foreign in another web than its own.

This attachment must be entirely excised from the mind. Not only must we give up the ordinary attitude to the world and life to which the unawakened mind clings as its natural element; but we must not remain bound in any mental construction of our own or in any intellectual thought-system or **arrangement of religious dogmas** or logical conclusions; we must not only cut asunder the snare of the mind and the senses, but flee also beyond the snare of the thinker, the snare of the theologian and the church-builder, the meshes of the Word and the bondage of the Idea. All these are within us waiting **to wall in the spirit with forms**; but we must always go beyond, always renounce the lesser for the greater, the finite for the Infinite; we must be prepared to proceed from illumination to illumination, from experience to experience, from soul-state to soul-state so as to reach the utmost transcendence of the Divine and its utmost universality.” CWSA-23/The Synthesis of Yoga-330

“Suffice it at present to observe that the absence or abolition of separatist egoism and of effective division in consciousness is the one essential condition of the divine Life, and therefore their presence in us is that which constitutes our mortality and our fall from the Divine. This is our **“original sin”**, or rather let us say in a more philosophical language, the deviation from the Truth and Right of the Spirit, from its oneness, integrality and harmony that was the necessary condition for the great plunge into the Ignorance which is the soul’s adventure in the world and from which was born our suffering and aspiring humanity.” The Life Divine-169

“The soul by taking on manhood, perhaps by the very fact of birth itself, has fallen from the Divine, has committed an **original sin** or error which it must be man’s spiritual aim, as soon as he is enlightened, thoroughly to cancel, unflinchingly to eliminate.” The Life Divine-424

“That one thing is the Divine, the Self, the Spirit in whom universal and individual being find at last their right foundation and their right harmonies. Again, because it is limited in force, the ego-prisoned soul is full of many incapacities; wrong knowledge is accompanied by wrong will, wrong tendencies and impulses of the being, and the acute sense of this wrongness is the root of the human consciousness of sin. This deficiency of its nature it tries to set right by standards of conduct which will help it to remove the egoistic consciousness and satisfactions of sin by the egoistic consciousness and self-satisfaction of virtue, the rajasic by the sattwic egoism. But the **original sin** has to be cured, the separation of its being and will from the divine Being and the divine Will; when it returns to unity with the divine Will and Being, it rises beyond sin and virtue to the infinite self-existent purity and the security of its own divine nature.” The Synthesis of Yoga-680

And the sin last, greatest, **the spiritual pride**, (This is the greatest sin of an Integral

Yogi.) (To overcome this sin, an integral Yogi outwardly lives as mere man of action and inwardly realizes Divine in ascending and descending hierarchies and does external works of all type, *sarvakarmani*.)

(To limit the Illimitable and divide the Indivisible are identified as the first sin of a **Spiritual man**. For him Divine is primarily Impersonal and secondarily Personal. Wherever this sequence is compromised there Spirituality diminishes into slow evolutionary movement of efficient self-expansive Religion. His sin seems to become great when instead of becoming a conscious channel and instrument of the Divine he attempts to correct the imperfection of the God's unfinished world manifestation, who works out the distorting creation, *Maya*, through wisdom which went forth since the beginning of creation. The corrective measure of this sin of finding fault of the Faultless Creator is that he would under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.' His greater sin is to live content with blissful inner life of 'golden impotence' without any force to change the harsh outer life or his exclusive conversion of inner life of thought and feeling without corresponding similar transformation of surface life and body would result in some 'maimed achievement.' The sin born out of this static seclusion is corrected by dynamising the triple wheel of *Karma, Jnana and Bhakti Yoga* together simultaneously by giving equal importance to the evolution of these three Soul Forces of *Sachchidananda*. His last and greatest sin is the 'spiritual pride' which prevents him from embracing the whole of the existence through some exclusive preoccupation and restricts his relation with the all-inclusive, all-embracing and all-exceeding Divine through some partial Divine union. For him all exclusive enjoyments are imperfect, relative and incomplete account of Divine Bliss and perfection comes when this joy is shared by all.)

Its complementary line:

"His spirit by **spiritual ego** sink,  
Or his soul dream shut in sainthood's brilliant cell  
Where only a bright shadow of God can come." Savitri-520-21

"Ascetic methods are things like repeated fasting, compelling yourself to endure the cold...in fact, to torture your body a little. This indeed gives you only a **spiritual pride**, nothing more. It masters nothing at all. It is infinitely easier. People do it because it is very easy, it is simple. Just because the pride is quite satisfied and the vanity can get puffed up, it becomes very easy. One makes a great demonstration of his ascetic virtues, and so considers himself an extremely important personage, that helps him to endure many things." The Mother/CWM/6/428-429

"**Prolonged fasting** may lead to an excitation of the nervous being which often



brings vivid imaginations and hallucinations that are taken for true experiences; **such fasting is frequently suggested by the vital Entities** because it puts the consciousness into an unbalanced state which favours their designs. It is therefore discouraged here. The rule to be followed is that laid down by the Gita which says that “Yoga is not for one who eats too much or who does not eat”; a moderate use of food sufficient for the maintenance and health and strength of the body.” CWSA-28/Letters on Yoga-I/p-575-576

“No, no! It's not individuals as they know themselves – it is their subconscious. It is in the subconscious. The subconscious is a realm just as the material world is a realm – it's in the subconscious.

There have been many efforts, concentrations, meditations, prayers to bring about the clarification and control of all those semiconscious reflexes that govern individuals – a great concentration on that point. And this experience seems to be the outcome.

There are lots of things which people don't even take notice of in life (when they live an ordinary life, they don't take any notice), there's a whole field of things that are absolutely ... not quite unconscious, but certainly not conscious; they are reflexes – reflexes, reactions to stimuli, and so on – and also the response (a semiconscious, barely conscious response) to the pressure exerted from above by the Force, which people are totally unconscious of. It is the study of this question which is now in the works; I am very much occupied with it. A study of every second.... You see, there are different ways for the Lord to be present, it's very interesting (the difference isn't for Him, it's for us!), and it depends precisely on the amount of habitual reflex movements that take place almost outside our observation (generally completely outside it) And this question preoccupied me very, very much: the ways of feeling the Lord's Presence – the different ways. There is a way in which you feel it as something vague, but of which you are sure – you are always sure but the sensation is vague and a bit blurred – and at other times it is an acute Presence (*Mother touches her face*), very precise, in all that you do, all that you feel, all that you are. There is an entire range. And then if we follow the movement (*gesture in stages, moving away*), there are those who are so far away, so far, that they don't feel anything at all.

This experience made me write something yesterday (but it has lasted several days), it came as the outcome of the work done, and yesterday I wrote it both in English and in French:

**"There is no other sin, no other vice  
than to be far from Thee."**

Then, the entire world, the universe, appeared to me in that light, and at every point (which takes up no space), at every point of the universe and throughout the universe, it's that way. Not that there are far and near places in the universe, that's not what I mean (it's beyond space), but there is a whole hierarchy of nearness, up to something that doesn't feel and doesn't know – it's not that it is outside, because nothing can be outside the Lord, but it is as if the extreme limit: so far away, so far, so far – absolutely black – that He seems not

to reach there. It was a very total vision. And such an acute experience that it seemed to be the only true thing. It didn't take up any space, yet there was that sensation of nearness and farness. And there was a kind of Focus, or a Center, I can't say (but it was everywhere), which was the climax of Thee – purely Thee. And it had a quality of its own. Then it began to move farther and farther away, which produced a kind of mixture with something ... that was nothing – that didn't exist – but that altered the vibration, the intensity, which made it move farther and farther away to ... Darkness – unconscious Darkness.

And something kept coming again and again to me: there is no other sin ... (because this followed a few lines I read in *Savitri* on the glorification of sin in the vital world, the words came to me because of that) ... there is no other sin, no other vice than to be far from Thee.

It seemed to explain everything.

It wasn't I who wrote it! There's no "I" in it: it comes just like that.

The *far from Thee* is so, so intense in its vibration, it has a concrete meaning.

And that's the only thing: all the rest, all moral notions, everything, everything, even the notion of Ignorance ... it all becomes mental chatter. But this, this experience, is marvelous. *Far from Thee...*” *The Mother/ December 7, 1963*

**T**“The trouble is that you have never fully faced and conquered the real obstacle. There is in a very fundamental part of your nature a strong formation of ego-individuality which has mixed in your spiritual aspiration a clinging element **of pride and spiritual ambition**. This formation has never consented to be broken up in order to give place to something more true and divine. Therefore, when the Mother has put her force upon you or when you yourself have pulled the force upon you, this in you has always prevented it from doing its work in its own way. It has begun itself building according to the ideas of the mind or some demand of the ego, trying to make its own creation in its “own way”, by its own strength, its own sadhana, its own tapasya. There has never been here any real surrender, any giving up of yourself freely and simply into the hands of the Divine Mother. And yet that is the only way to succeed in the supramental Yoga. To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and the transformation can only be done by a force infinitely greater than your own; it can only be done by being truly like a child in the hands of the Divine Mother.” 7 June 1928/ CWSA-32/The Mother and Letters on the Mother-142-143“

“THE WORLD abounds with scriptures sacred and profane, with revelations and half-revelations, with religions and philosophies, sects and schools and systems. To these the many minds of a half-ripe knowledge or no knowledge at all attach themselves with exclusiveness and passion



and will have it that this or the other book is alone the eternal Word of God and all others are either impostures or at best imperfectly inspired, that this or that philosophy is the last word of the reasoning intellect and other systems are either errors or saved only by such partial truth in them as links them to the one true philosophical cult. Even the discoveries of physical Science have been elevated into a creed and in its name religion and spirituality banned as ignorance and superstition, philosophy as frippery and moonshine. And to these bigoted exclusions and vain wranglings even the wise have often lent themselves, misled by some spirit of darkness that has mingled with their light and overshadowed it with some cloud of intellectual egoism or **spiritual pride**.” CWSA-19/Essays on the Gita-3  
“At the same time this faith in oneself must be purified from all touch of rajasic egoism and **spiritual pride**. The sadhaka should keep as much as possible in his mind the idea that his strength is not his own in the egoistic sense but that of the divine universal Shakti and whatever is egoistic in his use of it must be a cause of limitation and in the end an obstacle. The power of the divine universal Shakti which is behind our aspiration is illimitable, and when it is rightly called upon it cannot fail to pour itself into us and to remove whatever incapacity and obstacle, now or later; for the times and durations of our struggle while they depend at first, instrumentally and in part, on the strength of our faith and our endeavour, are yet eventually in the hands of the wisely determining secret Spirit, alone the Master of the Yoga, the Ishwara.” CWSA-24/780

That, made of dust, equalled itself with heaven,

“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,

Its scorn of **the worm** writhing in the mud (**the spirit is not satisfied with being a mere nothing/worm...it aspires to equal itself to the origin, the divine**),

Condemned ephemeral, born from Nature’s dream,

**Refusal of the transient creature’s role** (**the revolving consciousness within us that will not succumb to Death and accept its fixed fate**),

**The claim to be a living fire of God,**

**The will to be immortal and divine.**

In that tremendous darkness heavy and bare

She atoned for all since the first act whence sprang (akin to Jesus atoning for others on his cross) (She atoned for all since the beginning of the creation.)

The error of the consciousness of Time,

**The rending of the Inconscient's seal of sleep,** (by breaking of this seal of sleep, the inconscient Self is uncovered.)

The primal and unpardoned revolt that broke

The peace and silence of the Nothingness

Which was before a seeming universe

Appeared in a vanity of imagined Space

And life arose engendering grief and pain:

A great Negation was the Real's face (in this realm, Death is the 'Real's face')

(apparent Reality) (The later Vedantists realize the Divine as great Negation.) (The ancient Vedantists realize the Divine as great affirmation.)

Prohibiting the vain process of Time (the iron law oppresses the evolution of things, it wants all to cease to exist and evolve and without the intrusion of the higher consciousness which is painful to it): (Illusionists consider reconciliation of Spirit with Matter as vain Process of time and hence they prohibit all such action.)

And when there is no world, no creature more,

When Time's intrusion has been blotted out,

It shall last, unbodied, saved from thought, at peace.

The Lord then describes the underlying mystery behind Death and Maya.

- Savitri as she moved through this plane felt all bliss withdrawn from her and felt like as if she was cursed to walk in this darkness forever, like we feel in our lives not seeing any break of spiritual light in our lives after taking numerous births. (empty of bliss.)
- But the Maya that we feel shrouds us in darkness with no escape is only a **mask of the Divine** and it is not some misleading mask but rather within it a mighty Truth works out the Divine's instructions (Plan).
- All the seeming contraries in this world are constructed by a hidden knowledge within, the darkness is moved by a self contained light.

- Death that believes it is the beginning and end of all creation and that also violently opposes it, is secretly but a mere instrument of Life, it is a doorway for the soul to experience itself in new and higher forms of nature, it aids and pushes the consciousness to the secret evolution towards the divine after the involution into matter. (For a Spiritual man death is a passage to higher life and not the beginning and end of ordinary death bound life.)
- The unconscious Night is the superconscious sleep and she holds us in her embrace of rest till we are ready for the difficult task of evolution ahead of us.

Accursed in what had been her godhead source,  
 Condemned to live for **ever empty of bliss**,  
 Her immortality her chastisement,  
 Her spirit, guilty of being, wandered doomed,  
 Moving for ever through eternal Night.

But Maya is a veil of the Absolute; (This is mental Maya of Illusionist.)

What is the (mental) Maya of the later Vedantic teaching? The Life Divine-126, 109, 507

Ans: 'The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it (Maya) is God's play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscure suffers Himself to be obscured... Its literal meaning is cunning, fraud or illusion... an **undivine Maya**, that which creates false mental forms and appearances, -- and hence the later significance of this word which seems to have meant originally **a formative power of knowledge**, the true magic of the supreme Mage, the divine Magician, but was also for adverse formative power of a lower knowledge, the deceit, illusion and deluding magic of the *Rakshasa*.'

**A Truth occult has made this mighty world:** (So Death is not our Source and Origin, it is only a passage.) (Supramental Maya has made this mighty world.)

Its complementary line:

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

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

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

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

“The trail of the Ideas that made the world,” Savitri-40

“On our road from Matter to eternal Self,  
To the Light that made the worlds, the Cause of things,” Savitri-166

“An error of the gods has made the world.  
Or indifferent the Eternal watches Time.” Savitri-  
201

“The one Consciousness that made the world was seen;  
All now was luminosity and force.” Savitri-319

“His voice was a call to the Transcendent’s sphere  
Whose secret touch upon our mortal lives  
Keeps ever new the thrill that made the world,” Savitri-351

“And lives in a great light of inner suns....  
And communes with the Powers that build the worlds,” Savitri-421

“Our minds have made the world in which we live.” Savitri-  
500

(Death said) “I made the worlds my net, each joy a mesh.”  
Savitri-590

“Although God made the world for his delight,  
An ignorant Power took charge and seemed his Will  
And Death’s deep falsity has mastered Life.” Savitri-629

(Supreme said to Savitri) Thou art the force by which I  
made the worlds,

Thou art my vision and my will and voice.” Savitri-693

(Supreme said to Savitri) “Hear in thy life the  
beauty of my laugh,  
Know the thrilled bliss with which I made the worlds.”  
Savitri-701

“The breath of infinitudes not yet revealed,  
Some rapture of the bliss that made the world,” Savitri-704

“The Immanent lives in man as in his house;  
He has made the universe his pastime’s field,  
A vast gymnasium of his works of might.” Savitri-66

“Nor am I revealed to all, enveloped in My Yoga-maya; this  
bewildered world knows Me not, the unborn, the imperishable.” The Gita-7. 25  
“He is self-enveloped in this immense cloak of Maya, that Maya of his Yoga,  
by which he is one with the world and yet beyond it, immanent but hidden,  
seated in all hearts but not revealed to any and every being. Man in Nature  
thinks that these manifestations in Nature are all the Divine, when they are only  
his works and his powers and his veils.” CWSA-19/Essays on the Gita-28

“For though the transcendental Divine is already here as the Purushottama

in the secret heart of our mystery, he is veiled by many coats and disguises of his magic world-wide **Yoga-Maya**; it is only by the ascent and victory of the Soul here in the body that the disguises can fall away and the dynamism of the supreme Truth replace this tangled web of half-truth that becomes creative error, this emergent Knowledge that is converted by its plunge into the inconscience of Matter and its slow partial return towards itself into an effective Ignorance.” CWSA-23/The Synthesis of Yoga-255

“The Brahman alone is, and because of It all are, for all are the Brahman; this Reality is the reality of everything that we see in Self and Nature. Brahman, the Ishwara, is all this by his **Yoga-Maya**, by the power of his Consciousness- Force put out in self-manifestation: he is the Conscious Being, Soul, Spirit, Purusha, and it is by his Nature, the force of his conscious self-existence that he is all things; he is the Ishwara, the omniscient and omnipotent All-ruler, and it is by his Shakti, his conscious Power, that he manifests himself in Time and governs the universe.” CWSA-21/The Life Divine-339

“But Maya is a veil of the Absolute;  
A Truth occult has made this mighty world:” Savitri-600

The Eternal’s wisdom and self-knowledge act

In ignorant Mind and in the body’s steps.

**The Inconscient is the Superconscient’s sleep.** (So Inconscient will be transformed into Superconscient.)

“The miracle of Inconscience overpassed,  
The miracle of the Superconscient still,  
Unknown, self-wrapped, unfelt, unknowable,

Looked down on them, origin of all they were.” Savitri-187

“Is the material state an emptiness of consciousness, or is it not rather only a sleep of consciousness — even though from the point of view of evolution an original and not an intermediate sleep? And by sleep the human example teaches us that we mean not a suspension of consciousness, but its gathering inward away from conscious physical response to the impacts of external things. And is not this what all existence is that has not yet developed means of outward communication with the external physical world? Is there not a Conscious Soul, a Purusha who wakes for ever even in all that sleeps?” The Life Divine-93

“Through all this play the secret reality is always one and the same delight of existence, — the same in the delight of the subconscious sleep before the emergence of the individual, in the delight of the struggle and all the

varieties, vicissitudes, per-versions, conversions, reversions of the effort to find itself amid the mazes of the half-conscious dream of which the individual is the centre, and in the delight of the eternal superconscious self-possession into which the individual must wake and there become one with the indivisible Sachchidananda. This is the play of the One, the Lord, the All as it reveals itself to our liberated and enlightened knowledge from the conceptive standpoint of this material universe.” The Life Divine-119

“One seated in the sleep of Superconscience, a massed Intelligence, blissful and the enjoyer of Bliss. . . . This is the omnipotent, this is the omniscient, this is the inner control, this is the source of all.” *Mandukya Upanishad-5,6*

“The whole man indeed may sink into the subconscious, yet habitual movements implying the action of mind may continue, as in many phenomena of sleep; or he may rise into the superconscious and yet be active with the subliminal mind in the body, as in certain phenomena of *sama-dhi* or Yoga trance. It is evident, then, that the difference between plant sensation and our sensation is simply that in the plant the conscious Force manifesting itself in the universe has not yet fully emerged from the sleep of Matter, from the absorption which entirely divides the worker Force from its source of work in the superconscious knowledge, and therefore does subconsciously what it will do consciously when it emerges in man from its absorption and begins to wake, though still indirectly, to its knowledge-self. It does exactly the same things, but in a different way and with a different value in terms of consciousness.” The Life Divine-196

“Nor is it true that there is nothing beyond, or that some ethereal substance of Matter is the eternal beginning; for we know that Matter and material Force are only a last result of a pure Substance and pure Force in which consciousness is luminously self-aware and self-possessing and not as in Matter lost to itself in an inconscient sleep and an inert motion. What then is there between this material substance and that pure substance? For we do not leap from the one to the other, we do not pass at once from the inconscient to absolute consciousness. There must be and there are grades between in-conscient substance and utterly self-conscious self-extension, as between the principle of Matter and the principle of Spirit.” The Life Divine-269

An unintelligible Intelligence



Invents creation's paradox profound;

Spiritual thought is crammed in Matter's forms, (in the form of Inconscient Self)

Unseen it throws out a dumb energy

And works a miracle by a machine.

All here is a mystery of contraries: (In the Inconscient sheath the sense of oneness is lost.)

Darkness a magic of self-hidden Light, (All negations are having their positive origin.)

Suffering some secret rapture's tragic mask

***And death an instrument of perpetual life. (And also Death is a passage of higher life.)***

***"To be perpetually reborn is the condition of a material immortality." The Synthesis of Yoga-5***

**Although Death walks beside us on Life's road,**

A dim bystander at the body's start

And a last judgment on man's futile works,

The complementary line:

"Death stays the journeying discoverer, Life.

**Thus is the throne of the Inconscient safe**

While the tardy coilings of the aeons pass"

Savitri-18

"Our very being seems to us questionable,  
Our life a vague experiment, the soul  
A flickering light in a strange ignorant world,  
The earth a brute mechanic accident,  
**A net of death in which by chance we live."**

Savitri-49-50

"Fate waiting on the unseen steps of men  
And her evil and sorrow and **last gift of death.**"

Savitri-204

"A rolling surge of silent death, it came  
Curving round the far edge of the quaking globe;  
Effacing heaven with its enormous stride  
It willed to expunge the choked and anguished air  
And **end the fable of the joy of life.**"

Savitri-534,

"Although Death walks beside us on Life's road,  
A dim bystander at **the body's start**  
And a last judgment on man's futile works,  
Other is the riddle of its ambiguous face:

Death is a stair, a door, a stumbling stride  
The soul must take to cross from birth to birth,  
A grey defeat pregnant with victory,  
A whip to lash us towards our deathless state.”

Savitri-600-601

“Behind the Titan attacking us particularly now, there is something else. This Titan has been delegated by someone else. He has been there since my birth, was born with me. I felt him when I was very young, but only gradually, as I became conscious of myself, did I understand WHO he was and what was behind him.

This Titan has been specially sent to attack this body, but he can't do it directly, so he uses people in my entourage. It is something fated: all those around me, who are close to me, and especially those capable of love, have been attacked by him; a few have succumbed, such as that girl in my entourage who was absorbed by him. He follows me like a shadow, and each time there is the least little opening in someone near me, he is there.

The power of this Titan comes from an Asura. There are four Asuras. Two have already been converted, and the other two, the Lord of Death and the Lord of Falsehood, made an attempt at conversion by taking on a physical body-they have been intimately associated with my life. The story of these Asuras would be very interesting to recount... The Lord of Death disappeared; he lost his physical body, and I don't know what has become of him.(It was Theon) As for the other, the Lord of Falsehood, the one who now rules over this earth, he tried hard to be converted, but he found it disgusting!

At times he calls himself the 'Lord of Nations.' It is he who sets all wars in motion, and only by thwarting his plans could the last war be won... This one does not want to be converted, not at all. He wants neither the physical transformation nor the supramental world, for that would spell his end. Besides, he knows... We talk to each other; beyond all this, we have our relationship. For after all, you see (*laughing*), I am his mother! One day he told me, 'I know you will destroy me, but meanwhile, I will create all the havoc possible.'

This Asura of Falsehood is the one who delegated the Titan that is always near me. He chose the most powerful Titan there is on earth and sent him specially to attack this body. So even if one manages to enchain or kill this Titan, it is likely that the Lord of Falsehood will delegate another form, and still another, and still another, in order to achieve his aim.

In the end, only the Supramental will have the power to destroy it. When the hour comes, all this will disappear, without any need to do anything.”

**March-26/1959/Mother's Agenda-Vol-1/P: 288**

**Other is the riddle of its ambiguous face:**

**Death is a stair, a door, a stumbling stride**

*The soul must take to cross from birth to birth,*

*A grey defeat pregnant with victory,*

*A whip to lash us towards our deathless state.*

**The unconscious world is the spirit's self-made room,**

Eternal Night shadow of eternal Day.

*“(Mother first reads from her translation of "Savitri" a few excerpts about death. We give here the original English.)*

A grey defeat pregnant with victory.  
A whip to lash us towards our deathless state.  
The unconscious world is the spirit's self-made room ...  
Eternal Night shadow of eternal Day.  
Night is not our beginning nor our end;  
She is the dark Mother in whose womb we  
have hid  
Safe from too swift a waking to world-pain....

Oh, this is....

By Light we live and to the Light we go.

Here in this seat of Darkness mute and  
lone,

In the heart of everlasting Nothingness

Light conquered now even by that feeble beam....(Savitri-601)

It's marvelous.

*Yes, it must be a joy to work on "Savitri."*

Oh, mon petit! ... It makes you live in a marvelous atmosphere. So, that's all. What did you bring?

*Nothing, except a few Agenda conversations, as always.*

Oh, but I am weary of my....

*(silence)*

It's a snail's pace, so there's nothing interesting. Really a snail's pace.

It's one year since ... When was that message? [the turning point of Mother's yoga, the great "pulsations"] In April '62?

*It was towards the end of March.*

No, at the end of March, I came upstairs not to go down again, that was on the 16th, I noted it. I noted it because my [translation] notebook stopped short on that day (!), I put a red mark.<sup>36</sup> But it will soon be one year since the

second experience, the pulsations, the starting point of the work I am doing now – that was on April 13th. Slightly less than a month later. Well ... there's nothing to say. I am on the way, no doubt, there's no denying the steps made: I do go forward, not backward. But I mean, it's like wanting to walk round the globe! It's endless.

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

This body isn't even one that is unprepared. It had capabilities, it was born with certain capabilities and was prepared for all kinds of experiences. There was also the sort of intuitive discernment Sri Aurobindo refers to, it had been there since my earliest childhood – veiled, mixed, no doubt, but present all the same, it was there. Afterwards, it was purified, developed, strengthened, the mixture lessened and the body was somewhat ... (*laughing*) to perfect itself it went through quite a great deal of friction of all types. It's certainly more apt today than it was fifty years ago, there isn't a shadow of doubt about it! But you understand, there's nothing to boast about!

*I feel very strongly that things are that way because the Earth is thatway.*

Yes, quite clearly! Quite clearly.

*If there were.... If people aspired, if there were enough people who WANTED that, I feel it would be done almost in a flash.*

Oh, that's absolutely correct, absolutely true. But anyway, it's a fact. And ultimately, a victory that's conditional [on others], well, it's just a way to speed up Nature's movement a little. If that's what it is, all well and good – but as I said (it's very good, I make no demands, I don't protest, I am quite peaceful, and, to tell the truth, the result is all the same to me), there's nothing worth mentioning, that's what I mean, you can't write stories about that! (*laughing*) It's not worth talking about it.

If there were something like a living proof of the truth of what was promised – ah, that would be worthwhile. But that's not it! We haven't reached that point. It [a

victory conditional on others] speeds things up a little; but it has always been said that if people joined in the effort, it would speed things up to some extent – some extent, but to what extent?... We can't say.

*(silence)*

Just think how long I have been looking after all these people – some have been here for more than twenty-five years, thirty years, and ... (*Mother shakes her head*). I believe they have experiences, perhaps, but nothing to speak of. And the general atmosphere ... (*Mother shakes her head*).

One thing, though: suddenly I read (yesterday or the day before) a sermon delivered in the U.S.A. by an American (who is a rabbi, a pastor and even a Catholic priest all at the same time!). He heads a group, a group for the "unity of religions." A fairly young man, and a preacher. He gives a sermon every week, I think. He came here with some other Americans, stayed for two days and went back. But then, he sent us the sermons he had given since his return, and in one of them he recounts his "spiritual journey," as he calls it (a spiritual journey through China, Japan, Indochina, Malaysia, Indonesia, and so on up to India). What shocked him most in India was the poverty – it was an almost unbearable experience for him (that's also what prompted the two persons who were with him to leave, and he left with them): poverty. Personally, I don't know because I've seen poverty everywhere; I saw it wherever I went, but it seems Americans find it very shocking. Anyway, they came here, and in his sermon he gives his impression of the Ashram. I read it ... almost with astonishment. That man says that the minute he entered this place, he felt a peace, a calm, a stability he had never felt ANYWHERE else in his life. He met a man (he doesn't say who, he doesn't name him and I couldn't find out), who he says was such a "monument of divine peace and quietude that I only wished to sit silently at his side."... Who it is, I don't know (there's only Nolini who might, possibly, give that impression). He attended the meditation – he says he had never felt anything so wonderful anywhere. And he left with the feeling this was a "unique" place in the world from the point of view of the realization of divine Peace. I read that almost with surprise. And he's a man who, intellectually, is unable to understand or follow Sri Aurobindo (the horizon is quite narrow, he hasn't got beyond the "unity of religions," that's the utmost he can conceive of). Well, in spite of that ... Those who already know all of Sri Aurobindo, who come here thinking they will see and who feel that Peace, I can understand. But that's not the case: he was enthralled at once!

It's the same with people who get cured. That I know, to some extent: the Power acts so forcefully that it is almost miraculous – at a distance. The Power ... I am very conscious of the Power. But, I must say, I find it doesn't act here so well as it does far away. On government or national matters, on the terrestrial atmosphere, on great movements, also as inspirations on the level of thought (in certain people, to realize certain things), the Power is

very clear. Also to save people or cure them – it acts very strongly. But much more at a distance than here!

(Although the receptivity has increased since I withdrew because, necessarily, it gave people the urge to find inside something they no longer had outside.) But here, the response is very erratic. And to distinguish between the proportion that comes from faith, sincerity, simplicity, and what comes from the Power ... Some people I am able to save (naturally, in my view, it's because they COULD be saved), this is something that for a very long time I have been able to foresee. But now I don't try to know: it comes like this (*gesture like a flash*). If, for instance, I am told, "So and so has fallen ill," well, immediately I know if he will recover (first if it's nothing, some passing trouble), if he will recover, if it will take some time and struggle and difficulties, or if it's fatal – automatically. And without trying to know, without even trying: the two things come together.<sup>37</sup> This capacity has developed, first because I have more peace, and because, having more peace, things follow a more normal course. But there were two or three little instances where I said to the Lord (*gesture of presenting something, palms open upward*), I asked Him to do a certain thing, and then (not very often, it doesn't happen to me often; at times it comes as a necessity, a necessity to present the thing with a comment – from morning to evening and evening to morning I present everything constantly, that's my movement [*same gesture of presenting something*] but here, there is a comment, as if I were asking, "Couldn't this be done?"), and then the result: yes, immediately. But I am not the one who presents the thing, you see: it's "just the way it is," it "just happens that way," like everything else.<sup>38</sup> So my conclusion is that it's part of the Plan, I mean, a certain vibration is necessary, enters [into Mother], intervenes, and ... No stories to tell, mon petit! Nothing to fill people with enthusiasm or give them trust, nothing.

Three or four days ago, a very nice man, whom I like a lot, who has been very useful, fell ill. (He has in fact been ill for a long time, and he is struggling; for all sorts of reasons of family, milieu, activities and so on, he isn't taken care of the way he should be, he doesn't take care of his body the way he should.) He had a first attack and I "saw" him afterwards. But I saw him full of life: his body was full of life and of will to live. So I said, "No need to worry." Then after some time, maybe not even a month, another attack, caused not by the same thing but by its consequences. I receive a letter in which I am informed that he has been taken to the hospital. I was surprised, I said, "But no! He has in himself the will to live, so why? Why has this happened?" The moment I was informed and made the contact, he recovered ... with fantastic speed! Almost in a few hours. He had been rushed to the hospital, they thought it was most serious, and two days later he was back home. The hospital doctor said, "Why, he has received a new life!" But that's not correct: I had put him back in contact with his body's will, which, for some reason or other, he had forgotten. Things like that, yes, they're very clear, they take place very consciously ... but anyway, nothing worth talking about!

But this man's faith is extraordinary, such faith! ... The first word he



uttered when he regained consciousness: "Has Mother permitted my being taken to the hospital?" You understand. So I give him the full credit for his recovery. With people like that, yes, you can do something, but that's because they have faith! Well, then. No stories to tell.

These last few days, while walking in meditation, I said to the Lord, "What do I have? I have no certainty, no foreknowledge, no absolute power, I have nothing." (I don't mean "I," I mean the body – this body.) The body was saying: "Do you see my condition? I am still full of ..." (it was complaining bitterly), "oh, full of the silliest movements." Petty movements of apprehension, petty movements of uncertainty, petty movements of anxiety, petty movements of all kinds of very, very petty things – those who live a normal life don't take any notice, they don't know, but when you observe what's going on deep down with that discernment ... oh, mon petit! It's so petty, so petty, so petty....

Only one thing (which is not even absolute): a sort of equality that has come into the body – not an equality of soul (*laughing*): an equality in the cells! It has come into the body. There is no longer that clash of joy and pain – always and for everything, every minute, every reaction, "You, Lord, to You, Lord." As though the cells were chanting, "To You Lord, to You Lord, to You Lord...." And well, that's how it is.

There are enough physical miseries to experience what people call "physical pain" – quite enough (!) Yet, materially, everything is organized to give every possible joy! For example (ever since the age of five it has been like that), whenever the body felt, "Oh, if I had this. Oh, it would be nice to have that," the thing would come in no time. Fantastic! It has always been that way, only it has become more conscious. Before, it would happen without my noticing it, quite naturally. Now, of course, the body has changed, it's no longer a baby, it no longer has a child's fancies. But when that kind of Rhythm comes, when something says, "Oh, this is fine!" mon petit, it comes in TORRENTS from all sides without my saying a word. Just like that. There was a time when the body enjoyed it, it was delighted by it, made very happy by it (even two years ago, a little more perhaps), very happy, it found that amusing – it was lovely, you see. But now: "To You Lord." Only this, a sort of quiet, constant joy: "To You Lord, to You Lord, to You Lord." " And on both accounts: for physical pain as well. In that regard, the body is making progress. Although to tell the truth, its life is made so easy! So easy that it would have to be quite hard to please not be satisfied – the Lord is full of infinite grace.

No, in spite of everything, the body doesn't have that sort of eternal stability, the sense of its immortality (immortality isn't the right word), of its permanence. Not that it has a sense of impermanence, far from it, the cells feel eternal – that much is there. But a certain "something" that would be sheltered from all attacks. It still feels the attacks. It feels an instability, it doesn't have a sense of absolute security, it hasn't yet reached a state of absolute security – that's it: the sense of security. There are still vibrations of

insecurity. Yet that seems so mean, so silly! It still lives in insecurity. Security, the sense of security only comes through union with the Supreme – nothing in life as it is, nothing in the world as it is, can offer the sense of security, it's impossible. But to feel the Supreme's presence so constantly, to be able to pass everything on to Him, "To You, to You, to You,"

and yet not to have a sense of security! A shock or a blow comes (not necessarily personally, but in life), and there's still a particular vibration: the vibration of insecurity – it still exists. The body finds that disquieting, painful: "Why?" Not that it complains, but it complains about itself, it finds itself not up to the mark.

To know that all is You, that You alone exist, to feel You everywhere, to feel You always, and still to be open to the first thing that comes from outside to give you a blow, a sense of insecurity – how absurd!

Of course, with a concentration of the true being (*gesture above*), it disappears instantly – but that means it isn't the body that feels a sense of security! It's the true consciousness (and quite naturally so, for it would not be true if it didn't have that sense). But what we want is the body to exist in ITSELF, by ITSELF, with all qualities WITHIN ITSELF. In other words, God shouldn't need to manifest for the body to live without anxiety!

No, that's not THE thing!

So it takes a long, long, long time – one year has passed. And if we take stock..." The Mother/ March 23, 1963

Night is not our beginning nor our end; (This creation is a birth of Sachchidananda Consciousness and it will end with the full manifestation of Sachchidananda Consciousness.)

She (Inconscient) is the dark Mother in whose womb we have hid

Safe from too swift a waking to world-pain.

We came to her from a supernal Light,

By Light we live and to the Light we go.

Its complementary line from the Upanishad:

"For who could live or breathe if there were not this delight of existence as the ether in which we dwell?

From Delight all these beings are born, by Delight they exist and grow, to Delight they return." *Taittiriya Upanishad-II.*

And when the world was inconscient alone, the divine descended and the Light transformed it to feel and think by the evolution of the vital and mental forces, however night did not surrender completely, there lurks a large inconscient force

that still holds out and rebels against the divine (as depicted by the dark dragon – perhaps this is the same dragon that smote the vital goddess when she descended to the Earth plane), its is not fully conquered yet... however there was now a vast change and the dawn of a partial divine consciousness could be felt on earth

Here in this seat of Darkness mute and lone,  
In the heart of everlasting Nothingness

Light conquered now even by that feeble beam:

Its faint infiltration drilled the blind deaf mass;

Almost it changed into a glimmering sight

That housed the phantom of an aureate Sun

Whose orb pupilled the eye of Nothingness.

**A golden fire** came in and burned Night's heart;

Her dusky mindlessness began to dream;

**The Inconscient conscious grew, Night felt and thought. (Savitri's sadhana and transformation of inconscient sheath. This paves the passage clear for Subconscious transformation which is a world of twilight.)**

"This (descent of Divine Force) has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations (Truth vibration of Spirit and falsehood vibration of Matter) are like this (*concomitant gesture indicating a superimposition and infiltration*), all the time – all the time, all the time.

Maybe the sense of wonder comes when the quantity that has infiltrated is large enough to be perceptible. But I have an impression – a very acute impression – that this phenomenon is going on all the time, all the time, everywhere, in a minuscule, infinitesimal way (*gesture of a twinkling infiltration*), and that in certain circumstances or conditions that are visible (visible to this vision: it's a sort of luminous swelling (of brain)– I can't explain), then, the mass of infiltration is sufficient to give the impression of a miracle. But otherwise, it's something going on all the time, all the time, all the time, continuously, in the world (*same twinkling gesture*), like an infinitesimal amount of Falsehood replaced by Light ... Falsehood replaced by Light ... constantly.

And this Vibration (which I feel and see) gives the feeling of a fire. That's probably what the Vedic Rishis translated as the "Flame" – in the human consciousness, in man, in Matter. They always spoke of a "Flame." It is indeed a vibration with the intensity of a higher fire.

The body even felt several times, when the Work was very concentrated or condensed, that it is the equivalent of a fever.

Two or three nights ago, something like that occurred: in the middle of the night, early morning, there was a descent of this Force, a descent of this Truth-Power; and this time it was everywhere (it's always everywhere), but with a special concentration in the brain – not in this brain: in THE brain. And it was so strong, so strong, so strong! The head felt as if it were about to burst – yes, as if everything were going to burst – so that for about two hours I simply had to keep calling for the widening of the Lord's Peace: "Lord, Your widening, Your peace," like that, in the cells. And with the consciousness (which is always conscious, of course [*gesture above*]) that this descent into an unprepared brain would be enough to drive you completely mad or absolutely daze you (at the very best), or else you would burst." The Mother/25<sup>th</sup> March-1964

"Yesterday again, the experience was quite concrete and powerful: it isn't necessary to move, or to move anything, for this Truth-Consciousness to replace the consciousness of deformation or distortion. In other words, the capacity to live in and be this true Vibration – essential and true – seems to have the power to SUBSTITUTE this Vibration for the vibration of Falsehood and Distortion, to such an extent that ... For instance, the outcome of Distortion or of the vibration of distortion should naturally have been an accident or catastrophe, but if, within those vibrations, there is a consciousness that has the power to become aware of the Vibration of Truth and therefore manifest the Vibration of Truth, it can – it must – cancel the other vibration. Which would be translated, in the external phenomenon, by an intervention that would stop the catastrophe.

There is a growing feeling that the True is the only way to change the world; that all the other processes of slow transformation are always at a tangent (you draw nearer and nearer but you never arrive), and that the last step must be this – the substitution of the true Vibration." The Mother/25<sup>th</sup> March-1964

Assailed in the sovereign emptiness of its reign  
The **intolerant Darkness** paled and drew apart  
Till only a **few black remnants** stained that Ray.  
But on a failing edge of dumb lost space  
Still a **great dragon body** sullenly loomed;  
Adversary of the slow struggling Dawn  
Defending its ground of tortured mystery,  
It trailed its coils through the dead martyred air  
And curving fled down a grey slope of Time.

There is a **morning twilight** of the gods;  
Miraculous from sleep their forms arise  
And God's long nights are justified by dawn (**each time the sun rises at dawn is a victory of the diviner elements over the darkness**).

There breaks a passion and splendour of new birth  
And hue-winged visions stray across the lids,  
Heaven's chanting heralds waken dim-eyed Space.

The dreaming deities look beyond the seen  
And fashion in their thoughts the ideal worlds  
Sprung from a limitless moment of desire  
That once had lodged in some **abysmal** heart.

**Passed was the heaviness of the eyeless dark**

**And all the sorrow of the night was dead:** (This is the objective.) (This is the symbolic transformation of unconscious sheath.)

**Savitri walks through now a realm of twilight dawn (Subconscious world) that exists as a result of the higher consciousness's influence within this realm, it is an area where nothing of the higher beauty and bliss properly manifests, but its subtle existence can be felt.**

Surprised by a blind joy with groping hands  
Like one who wakes to find his dreams were true,  
Into a happy misty **twilit world**  
**Where all ran after light and joy and love**  
She slipped; there far-off raptures drew more close  
And deep anticipations of delight,  
For ever eager to be grasped and held,  
Were never grasped, yet breathed strange ecstasy.  
A pearl-winged indistinctness fleeting swam,  
**An air that dared not suffer too much light.**

**Its complementary line:**

**"Too heavy falls a Shadow on man's heart;**

**It dares not be too happy upon earth.” Savitri-426**  
““Joy dares to grow upon forbidden soil,” Savitri-630,

Vague fields were there, vague pastures gleamed, vague trees,  
Vague scenes dim-hearted in a drifting haze;  
Vague cattle white roamed glimmering through the mist;  
Vague spirits wandered with a bodiless cry,  
Vague melodies touched the soul and fled pursued  
Into harmonious distances unseized;  
Forms subtly elusive and half-luminous powers  
Wishing no goal for their unearthly course  
Strayed happily through vague ideal lands,  
Or floated without footing or their walk  
Left steps of reverie on sweet memory’s ground;  
Or they paced to the mighty measure of their thoughts  
Led by a low far chanting of the gods.  
A ripple of gleaming wings crossed the far sky;  
Birds like pale-bosomed imaginations flew  
With low disturbing voices of desire,  
And half-heard lowings drew the listening ear,  
As if the Sun-god’s brilliant kine were there (kine: cattle, cows)  
Hidden in mist and passing towards the sun.  
These fugitive beings, these elusive shapes  
Were all that claimed the eye and met the soul (the beings of this  
(Subconscient) world were fugitive, not taking proper lasting shapes or existence),  
The natural inhabitants of that (Subconscient) world.  
But nothing there was fixed or stayed for long;  
No mortal feet could rest upon that soil,  
No breath of life lingered embodied there.  
In that fine chaos joy fled dancing past  
And beauty evaded settled line and form  
And hid its sense in mysteries of hue;



Yet gladness ever repeated the same notes  
And gave the sense of an enduring world;  
There was a strange consistency of shapes,  
And the same thoughts were constant passers-by  
And all renewed unendingly its charm  
Alluring ever the expectant heart  
Like music that one always waits to hear,  
Like the recurrence of a haunting rhyme.

One touched incessantly things never seized,  
A skirt of worlds invisibly divine.

As if a trail of disappearing stars  
There showered upon the floating atmosphere  
Colours and lights and evanescent gleams

“But just as anyone can with some training learn science and do things which would have seemed miracles to his forefathers, so almost anyone, if he wants, can with a little concentration and training develop the faculty of supraphysical vision. When one starts Yoga, this power is often though not invariably — for some find it difficult — one of the first to come out from its latent condition and manifest itself, most often without any effort, intention or previous knowledge on the part of the sadhak. It comes more easily with the eyes shut than with the eyes open, but it does come in both ways. The first sign of its opening in the externalised way is very often that seeing of “sparkles” or small luminous dots, shapes etc. which was your first introduction to the matter; a second is, often enough, the seeing of circles of light or colour round objects, most easily round luminous objects like a star; seeing of colours is a third initial experience — but they do not always come in that order. The Yogis in India very often in order to develop the power use the method of *tratak*, concentrating the vision on a single point or object — preferably a luminous object.” Sri Aurobindo/Letters on Yoga-III/89-90

That called to follow into a magic heaven,  
And in each cry that fainted on the ear

There was the voice of an unrealised bliss (a potentially divine world, struggling to manifest itself).

An adoration reigned in the yearning heart,

A spirit of purity, an elusive presence

Of faery beauty and ungrasped delight

Whose momentary and escaping thrill,

However unsubstantial to our flesh,

And brief even in imperishableness,

Much sweeter seemed than any rapture known (Psychic attribute of Love, Delight and Beauty.)

Earth or all-conquering heaven can ever give.

The complement of above Psychic transformation experience from Spiritual plane is as below:

“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,  
The Force omnipotent in quietude,  
**The Bliss that none can ever hope to taste.**”

Savitri-548

“To bring the Divine Love and Beauty and Ananda into the world is, indeed, the whole crown and essence of our Yoga. But it has always seemed to me impossible unless there comes as its support and foundation and guard the Divine Truth — what I call the Supramental — and its Divine Power. Otherwise Love itself blinded by the confusions of this present consciousness may stumble in its human receptacles and, even otherwise, may find itself unrecognised, rejected or rapidly degenerating and lost in the frailty of man’s inferior nature. But when it comes in the Divine Truth and Power, Divine Love descends first as something transcendent and universal and out of that transcendence and universality it **applies itself to persons according to the Divine Truth and Will**, creating a vaster, greater, **purer personal love than any the human mind or heart can now imagine**. It is when one has felt this descent that one **can be really an instrument** for the birth and action of the Divine Love in the world.” CWSA-29/Letters on Yoga-II/p-333

Heaven ever young and earth too firm and old (Because in earth’s atmosphere

Subconscious heaviness is present.) (Heaven is exempt from Inconscient and Subconscious dark influences...)

Delay the heart by immobility:

Their (Heavenly beings) raptures of creation last too long,

Their bold formations are too absolute;

Carved by an anguish of divine endeavour

They stand up sculptured on the eternal hills,

Or quarried from the living rocks of God

Win immortality by perfect form.

They are too intimate with eternal things:

Vessels of infinite significances,

They are too clear, too great, too meaningful;

No mist or shadow soothes the vanquished sight,

No soft penumbra of incertitude.

These only touched a golden hem of bliss,

The gleaming shoulder of some godlike hope,

The flying feet of exquisite desires.

On a slow trembling brink between night and day (Twilight)

They shone like visitants from the morning star,

Satisfied beginnings of perfection, first

Tremulous imaginings of a heavenly world:

They mingle in a passion of pursuit,

Thrilled with a spray of joy too slight to tire.

All in this world was shadowed forth, not limned,

Like faces leaping on a fan of fire

Or shapes of wonder in a tinted blur,

Like fugitive landscapes painting silver mists.

Here vision fled back from the sight alarmed, (Mother (Maa Krishna), it seems to me

that in this realm visions flees from being sighted, the sound wishes to remain

beyond the ear's grasp and even joy seems to be forbidden...why is that) (In this

border of Inconscient and Subconscious, twilight region, visions are not traced and

memorized by mind, similarly it cannot the recollect the commands and murmurs of

these planes. With the increase of purity, these memories can be retained.) (the pleasure born from Inconscient energy of physical and vital mind are forbidden in Spiritual life.)

And sound sought refuge from the ear's surprise,

And all experience was a hasty joy.

The joys here snatched were **half-forbidden** things,

Timorous soul-bridals delicately veiled

As when a goddess' bosom dimly moves

To **first desire** and her **white soul** transfigured,

A glimmering Eden crossed by faery gleams,

Trembles to expectation's fiery wand,

But nothing is familiar yet with bliss.

All things in this fair realm were heavenly strange

In a fleeting gladness of untired delight,

In an insistency of magic change.

Past vanishing hedges, hurrying hints of fields,

Mid swift escaping lanes that fled her feet

Journeying she wished no end: as one through clouds

Travels upon a mountain ridge and hears

Arising to him out of hidden depths

Sound of invisible streams, she walked besieged

By the illusion of a mystic space,

**A charm of bodiless touches felt and heard (the hidden opulence of Subconscient world.)**

A sweetness as of voices high and dim

Calling like travellers upon seeking winds

Melodiously with an alluring cry.

As if a music old yet ever new,

Moving suggestions on her heart-strings dwelt,

Thoughts that no habitation found, yet clung

With passionate repetition to her mind,

Desires that hurt not, happy only to live

Always the same and always unfulfilled

Sang in the breast like a celestial lyre.

Thus all could last yet nothing ever be (hence the twilight...like heaven it can outlast Death, but unlike the matter it cannot take shape or manifest fully...it is caught in between)

In this beauty as of mind made visible,

**Dressed in its rays of wonder Satyavan**

Before her seemed the **centre** of its charm,

Head of her loveliness of longing dreams

And captain of the fancies of her soul (Sweet Mother (Maa Krishna) what makes one soul more attractive to Savitri than all others...given the unity with all beings and the Divine what draws her to Satyavan above all others...I understand that they are one consciousness and come from the same source...but there seems to be more). (The individual realization of the Divine is universalized.)

Even the dreadful majesty of Death's face

And its sombre sadness could not darken nor slay (the promise of the eventual mastery over Death is being played out in these realms...)

The intangible lustre of those **fleeting skies**.

The sombre Shadow sullen, implacable

Made beauty and laughter more imperative;

Enhanced by his grey, joy grew more bright and dear;

His dark contrast edging ideal sight

Deepened unuttered meanings to the heart;

Pain grew a trembling undertone of bliss (the truth behind pain was revealed here as a distortion or mask of intense Ananda)

And transience immortality's floating hem,

A moment's robe in which she looked more fair,

Its **antithesis** sharpening her divinity.

A comrade of the Ray and Mist and Flame (Mother (Maa Krishna) what does the Ray and Mist and Flame represent?), (Ray is here spiritual force diminished (I (Satyavan) lived in the ray but faced not the Sun). Mist, here covers the ray like cloud. Flame is the Psychic fire.)

By a moon-bright face a brilliant moment drawn,  
Almost she seemed a thought mid floating thoughts,  
Seen hardly by a visionary mind  
Amid the **white** inward musings of the soul.  
Half-vanquished by the dream-happiness around (**Mother (Maa Krishna) why does it say that Savitri was half vanquished...given she was not overcome by the Night, why would this realm be more onerous on her**), (because her work in this Subconscious world is continuing and is not yet complete. Subconscious transformation is a terrestrial action and it would be difficult and tiring because of the revolt of antagonistic energies. )

Awhile she moved on an enchantment's soil,  
But still remained possessor of her soul (**Mother (Maa Krishna) here it refers to Savitri remaining the possessor of her soul and that her spirit was in its mighty trance overseeing everything...given Savitri is not here in her physical body...is it her subtle physical sheath that is travelling these realms? (Yes subtle being's experience in trance.) Also why would she not remain always the possessor of her soul...having united with her true soul and the spiritual and supramental beings above can this union ever be threatened or severed?**). (Psychic, Spiritual and Supramental Being are higher instrumentation of the Spirit, destined to work in the Subconscious and Inconscious darkness which are full of threat and dangers.) (Integral Yoga proposes a Suramentalsed Psychic being where the Supramental Mother will reside permanently in the heart centre and that is recognized as the best station for reconciliation of the Spirit with the Matter.)

Above, her spirit in its mighty trance  
Saw all, but lived for its **transcendent task**, (She was least interested in outward activities, though she was preoccupied and accepted them.)

Immutable like a fixed eternal star.

Its complementary line:

"To uncover the spirit, to change back into God,  
To exceed herself is her transcendent task." Savitri-623

END OF CANTO ONE

OM NAMO BHAGAVATEH

Divine Amar Atman!

My loving child,

Let this Savitri note show you the future Light, love and Delight through HER  
Supreme Guard.

OM TAT SAT

With my intense love and blessings.

At Their Feet

Your ever loving mother

S.A. Maa Krishna

Om Namo Bhagavateh

“The rending of the Inconscient’s seal of sleep,”

“A Truth occult has made this mighty world:”

“A golden fire came in and burned Night’s heart;  
Her dusky mindlessness began to dream;  
The Inconscient conscious grew, Night felt and thought.”

“Passed was the heaviness of the eyeless dark  
And all the sorrow of the night was dead:”

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

Sri Matriniketan Ashram

03.12.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Book ten we deal with special importance because it deals (1) with Subconscient transformation and (2) The Mother had translated this whole book ten into French language. For last many years She was undergoing transformation of this twilight world. Those who wish to collaborate in Her Divine work are to become part of this unfinished Subconscient transformation action. This action can go unconsciously in everybody and consciously with them those who are open to Her Supramental Consciousness.



Book-10, Canto-1, gives the hint about the border world between Inconscient and Subconscient sheath and subsequently after the transformation of the Inconscient sheath it gives hint about the twilight Subconscient world.

Entry into Subconscient plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won't be crushed," (July 15, 1961) (or 'Light conquered now even by that feeble beam:' Savitri-601) and this Subconscient transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.' (The Mother, December 11, 1963)

Similar experience is observed in the last lines of this Canto:  
"Above, her spirit in its **mighty trance**  
Saw all, but lived for its transcendent task, (task of transformation of Subconscient plane)  
Immutable like a fixed eternal star." Savitri-606

OM TAT SAT  
With my eternal love and blessings....  
At Their Feet  
Your loving Mother

S.A. Maa Krishna

#### The Post Thesis

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

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

"There was no change nor any hope of change." Savitri-599  
"Ever they drifted without aim or goal;  
Gloom led to worse gloom, depth to an emptier depth," Savitri-599  
"Accursed in what had been her godhead source,  
Condemned to live for ever empty of bliss,  
Her immortality her chastisement,  
Her spirit, guilty of being, wandered doomed,  
Moving for ever through eternal Night." Savitri-600  
"Although Death walks beside us on Life's road,  
A dim bystander at the body's start  
And a last judgment on man's futile works,  
Other is the riddle of its ambiguous face:" Savitri-600

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

“It was as if she must pay now her debt,  
Her vain presumption to exist and think,  
To some brilliant Maya that conceived her soul.” Savitri-599  
“The Inconscient is the Superconscient’s sleep.” Savitri-600  
“Spiritual thought is crammed in Matter’s forms,  
Unseen it throws out a dumb energy  
And works a miracle by a machine.” Savitri-600  
“Death is a stair, a door, a stumbling stride  
The soul must take to cross from birth to birth,  
A grey defeat pregnant with victory,  
A whip to lash us towards our deathless state.” Savitri-600-601  
“Assailed in the **sovereign emptiness** of its reign  
The intolerant Darkness paled and drew apart  
Till only a few black remnants stained that Ray.” Savitri-601

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

“In that tremendous darkness heavy and bare  
She atoned for all since the first act whence sprang  
The error of the consciousness of Time,  
The rending of the Inconscient’s seal of sleep,” Savitri-599  
“And when there is no world, no creature more,  
When Time’s intrusion has been blotted out,  
It shall last, unbodied, saved from thought, at peace.” Savitri-600  
“Here in this seat of Darkness mute and lone,  
In the heart of everlasting Nothingness  
**Light conquered** now even by that feeble beam:  
Its faint infiltration drilled the blind deaf mass;  
Almost it changed into a glimmering sight  
That housed the phantom of an aureate Sun  
Whose orb pupilled the eye of Nothingness.” Savitri-  
601  
“A golden fire came in and burned Night’s heart;  
Her dusky mindlessness began to dream;  
The Inconscient conscious grew, Night felt and thought.” Savitri-601

**Om Namo Bhagavateh**

“This (descent of Divine Force) has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations (Truth vibration of Spirit and falsehood vibration of Matter) are like this (*concomitant gesture indicating a superimposition and infiltration*), all the time – all the time, all the time.

May be the sense of wonder comes when the quantity that has infiltrated is large enough to be perceptible. But I have an impression – a very acute impression – that this phenomenon is going on all the time, all the time, everywhere, in a minuscule, infinitesimal way (*gesture of a twinkling infiltration*), and that in certain circumstances or conditions that are visible (visible to this vision: it's a sort of luminous swelling (of brain)–

I can't explain), then, the mass of infiltration is sufficient to give the impression of a miracle. But otherwise, it's something going on **all the time**, all the time, all the time, continuously, in the world (*same twinkling gesture*), like an infinitesimal amount of Falsehood replaced by Light ... Falsehood replaced by Light ... constantly.

And this Vibration (which I feel and see) gives the feeling of a fire. That's probably what the Vedic Rishis translated as the "Flame" – in the human consciousness, in man, in Matter. They always spoke of a "Flame." It is indeed a vibration with the intensity of a higher fire.

The body even felt several times, when the Work was very concentrated or condensed, that it is the equivalent of a fever."

The Mother  
25<sup>th</sup> March-1964

"The supramental world exists in a permanent way, and I am there permanently in a supramental body. I had proof of this today when my earthly consciousness went there and consciously remained there between two and three o'clock in the afternoon: I now know that for the two worlds to join in a constant and conscious relationship what is missing is an **intermediate zone** between the existing physical world and the supramental world as it exists. This zone has yet to be built, both in the individual consciousness and in the objective world, and it is being built. When formerly I used to speak of the new world that is being created, I was speaking of this **intermediate zone**. And similarly, when I am on 'this' side – that is, in the realm of the physical consciousness – and I see the **supramental power, the supramental light and substance constantly permeating matter**, I am seeing and participating in the construction of this zone."

The Mother/03.02.1958

"But it appears to him as if poised between two negations of itself. If, beyond his present attainment, he perceives or is touched by the power, light, bliss of a self-conscious infinite existence and translates his thought or his experience of it into terms convenient for his mentality, — Infinity, Omniscience, Omnipotence, Immortality, Freedom, Love, Beatitude, God, — yet does this sun of his seeing appear to shine between a double Night, — (1) a darkness below, (2) a mightier darkness beyond." The Life Divine/p-52

Sri Matriniketan Ashram  
13.11.2022

Divine Amar Atman!

My Blessed Divine Children Guruprasad and Auroprem,

My all love and blessings to you. The Book-10 is identified as The Book of Double Twilight. The first twilight is created by the invasion of fathomless Light above to the dark Subconscient plane

below and the second twilight is created either by the invasion of darkness below to the bright Subconscious plane or by the invasion of fathomless Light below the feet through the opening of Subconscious and Inconscious Selves to dark Subconscious sheath.

The Book-10, Canto-1 concentrates on Subconscious transformation by Psychic, Spiritual and Supramental invasion to a dark Subconscious sheath. They are identified as:

Psychic invasion:

“As when a goddess’ bosom dimly moves  
To first desire and her **white soul transfigured**,  
A glimmering Eden crossed by faery gleams,  
Trembles to expectation’s fiery wand,  
But nothing is familiar yet with bliss.” Savitri-604  
“A comrade of the Ray and Mist and Flame,  
By a moon-bright face a brilliant moment drawn,  
Almost she seemed a thought mid floating thoughts,  
Seen hardly by a visionary mind  
Amid the **white inward musings of the soul**.  
Half-vanquished by the dream-happiness around,  
Awhile she moved on an enchantment’s soil,  
But still remained possessor of her **soul**.” Savitri-605-606

Spiritual Invasion:

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

Supramental Invasion:

“A golden fire came in and burned Night’s heart;  
Her dusky mindlessness began to dream;  
The Inconscious conscious grew, Night felt and thought.” Savitri-601  
“Above, her spirit in its **mighty trance**  
Saw all, but lived for its **transcendent task**,  
Immutable like a fixed eternal star.” Savitri-606

The whole of humanity is now going through this Subconscious transformation unconsciously and few prepared vessels are going through this transformation consciously. Those who are open towards Subconscious transformation, they will feel all the time a Divine Force is entering the mind, vital, body, and Subconscious sheaths in a very minuscule manner. When this descent of Divine force is strong enough to be felt as a higher body temperature of fever, then its outcome is a miracle in Subconscious sheath resulting in some Divine manifestation.

In the previous Cantos of the whole book, (1) we get the information that if our Psychic and Spiritual beings are open then beings of those higher planes will accompany us and assist us in our sadhana, involve in many creative actions, and call down divine energies. Integral Yoga identifies ten Selves and their opening activates affirmative Beings belonging to higher planes. (2) Similarly, through our untransformed nature, asuric beings or dark energies enter our system and do their destructive and pessimistic action both in waking and dream states. (3) We also get this information from Savitri that like our parents, some invisible beings pursue us in this birth and take care of us. Similarly, some beings accompany us from our previous births. So, we have to **remember** that neither this world, nor any creative action, nor any destructive action, nor any powers and personalities that are acting through us are our own. (4) Now in this book-10, Canto-1, we get some new inputs that will assist in our Subconscient transformation action. It describes some invisible beings identified as '**morning twilight of the gods**' who assist us in our sadhana and carry us from the twilight physical mind, twilight vital mind, and twilight intellect to complete and integral Divine Light, Wisdom, Delight etc. Now we will concentrate on the character of these affirmative twilight beings.

**Their** forms arise from our sleep and they justify the long night followed by a new dawn and a new birth of consciousness. These **dreaming deities** look beyond the visible things and fashion in their thoughts, ideal worlds. By their presence 'the heaviness of eyeless dark' have overpassed and all the sorrow of the night perished. He who wakes in this twilight world, finds his dreams true and all ran after light and joy and love. This twilight world is an atmosphere that cannot dare too much light, love and delight yet breathes strange ecstasy and anticipates deeply of delight. This twilight world is surrounded by vague fields, vague pastures, vague trees, vague scenes, vague cattle, vague spirits, vague melodies and vague ideal lands without a goal but having sweet memories, mighty measures of thought, far chanting of gods with low disturbing voices of desire. These twilight gods are **fugitive beings and natural habitants** of the Subconscient world and they have the capacity to assist an individual to find his soul. In that Subconscient sheath, nothing there was fixed or stayed for long, no mortal feet can take rest upon that soil, no breath of life lingered embodied there, no joy can dance for long period and no beauty can settle there. Yet in that Subconscient world, the memory of gladness ever repeats the same note, shapes are strangely consistent, the same thoughts are constant passers-by, all charms are renewed unendingly, waits always to hear the music like the recurrence of a haunting rhyme. Divine touches incessantly, the things that never seized for Subconscient transformation. The Divine Light showers as a trail of disappearing star and each Divine touch faints the vessel and the promise of unrealised bliss is heard. Psychic being participates in this Subconscient transformation

through its purity, adoration and subtle presence and their unaware, momentary and escaping thrill is experienced as much sweeter than any rapture known to earth and heaven.

Now we will concentrate on the line: “Heaven ever young and earth too firm and old” Savitri-603 This line also suggests that when we open ourselves towards Divine Forces, we become young and energetic and when we keep the door open towards dark Subconscious and inconscient undivine energies we become old and weak. This also suggests the presence of heavenly beings for Subconscious transformation whose raptures of creation last too long; their affirmative bold formations are too absolute and are too intimate with eternal things. They stand up sculptured on the eternal hills and win immortality by perfect physical form. These heavenly beings are too pure, too great, too meaningful without shadow and without incertitude.

Thus, a golden hem of bliss is experienced along with the gleaming shoulder of some godlike hope and flying feet of fine desires. These heavenly beings are visitors from the morning star, satisfied with the first perfection of Psychic opening. They mingle in a passion of pursuit and thrill with the spray of joy....

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

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