

Canto Four

The Vision and the Boon

“Sri Aurobindo wrote somewhere, I don’t remember in what connection, that in a certain state of consciousness one had the power to CHANGE THE PAST. I found that very striking.” The Mother’s Agenda/7/243

“Meanwhile there are **certain doors** opening the inner on to the outer consciousness which make an occasional but insufficient power of direct retro-vision of the past, circumvision of the present, prevision of the future even in the physical mind at least potentially feasible.” The Synthesis of Yoga-892

“It is a **door** opened by chance or by an innate gift or by some kind of pressure between the waking and the subliminal mind and admitting only to the surface or the outskirts of the latter. All things in a certain power and action of the secret universal mind are represented by images—not only visual but, if one may use the phrase, auditory and other images, --and a certain development of the subtle or psychical senses makes it possible, --if there is no interference of the constructing mind and its imaginations, if, that is to say, artificial or falsifying mental images do not intervene, if the psychical sense is free, sincere and passive, -- to receive these representations or transcriptions with a **perfect accuracy** and not so much predict as see in its correct images the present beyond the range of the physical sense, the past and the future. The accuracy of this kind of seeing depends on its being confined to a statement of the thing seen and the attempt to infer, interpret or otherwise go beyond the visual knowledge may lead to much error unless there is at the same time a strong psychical intuition fine, subtle and pure or a high development of the luminous intuitive intelligence.” The Synthesis of Yoga-894

“I have so totally forgotten a whole world of incidents and events that when someone reminds me of something (the people around me have lived with me, so they’ve seen things and remember them), I get the feeling that they are speaking of someone or something else – it no longer has any connection with me at all. And it’s the same with everything, whether near or far, which has brought to my consciousness whatever it had to bring, lost its utility and – disappeared. Only, these memories probably still have some utility for the others, so they remain. But for me it’s completely erased, absolutely, as if it had never been.

It’s the only way to forget.

People often try to forget the past, but it doesn’t work. Only once it has brought all the lessons that it was meant to bring into your life (it’s decanted, so you see the thing in its deepest truth), is its utility finished, and it disappears.

I am convinced that at heart *Karma* is simply all the things we haven't used in the true way that we drag along behind us ... If totally and clearly we have learned the lesson which each event or each circumstance ought to have brought, then it's finished, its utility is gone and it dissolves." **November 5, 1960**

The Mother

Summary

In response to the sincere aspiration of the King, the Divine Mother grants Her darshan and converses with him. She tells him to be patient and continue on earth as a Divine Centre continuing the process of transformation which has now begun within him. She tells him not to retire into the transcendent and abandon the greater work still to be done. The King persists in asking for Her direct intervention citing the slow torturous pace of earthly evolution and man's plight. The (Divine) Mother out of her compassion then consents to send a portion of Herself to incarnate on earth and speed up the emergence of the Superman and the transformation of matter and the changing of the Iron law of fixed destiny.

Detail

THEN suddenly there rose a sacred stir.

Amid the lifeless silence of the Void

In a solitude and an immensity

A sound came quivering like a loved footfall

Heard in the listening spaces of the soul;

A touch (of Divine Love) perturbed his fibres with delight.

An Influence had approached the mortal range, (Integral Yoga identifies that influence of a Spiritual man is more important than Psycho-physical teaching through examples and instructions.)

A boundless Heart was near his longing heart, (Supramentalised Psychic being.)

A mystic Form enveloped his earthly shape. (subtle and causal body)

All at her contact broke from silence' seal; (A union with the Divine Mother)

Spirit and body thrilled identified,

Linked in the grasp of an unspoken joy;

Mind, members, life were merged in ecstasy. (Reconciliation of Matter and Spirit)

Intoxicated as with nectarous rain (Divine Mother's descent)

His nature's passioning stretches flowed to her,

Flashing with lightnings, mad with luminous wine.

All was a limitless sea that heaved to the moon.

A divinising stream possessed his veins,

His body's cells awoke to spirit sense (the transforming touch of the supreme mother's force in the cells of the body)

Each nerve became a burning thread of joy:

Tissue and flesh partook beatitude.

*Alight, the dun (a dull greyish brown colour) unplumbed **subconscious** caves*

Thrilled with the prescience of her longed-for tread

And filled with flickering crests and praying tongues.

Complementary line:

"A divine force shall flow through tissue and cell

*And take the charge of breath and speech and **act***

*And all the **thoughts** shall be a glow of suns*

*And every feeling a **celestial thrill.**"*

Savitri-710

Even lost in slumber, mute, inanimate

His very body answered to her power.

The One he worshipped was within him now: (Vedanta insists to follow consistently the guideline to know, be and possess the Divine in thyself first, then in others.)

Flame-pure, ethereal-tressed, a mighty Face (Supreme Mother)

Appeared and lips moved by immortal words;

Lids, Wisdom's leaves, drooped over rapture's orbs.

A marble monument of ponderings, shone

A forehead, sight's crypt, and large like ocean's gaze

Towards Heaven, two tranquil eyes (of Divine Mother) of boundless thought

Looked into man's and saw the god to come. (the Divine Mother's vision always sees the emergence of the Divine in man, for that is Her constant work) (similar experience: King Ashwapati foresaw the future god in a worm. "And in the worm foresees the coming god." Refer Savitri-23)

*A **Shape** was seen on threshold Mind, a Voice*

Absolute and wise in the heart's chambers spoke: (King Aswapati's accountability to the Soul and Divine...)

The Divine Mother knowing the soul felt aspiration of the King, like a loving Mother blesses him that all the achievements and progress in reaching Her are permanent and his...but she explains to him that he is unique and that he is not representative of his mortal race, who wallow in inconscience and cannot bear the Divine's **(Mighty)** touch.

She explains to him that to offer the transformative touch that he has undergone to all of earth might break her for she is unprepared for such a mighty descent of the divine force and to let the secret Divine in nature work out its course, which is slow.

However this does not mean the King should retire from the world and cease all further efforts. Rather she asks him **to live out his remaining days fully engaged as a Divine centre through which the Divine can now more directly act** and focus on the transformation of his members including the physical.

"The process of integral Yoga has three stages, not indeed sharply distinguished or separate, but in a certain measure successive. There must

be, first, the effort towards at least an initial and enabling self-transcendence and contact with the Divine; next, the reception of that which transcends, that with which we have gained communion, into ourselves for transformation of our whole conscious being; last, the utilization of our transformed humanity as a **divine centre** in the world.” TSY-58

“If on the other hand the soul moves in its impulse of freedom towards the discovery of another and **divine centre of control** through which the Infinite can consciously govern its own action in the individual, it is moving towards the gnosis where that **centre** pre-exists, **the centre of an eternal harmony and order.**” TSY-502

“As if the **world’s centre** was her very soul
And all wide space was but its outer robe.”

Savitri-664

Through him the Divine light will act in the world and help speed up the slow process that Nature is engaged in (this is the same way Avatars (knowingly) and vibhutis (unknowingly) assist)

The Divine Mother elaborates to the King the plight of man. How he seems to toil in futility to change in fate with all forces around him constantly acting against him (unseen and seen)...

“O Son of Strength who climbst creation’s peaks,

No soul is thy companion in the light;

Alone thou standest at the eternal doors.

What thou hast won is thine, but ask no more.

O Spirit aspiring in an ignorant frame,

O Voice arisen from the Inconscient’s world,

How shalt thou speak for men whose hearts are dumb,

Make purblind (having impaired or defective vision) earth the soul’s seer-vision’s home

Or lighten the burden of the senseless globe?

I am the Mystery beyond reach of mind,

I am the goal of the travail (drudgery) of the suns;

My fire and sweetness are the cause of life.

But too immense my danger and my joy. (a premature descent of the Transcendental force would break the Earth)

Awake not the immeasurable descent,

Speak not my secret name to hostile Time;

Man is too weak to bear the Infinite's weight.

Truth born too soon might break the imperfect earth.

Complementary line:

*“If once it met the intense original Flame,
An answering touch might shatter all measures made
And earth sink down with the weight of the Infinite.”*

Savitri-18

“Only a slow advance the earth can bear.”

Savitri-244

Leave the all-seeing Power to hew its way: (the tardy process of evolution)

“(Regarding the message Mother will give for the November 24 darshan:)

"It is certainly a mistake to bring down the light by force – to pull it down. The Supramental cannot be taken by storm. When the time is ready it will open of itself – but first there is a great deal to be done and that must be done patiently and without haste." Sri Aurobindo

That's good for sensible people. They will say, "There, he doesn't promise any miracles."

Q: Why? Are there lots of people who tend to "pull"?

People are in a hurry, they want to see results right away.

So then, they think they are pulling the Supramental down – and they pull some little vital entity that leads them on and afterwards plays nasty tricks on them. That's what happens most often, ninety-nine times out of a hundred.

*A little individuality, a **vital entity** that puts on a big show and creates dramatic effects, lighting effects; so the poor devil who has pulled is bedazzled, he says, "Here's the Supramental!" and he falls into a hole.*

It's only when you have touched, seen somehow or other, and had a contact with the true Light that you can discern the Vital, and you realize that it's absolutely like lighting effects on a theater stage: theatrical effects, an artificial light. But otherwise people are bedazzled – it's dazzling, it's "magnificent," and so they are misled. It's only when you have SEEN and had a contact with the Truth ... "Ah!" then it makes you smile.

It's showing off, but you have to know the truth in order to discern the showing off.

Basically, it's the same for everything. The Vital is a sort of super-theater giving performances – very alluring, dazzling, deceptive performances – and it's only when you know the True Thing that immediately, instinctively, without reasoning, you discern and say, "No, I don't want that."

And for everything, you know. The one point in human life where it has assumed cardinal importance is love. Vital passions and attractions have almost in every case taken the place of the true feeling, which is tranquil, while that makes you bubble with excitement, it gives you the feeling of something "living".... It's very deceptive. And you can know this, feel it, perceive it clearly only when you know the True Thing; if you have touched true love through the psychic and through divine union, then it [vital love] **appears hollow, thin, empty: an appearance and a drama** – more often a tragedy than a comedy.

All that you can say about it, all that you can explain about it is perfectly useless, because the one who has been caught will instantly say, "Oh, it's not like with others" – what happens to you is never like what happens to others (!) What's needed is the "Thing," the true experience ... then the whole Vital is seen as a masquerade – not an alluring one.

And when people pull down, oh, it's much more than ninety-nine times out of a hundred – it's one case in a million in which the True Thing happens to be pulled down; which proves the person was ready. Otherwise, what's pulled down is always the Vital: the appearance, the dramatic representation of the Thing, not the Thing itself.

Pulling down is always an egoistic movement. It's a distortion of aspiration. True aspiration involves a giving – a self-giving – while pulling down is wanting for oneself. Even if you have in your thought a vaster aspiration – the earth, the universe – it makes no difference, those are mental activities.

(long silence)

When things are put mentally, all those who have tried to explain things mentally have made an opposition, and so people imagine that one is the very opposite of the other [the True Thing and its distortion]; in that case it would be so easy to discern. But that's not at all how it is! ... I am now studying the way in which Matter, the body, can be in constant harmony with the divine Presence. And it's so interesting: it's not at all an opposition, it's a tiny little microscopic distortion. For instance, there is this

frequent experience (and generally people don't know why it is so – now I know): on some days or at certain times all the gestures you make are harmonious, all the things you touch seem to respond harmoniously to the will that touches them, everything works out (I am talking about the very small things of life – of everyday life), each thing seems to be in its place or to find its place naturally: if you fold a paper, it folds itself as though spontaneously, as it should; if you look for something, you seem to spontaneously find the thing you need; you never knock against anything, never upset anything – everything seems harmonious. And then, without any appreciable difference in the overall state of consciousness, at other times, it's the exact opposite: if you want to fold a paper, you fold it the wrong way; if you want to touch some object, you drop it – everything seems disharmonized or off balance or bad-willed. You are yourself more or less in the same state. But now, with the present keen and fine observation, I see that in one case, there is a sort of inner silence in the cells, a PROFOUND quietude, which doesn't prevent movement, even rapid movement, but the movement seems to be founded on an eternal vibration; and in the other case, there is that inner precipitation (*gesture of tremor*), that inner vibration, that inner restlessness, that haste to go from one moment to the next, that constant hurry (why? There's no knowing why), always, always hurrying and scurrying; and everything you do is wrong. And in the other case, with that inner serenity and peace, everything is done harmoniously, and MUCH FASTER in material time: there is no time lost.

And that's why it's so difficult to know how one should be. Because in thought you can be in the same constant state, even in aspiration you can be in the same constant state, in the general goodwill, even in surrender to the Divine, it all can be the same thing, in the same state – it's in here (*Mother touches her body*), and this makes the whole difference. I can very well conceive that there may be people in whom this opposition persists in the mind and the vital, but there it's so obvious.... But I am talking of something absolutely material. Some people say and think, "How come? I have such goodwill, such a desire to do the right thing, and then nothing works, everything jars – why? I am so good (!) and yet things don't respond." Or those who say, "Oh, I have made my surrender, I have such goodwill, I have an aspiration, I want nothing but the Truth and the Good, and yet I am ill all the time – why am I ill?" And naturally, one small step more, and you begin to doubt the Justice that rules the world, and so on. Then you fall into a hole.... But that's not it, that's not what I mean. It's much simpler and much more difficult at the same time, because it isn't blatant, it isn't evident, it's not an opposition from which you can choose, it's ... truly, totally and integrally leaving the entire responsibility to the Lord.

Of all things, this is the most difficult for man – it's far easier for the plant and even for the animal, far easier. But for man it's very difficult. Because there was a whole period in the evolution when in order to progress he had to take on the responsibility for himself. So the habit has formed, it has taken root in the being.

I have noticed something very interesting. Suppose there is a pain, some sign or other that something in the body is out of order. In the consciousness – in the consciousness – you are absolutely indifferent, which means that whether it's life or death, disease or health, there is equality; but if the body reacts according to its old

habit, "What should be done to get over it?" and all that it involves (I am not speaking of a reaction in the mind, but here, in the body), the thing takes root. Why? Because it has to stay there ... (*laughing*) to enable you to study it! If, on the other hand, the cells have learned their lesson and say right away, "Lord, Your presence" (without words – the attitude), pfft! the thing goes.

It's no use if the thought does it, if the psychic consciousness, EVEN THE PHYSICAL CONSCIOUSNESS, does it: it must be the cells that do it. So the one who does it in the thought says, "Here, I give myself to the Divine, I am ready for anything, I am in a state of perfect equality, and still I am ill! So what am I to believe?" That's not the point. In order to have an instantaneous action HERE ("instantaneous," meaning what looks like a miracle, which isn't a miracle at all), there should instantaneously be, wherever a disorder has occurred for some reason or other, this: "Lord – Lord, this is You; Lord, we are You; Lord, You are here" – everything flies away. A sensation, an attitude – instantaneously, hup! it's over.

I have had hundreds upon hundreds of experiences like that.

And the state – the general state of the consciousness – is exactly the same, always like this (*immobile gesture, palms offered to the Heights*), in a sort of conscious bliss of: "Let Your Will be done." But that's no use, it doesn't act HERE – it must happen HERE (*Mother touches her body*).

It's very interesting.

I could talk for hours, but it's no use.

I know so well it's no use that when what I said is read back to me ... I said it while I was IN the experience, but when I read it again, I am in another experience, so I find it quite lacking in power of conviction. If by chance I can recapture the experience, I immediately feel, "Well, yes, that's exactly it." Therefore, unless one has the experience, reading is no use. We still publish the *Bulletin*, but anyway the truth is like that. It's only at the time of having the experience that you can really understand what you read.

It may have the power to convey the experience (mentally that's indisputable: it has a mental effect), but what I am talking about is the work here, in the cells of the body.... You give yourself a nice little mental explanation, but that's not it! While when you have had the vibration, ah, it's obvious. You know, you are in considerable discomfort, out of sorts, unable to breathe, you have a feeling of nausea, of helplessness, you can't even move, or think or do anything ... in a word, quite out of sorts; and then suddenly ... the Consciousness – the bodily consciousness of the Vibration of Love, which is the very essence of the creation, just one second: everything lights up, pfft! gone, it's all gone. Then you look at yourself, amazed – it's all gone. You were in considerable discomfort – it's all gone.

Well, I don't think words can convey this. It's not even a question of living in the atmosphere – what is it? ... Maybe one day it will be a power. The power to pass this on. Then it will be possible for everything to change.

Probably when it's there, permanently established.

When it must be, it will be, no?" The Mother/ **November 23, 1965**

In thy single vast achievement reign apart

Helping the world with thy great lonely days.

I ask thee not to merge thy heart of flame

In the Immobile's wide uncaring bliss,

Turned from the fruitless motion of the years,

Deserting the fierce labour of the worlds,

Aloof from beings, lost in the Alone.

How shall thy mighty spirit brook (tolerate) repose

While Death is still unconquered on the earth

And Time a field of suffering and pain?

Thy soul was born to share the laden Force;

Obey thy nature and fulfil thy fate:

Accept the difficulty and godlike toil,

For the slow-paced omniscient purpose live. (This is the injunction issued to developed Soul that while experiencing swift Spiritual individual evolution he will learn the lesson to live with slow evolving collectivity.)

"He heard once more the slow tread of the hours." Savitri-297

The Enigma's knot is tied in humankind.

*A lightning from the heights that think and plan, (**Opening towards the Intuitive/Supramental plane.**) Its complementary line:*

"A net for the constant lightnings of the spirit," Savitri-329

"A (Supramental) Will that without sense or motive acts,

An (Supramental) Intelligence needing not to think or plan," Savitri-680,

Ploughing the air of life with vanishing trails, (all of man's efforts through the centuries are like trails drawn in air...they vanish...such seems the futility of his efforts)

Man, sole awake in an unconscious world,

*Aspires in **vain** to change the cosmic dream.*

Arrived from some half-luminous Beyond

He is a stranger in the mindless vast;

A traveller in his oft-shifting home (life is always in a state of flux)

Amid the tread of many infinities,

He has pitched a tent of life in desert Space.

Heaven's fixed regard beholds him from above, (also guards man from above.)

Its complementary line:

*"Heaven's tranquil shield **guarded** the missioned child."*

Savitri-16

"Heaven's fixed regard beholds him from above,"

Savitri-336

*"Lived **guarded** in her spirit's **luminous cell**,"*

Savitri-355

"A mighty Presence still defends thy frame.

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

Savitri-374

In the house of Nature a perturbing guest,

A voyager twixt Thought's inconstant shores,

A hunter of unknown and beautiful Powers,

A nomad of the far mysterious Light,

In the wide ways a little spark of God.

Against his spirit all is in dire league,

A Titan influence stops his Godward gaze. (Those who will accept Spiritual life they have to meet and confront with titan influence. Their name will be registered in the record book of dark forces.)

Its complementary line:

"The giant sons of Darkness sit and plan

The drama of the earth, their tragic stage.

All who would raise the fallen world must come

Under the dangerous arches of their power;

For even the radiant children of the gods

To darken their privilege is and dreadful right.

None can reach heaven who has not passed through hell." Savitri-226-27

This suggests that those who have Kshetriya Soul Force in the frontal part of their Nature can pursue a Spiritual life as proposed in integral Yoga.

Around him hungers the un pitying Void,

The eternal Darkness seeks him with her hands,

*Inscrutable Energies drive him and **deceive,***

Immense implacable deities oppose.

An inert Soul and a somnambulist Force (static Soul and a tamasic energy)

Have made a world estranged from life and thought; (Later Vedantist and influence of three gunas estrange world from right thinking and Divine life.)

The Dragon of the dark foundations keeps (the unconscious that does not consent to transformation and keeps its iron law of death and decay)

Unalterable the law of Chance and Death; (Both Chance and Death are to be altered by the pressure of Soul force.)

On his long way through Time and Circumstance

The grey-hued riddling nether shadow-Sphinx,

Sphinx: A creature with lion's body and head of a woman,

In Greek Mythology a winged monster having a woman's head and a lion's body. It propounded a riddle about the three ages of man, killing those who failed to solve it, until Oedipus was successful, whereupon the Sphinx committed suicide

"The Sphinx is a symbol of the eternal quest that can only be answered by the secret knowledge." CWSA-30/Letters on Yoga-III-182

Her dreadful paws upon the swallowing sands,

*Awaits him armed with **the soul-slaying word: (In integral Yoga internal and external politics are prohibited which slays the soul.)(the murmur of dark forces of Subconscious world slays the Soul)(the murmur of tamasic mind and rajasic mind slay the soul)***

Its complementary line:

"Or lie with the harlot Power that **slays the soul.**" Savitri-185, "And the Word a dart to **slay my living** soul?" Savitri-647, "It cut Truth into manageable bits...Then new-built Truth's slain body by its art" Savitri-242,

Across his path sits the dim camp of Night.

His day is a moment in perpetual Time; (our life's are but a second in universal time)

He is the prey of the minutes and the hours. (Which is identified in Integral Yoga as second exclusive Consciousness—to preoccupy oneself with present moments oblivious of his past and future time.)

Assailed on earth and unassured of heaven, (Not successful in earthly living not capable of conquering heaven.)

Descended here unhappy and sublime,

A link between the demigod and the beast, (man is a transitional being, that does not have the bliss of knowledge of the demigod nor the bliss of ignorance of the animal...being a mental being he is in between these)

*He knows not his own greatness nor **his aim; (Oblivious of Self and Divinised life.)***

Its complementary line spoken by Death:

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

No aim is there, only a will to be." Savitri-644

"AN AIMLESS life is always a miserable life. Every one of you should have an aim. But do not forget that on the quality of your aim will

depend the quality of your life. Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others. But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself. To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. **For man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does.** It is only by observing these movements with great care, by bringing them, as it were, before **the tribunal of our highest ideal**, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour." The Mother/TMCW-12-p3

He has forgotten why he has come and whence.

His spirit and his members are at war (the different parts of our being...some answering to the higher light and others stubbornly content to live in darkness);

Objective of Spirit and its members are:

"Each part in us desires its absolute."

Savitri-170

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

Assent to the emptiness of the Supreme

That all in thee may reach its absolute.”

Savitri-536

"I mean there is nothing sensational, interesting to recount. It's a minuscule **labor**, minute to minute, like ... oh, it's not even like cutting a path through a virgin forest, because a virgin forest is pleasant to look at! But this.... It's almost like laying stones together to build a road. Every day and all the time, night and day and at any moment whatsoever, there are tiny, tiny things, tiny things, tiny – it's not interesting.

There are successive curves, each second of which would have to be noted down; and in the course of one of these curves, something is suddenly found. For example, at the beginning of *The Yoga of Self-Perfection*, Sri Aurobindo reviews other yogas, beginning with Hatha Yoga. I had just translated this when I remembered Sri Aurobindo saying that Hatha Yoga was very effective but that it amounted to spending your whole life training your body, which is an enormous time and effort spent on something not essentially very interesting. Then I 'looked' at it and said to myself, 'But after all,' (I was looking at life as it is, as people ordinarily live it) 'one spends at least 90% of one's life merely to PRESERVE one's body, to keep it going! All this attention and concentration on an instrument which is put to hardly any use.' Anyway, I was looking at it with that attitude, when suddenly all the cells of my body responded, in such a spontaneous and WARM way.... How to say it? Something so ... so moving. They told me, 'But it's the Lord who is looking after Himself in us!' Each one was saying: 'But it's the Lord who is looking after Himself in us!'

It was truly lovely. Then I gave my reason a good poke: 'How stupid can you be! You always forget the essential.'

It was very spontaneous and quite lovely.

So there you are-things like that happen, one thing or another, but it's nothing.

(silence)

This feeling was so warm, so intimate, so ... I don't know how to express it. At once so soft and so powerful and so.... Oh, it was concrete! The whole atmosphere, the whole atmosphere became solid – all, all had the taste of the Lord. I don't know how to make it clear. It was quite material, as if you had a mouthful of it, everything was full of it – it was like that. In such a PHYSICAL way! Like.... You might compare it to the most delicious taste you could ever have – it was the sense of touch and of taste – very, very material. It was like closing your hand on something solid – such a warm, soft vibration, and SO STRONG, so powerful, so concrete!

It is evidently proof of an evolution in this direction, within this whole cluster of cells, but....

Finally, we want something else.

Finally, what we want is ... *(long silence)* it's something like an absolute in the presence, the action, the consciousness, which annuls this ... *(here Mother makes a gesture which – perhaps – expresses a distance, a separation, or an exchange between*

two distinct things). It can hardly be called a duality any more, but all the same there is ‘something which sees and which feels.’ And that’s what is irritating.

I do sense that all, all in me is reaching for ONE thing: ‘You, You alone, let there be only You One cannot say ‘I’(there is always a misunderstanding with that idiotic ‘I’), but it isn’t ‘You,’ it isn’t ‘I’ it is ... one single thing. Let THAT be, and nothing else.

As long as it’s not THAT, ah! ... Yes, we are paving the road.
it’s not entertaining to talk about.” The Mother/ **May 19, 1961**

"Actually, it springs from everything in material consciousness that can still be touched by the adverse forces; that is, not exactly the body-consciousness itself but, one could say, material substance as it has been organized by the mind – the initial mentalization of matter, the first stirrings of mind in life making the passage from animal to human. (The same complications would probably exist in animals, but as there is no question of trying to supramentalize animals, all goes well for them.) Well, something in there protests, and naturally this protest creates disorder. These past few days I have been seeing.... No one has ever followed this path! Sri Aurobindo was the first, and he left without telling us what he was doing. I am literally hewing a path through a virgin forest – it’s worse than a virgin forest.

For the past two days there has been the feeling of not knowing anything – NOTHING at all. I have had this feeling for a very long time, but now it has become extremely acute, as it always does at times of crisis, at times when things are on the verge of changing – or of getting clarified, or of exploding, or.... From the purely material standpoint – chemically, biologically, medically, therapeutically speaking – I don’t believe many people do know (there may be some). But it doesn’t seem very clear to me – in any case, I don’t know. Yogically (I don’t mean spiritually: that was the first stage of my sadhana), it’s very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it – it’s spontaneous and natural for me, and so simple! You know all that has to be done, and doing it is as easy as knowing it. it’s nothing. But this transformation of Matter ... ! What has to be done? How is it to be done? What is the path? Is there a path? Is there a procedure? Probably not.” The Mother/ **July 15, 1961**

His heights break off too low to reach the skies (all his endeavours seem insufficient to escape the gravity of the pull of the lower members...each time he rises, his lower impulses pull him back down),

His mass is buried in the animal mire.

A strange antinomy is his nature’s rule.

A riddle of opposites is made his field:

Freedom he asks but needs to live in bonds,

He has need of darkness to perceive some light

And need of grief to feel a little bliss; (our mind/vital being instruments of ignorance need the opposites...we can only appreciate pleasure if we have experienced pain...constant pleasure cannot be held and soon descends to pain or boredom)

He has need of death to find a greater life.

All sides he sees and turns to every call (we are prodded and swayed by cosmic and vital forces invisible to us and treated like puppets);

He has no certain light by which to walk (all we have is the light of our mind and intellect...all of which are swayed by the strong vital with its clamouring of desire);

His life is a blind-man's-buff, a hide-and-seek;

*He seeks himself and from himself he runs; **(He runs because he meets the desire self in the initial seeking and has no patience and long endeavour to trace the true Soul.)***

Meeting himself, he thinks it other than he (all we meet in life are ourselves wearing a different mask).

*Always he builds, but finds no constant ground, **(because the constructing mind is a barren mother.)***

Always he journeys, but nowhere arrives;

*He would guide the world, himself he cannot guide; **(those who have found the desire soul/ occult siddhis can guide the world but cannot guide themselves. And those who have discovered the Psychic being can only guide themselves and save others.)***

*He would save his soul, his life he cannot save. **(A liberated Soul could save his soul as it is immortal and free. His life he could not save due to want of transformation of Nature.)***

*The light his soul had brought his mind has lost; **(Mind is impotent to hold the Divine Light.)***

*All he has learned is soon again in doubt; **(Mind is not capable of reconciling Matter and Spirit.)***

*A sun to him seems the shadow of his thoughts, **(Physical mind and vital mind diminishes all great values and turn nectar into poison by their breath.)***

*Then all is shadow again and nothing true: **(by The influence of Physical and vital mind all Divine vibrations become undivine and all truth become falsehood.)***

Unknowing what he does or whither he tends

He fabricates signs of the Real in Ignorance.

He has hitched his mortal error to Truth's star.

Wisdom attracts him with her luminous masks,

But never has he seen the face behind (we are unable to perceive the reality behind the appearance, always we seem satisfied with some surface causal explanation and rarely seek to find the underlying Truth in things)

A giant Ignorance surrounds his lore.

Assigned to meet the cosmic mystery

In the dumb figure of a material world,

His passport of entry false and his personage,

He is compelled to be what he is not;

He obeys the Inconscience he had come to rule (we have entered this world to arise out of our animality, find our divinity and then bring down that divinity to transform our lower members...instead we spend all our lives being subjugated by our lower members and are scarcely aware of our innate divinity)

And sinks in Matter to fulfil his soul. (which is not possible.)

Awakened from her lower driven forms

The Earth-Mother gave her forces to his hands (Earth/Prakriti has created man so that through him she might reach her aim of manifesting/unearthing the divine in Time and Space...he represents the peak of her creation)

And painfully he guards the heavy trust;

His mind is a lost torch-bearer on her roads. (Mind cannot lead in a true path.)

Illumining breath to think and plasm to feel,

*He labours with his slow and sceptic brain
 Helped by the reason's vacillating fires,
 To make his thought and will a magic door
 For knowledge to enter the darkness of the world
 And love to rule a realm of strife and hate.*

A mind impotent to reconcile heaven and earth (that requires a higher consciousness) (dynamic Spirit can reconcile heaven and earth.)

"The mind in its higher part is aware of being one with the Divine, in all ways, in all things — having that supreme knowledge, it is not disturbed by its own ignorance and **impotence** in its lower instrumental parts; it looks on all that with a smile and remains happy and luminous with the light of the supreme knowledge.

The consciousness of union with the Divine is for the spiritual seeker the supreme knowledge." CWSA-31/Letters on Yoga-IV-50

And tied to Matter with a thousand bonds, (in spite of it being more subtle than matter, mind's influence on man is usually overrun by his physical/vital habits)

*He lifts himself to be a conscious god.
 Even when a glory of wisdom crowns his brow,
 When mind and spirit shed a grandiose ray
 To exalt this product of the **sperm and gene**,
 This alchemist's miracle from plasm and gas,
 And he who shared the animal's run and **crawl**
 Lifts his thought-stature to the Immortal's heights,
 His life still keeps the human middle way;
 His body he resigns to death and pain,*

Abandoning Matter, his too heavy charge (those that have reached the planes and realisations, the Yogis of the past, have given up on their bodies and matter...as unchangeable...they jettison their bodies once their consciousness has reached what they perceive as the ultimate state of consciousness).

A thaumaturge sceptic of miracles,

A spirit left sterile of its occult power

By an unbelieving brain and credulous (gullible) heart, (the cells of the body are too habituated to accept the iron law of Death and decay...they cannot accept that immortality of the spirit can be theirs too)

He leaves the world to end where it began (and so man who is a spark of the Divine in him leave the world unchanged, untransformed, seeking to escape the mire that He intentionally descended into...to alleviate)

*His work unfinished he claims a heavenly prize. **(Due to impatience and want of integrity of Knowledge.)***

*Thus has he missed creation's absolute. **(He is satisfied with some intermediate achievement.)***

Half-way he stops his star of destiny (in some higher plane of consciousness away from the troubles of body/vital/mind):

*A vast and vain long-tried experiment, **(mental action of great labour which ends in little result.)***

An ill-served high conception doubtfully done,

*The world's life falters on not seeing its goal,— **(Without goal life cannot flower.)***

A zigzag towards unknown dangerous ground

Ever repeating its habitual walk,

Ever retreating after marches long

*And hardest victories without sure result, **(Only Spiritual victories are sure and lasting in result.)***

*Drawn endlessly an inconclusive game. **(all mental play are inconclusive and all spiritual play of Divine union leads one towards sure end and soul-heightening game.)***

In an ill-fitting and voluminous robe

A radiant purpose still conceals its face (the immanent divine within),

A mighty blindness stumbles hoping on (the Prakriti without),

Feeding its strength on gifts of luminous Chance.

*Because the human instrument has failed,
The Godhead (immanent Divine) frustrate sleeps within its seed,
A spirit entangled in the forms it made.*

After elaborating the plight of man in detail, the Divine Mother whose vision is always fixed on "the God to come", explains that in spite of outer appearance man's fate is not fixed, victory is sure. For man is not led by some ignorant force, but by the full power of the Transcendent Divine. Progress that seems tardy and moving in circles only appears so with our limited vision, from the Transcendental heights it is not so.

His failure is not failure whom God leads; (no stumbling or apparent failure is permanent) (failure is a step ahead on the path and cannot be considered as vain.)

(His failures are part of act of His omniscient Omnipotence which knows the right time and circumstance for the incipience, the change of destiny, the immediate and the final results of all its cosmic undertakings.)

Its complementary lines are:

"All can be done if the god-touch is there." Savitri-3

Through all the slow mysterious march goes on:

*An **immutable Power** has made this mutable world;*

A self-fulfilling transcendence treads man's road;

The driver of the soul upon its path,

It knows its steps, its way is inevitable,

And how shall the end be vain when God is guide?

Its complementary line:

*"Or listens following a **bodiless Guide**"*

Savitri-80

*"**Guide** of the traveller of the unseen paths,"*

Savitri-295

*"Young **grave disciples** fashioned by their touch,"*

Savitri-382

“And how shall the end be vain when **God is guide?**”
Savitri-339

“Thy soul has strength and needs **no other guide**”
Savitri-374

“One force shall be your mover and **your guide,**”
Savitri-374

“A way proposed by **an unerring Guide.**”
Savitri-378

“A ray from self’s solitude of light **the guide;**”
Savitri-460

“All stumbled on behind a **stumbling Guide,**
Yet every stumble is a needed pace
On unknown routes to an unknowable goal.”
Savitri-625

“One cannot imagine –one cannot imagine what a grace it is to have someone in whose hands you can place yourself entirely! By whom you can let yourself be guided without having the need to seek. I had that, I was very, very conscious of it as long as *Sri Aurobindo* was there. And when he left his body, it was a dreadful collapse...One cannot imagine. Someone you can refer to with the certainty that what he says will be the truth.” The Mother’s Agenda/Vol-5/181,

However man’s mind may tire or fail his flesh,

A will prevails cancelling his conscious choice: (Divine will prevails over the human will.)

*The goal recedes, a boundless **vastness calls***

Retreating into an immense Unknown;

There is no end to the world’s stupendous march,

There is no rest for the embodied soul. (A conscious Soul must participate in the endless unfolding of the Spirit and must experience every kind of Spiritual realisation.)

*“An Influx presses from the closed Beyond
Forbidding to him **rest and earthly ease,***

Till he has found himself he cannot pause.” Savitri-339

It must live on, describe all Time's huge curve. (It must live on all life till life is divinised.)

An Influx presses from the closed Beyond

*Forbidding to him **rest and earthly ease**, (For a seeker of integral truth rest and earthly ease are forbidden. They are replaced with uninterrupted and ceaseless Divine action.)(ceaseless action removes tamas and rejection of earthly ease removes rajas or desire.)*

Till he has found himself (Psychic being) he cannot pause. (the divine within and without)

Its complementary line:

“To act, to enjoy is the normal law and right of the nervous being; but to choose by personal desire its action and enjoyment is only its ignorant will, not its right. Alone the supreme and universal Will must choose; action must change into a dynamic movement of that Will; enjoyment must be replaced by the play of a pure spiritual Ananda. All personal will is either a temporary delegation from on high or a usurpation by the ignorant Asura.” The Synthesis of Yoga-210

“There can be for the seeker of the integral Yoga no clinging to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite. His progress is an ascent from level to level and each new height brings in other vistas and revelations of the much that has still to be done, *bhuri kartvam*, (Rig Veda-1.10.2) till the divine Shakti has at last taken up all his endeavour and he has only to assent and participate gladly by a consenting **oneness** in her luminous workings.” CWSA/24/The Synthesis of Yoga-776

“Mon petit, that's why we started the Ashram! That was the idea. Because when I was in France, I was always asking myself, "How can people have the time to find themselves? How can they even have the time to understand the way to free themselves?" So I thought: a place where material needs are sufficiently satisfied, so that if you truly want to free yourself, you can do so. And it was on this idea that the Ashram was founded, not on any other: a place where people's means of existence would be sufficient to give them the time to think of the True Thing.

(Mother smiles) Human nature is such that laziness has taken the place of aspiration (not for everyone, but still fairly generally), and license or libertinism has taken the place of freedom. Which would tend to prove that the human species must go through a period of brutal handling before it can be ready to get away more sincerely from the slavery to activity.” The Mother's Agenda/September 16, 1964,

28: “Actually, we are very lazy...Sri Aurobindo wrote that he was very lazy – that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!...” The Mother’s Agenda/ **July 18, 1961, This message indicates that to enjoy life from a higher plane of Consciousness is forbidden in integral Yoga but permitted in traditional Yoga**

“The goal recedes, a boundless vastness calls
Retreating into an immense Unknown;
There is no end to the world’s stupendous march,
There is **no rest** for the embodied soul.” Savitri-339

“The Gita-3.22. O Son of Pritha, I have no work that I need to do in all the three worlds, I have nothing that I have not gained and have yet to gain, and I abide verily in the paths of action (*varta eva cha karmani*, – *eva* implying, I abide in it and do not leave it as the sannyasin thinks himself bound to abandon works).

“The Gita-3.23-24. For if I did not abide sleeplessly in the paths of action, men follow in every way my path, these peoples would sink to destruction if I did not work and I should be the creator of confusion and slay these creatures”

“A Yoga turned towards an all-embracing realisation of the Supreme will not despise the works or even the dreams, if dreams they are, of the Cosmic Spirit or **shrink from the splendid toil** and many-sided victory which he has assigned to himself in the human creature. But its first condition for this liberality is that our works in the world **too must be part of the sacrifice offered to the Highest and to none else**, to the Divine Shakti and to no other Power, **in the right spirit and with the right knowledge**, by the free soul and not by the hypnotised bonds-lave of material Nature. If **a division of works has to be made**, it is between those that are nearest to the heart of the sacred flame and those that are least touched or illumined by it because they are more at a distance, or between the fuel that burns strongly and brightly and the logs that if too thickly heaped on the altar may impede the ardour of the fire by their rather damp, heavy and diffused abundance. But, otherwise, apart from this division, all activities of knowledge that seek after or express Truth are in themselves rightful materials for a complete offering; none ought necessarily to be excluded from the wide framework of the divine life.” CWSA-23/The Synthesis of Yoga-141

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

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

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

And with that preparation... It is eighty-six years since I came here, mon petit! **For thirty years I worked with Sri Aurobindo consciously, without letup, night and day... We shouldn’t be in a hurry.**” The Mother’s Agenda/28.03.1964

*A **Light** there is that leads, a **Power** that aids;*

Unmarked, unfelt it sees in him and acts:

Ignorant, he forms the All-Conscient in his depths,

Human, looks up to superhuman peaks:

A borrower of Supernature’s gold,

He paves his road to Immortality.

“I want you (Satprem) to have enough time to write your book, because I feel that Sri Aurobindo is interested in it – the sun that came a while ago was from him. I feel he is interested and confident you can do it.

What have you reread?

(Satprem) ‘Essays on the Gita.’

Oh, what a treasure that is – a gold mine!” The Mother’s Agenda/18.02.1961

Its complementary line:

“Only they knew what Mind could take and build

Out of the secret Supermind’s huge store.” Book-2, Canto-6, Savitri-187

Its complementary line:

"A topless Supernature fills his frame:" Savitri-24

"Across our nature's border line we escape

Into Supernature's arc of living light." Savitri-24

"There could have reached our divinised sense and heart

Some natural felicity's bright extreme,

Some thrill of Supernature's absolutes:" Savitri-123

"In this passage from a deaf unknowing Force

To struggling consciousness and transient breath

A mighty Supernature waits on Time." Savitri-169

"He stands awake in Supernature's light

And sees a glory of arisen wings

And sees the vast descending might of God." Savitri-623

"He is my soul that climbs from nescient Night

Through life and mind and supernature's Vast

To the supernal light of Timelessness

And my eternity hid in moving Time

And my boundlessness cut by the curve of Space." Savitri-702-703

"It (Spirit) shall be seen in its own veiless beams,

A star rising from the Inconscient's night,

A sun climbing to Supernature's peak." Savitri-704

"This too shall be; for a new life shall come,

A body of the Superconscient's truth,

A native field of Supernature's mights:" Savitri-708

The high gods look on man and watch and choose

Today's impossibles for the future's base. (what seems impossible today will be reality tomorrow)

His transience trembles with the Eternal's touch,

His barriers cede (give up power) beneath the Infinite's tread;

The Immortals have their entries in his life (as man progresses in his sadhana, Divine influences acts more directly in his life) (The invisible Beings who are guardians of Supramental plane and not the Supreme influence.)

*The **Ambassadors** of the Unseen draw near.*

Its complementary line:

*"Only the **Immortals** on their deathless heights*

Dwelling beyond the walls of Time and Space,

Masters of living, free from the bonds of Thought,

*Who are **overseers** of Fate and Chance and Will" Savitri-53*

"Armed with the immune occult unsinking Fire

*The **guardians of Eternity** keep its law*

For ever fixed upon Truth's giant base

In her magnificent and termless home." Savitri-321

A splendour sullied by the mortal air,

*(Divine) Love passes through his heart, a **wandering guest.***

Beauty surrounds him for a magic hour, (the onset of divine experiences as he progresses in sadhana)

He has visits of a large revealing joy,

Brief widenesses release him from himself, (in meditation /Samadhi he is able to lose his body consciousness temporarily.)

Enticing towards a glory ever in front

Hopes of a deathless sweetness lure and leave.

His mind is crossed by strange discovering fires,

Rare intimations lift his stumbling speech

To a moment's kinship with the **eternal Word**;

A masque of Wisdom circles through his brain

Perturbing him with glimpses half divine.

He lays his hands sometimes on the Unknown; (flashes of the higher consciousness during meditation and waking Samadhi.)

He communes (feel in close Spiritual contact) sometimes with Eternity. **(His next task:- This communication will be constant afterwards.)**

A strange and grandiose symbol was his birth (for in him the immanent divine – the Psychic being which is a portion of the Transcendent forms a centre for direct action and the means of transformation)

And immortality and spirit-room

And pure perfection and a shadowless bliss (This is the aim of an integral Sadhaka.)

Are this afflicted creature's **mighty fate**.

"All human beings have a spiritual destiny which is near or far depending on each one's determination.

One must will in all sincerity." The Mother/TMCW-14/p-30

"So long as you can't be in joy, a constant, calm, peaceful, luminous, invariable joy, well, it means that you have still to work to purify yourself, and sometimes work hard. But this is the sign.

It is with the sense of separation that pain, suffering, misery, ignorance, and all incapacities have come. It is with an absolute self-giving, self-forgetfulness in a total consecration that suffering disappears and is replaced by a joy which nothing can veil.

And only when this joy is established here in this world can it be truly transformed and there be a new life, a new creation, a new realisation. The

joy must first be established in the consciousness and then later the material transformation will take place; but not before....

*I am speaking of a joy which is perfect peace, **shadowless light**, harmony, total beauty and an irresistible power, that joy which is the divine Presence itself, in its essence, in its Will and its Realisation.” The Mother/TMCW-7/Questions and Answers-1955/396-397*

In him (man) the Earth-Mother sees draw near the (slow) change

Its complementary line:

“A mystic slow transfiguration works.”

“A slow reversal’s movement then took place:”	Savitri-632
“In this slow ascension he must follow her pace”	Savitri-101
“Then slowly it gathers mass, looks up at Light.”	Savitri-135
“Planned so to start her slow aeonic game.”	Savitri-140
“And a slow unmasking of the spirit in things,”	Savitri-141
“Then slowly sense quivered and thought peered out; She forced the reluctant mould to grow aware.”	Savitri-154
“The long slow process of the patient Power.”	Savitri-157
“She forced on life a slow and faltering pace;”	Savitri-223
“Only a slow advance the earth can bear.”	Savitri-223
“For the slow-paced omniscient purpose live.”	Savitri-244
“In him (man) the Earth-Mother sees draw near the change”	Savitri-336
“He sees the long results of an all-wise Force”	Savitri-340
“Imposing on the slow reluctant years The flaming will that reigns beyond the stars,”	Savitri-457
“Be still and tardy in the slow wise world.”	Savitri-588
“And the slow evolution’s sluggard steps,”	Savitri-651
	Savitri-693

*Foreshadowed in her dumb and fiery depths,
A godhead drawn from her transmuted limbs,
An alchemy of Heaven on Nature's base.
Adept of the self-born unfailing line,*

The Divine Mother then reiterates her loving instruction to the King...to continue his efforts of transformation of matter (no longer his little body but includes the whole earth due to his (universalised subtle body) cosmic consciousness) and only to ask for greater/wider consciousness for this work. **She asks him not to ask for some temporary harmony which falls short of the full transformation** (like the overmental creation that the Divine Mother has planned before she dissolved it after Sri Aurobindo's instructions).

Leave not the light to die the ages bore,

Help still humanity's blind and suffering life:

Obey thy spirit's wide omnipotent urge.

The Synthesis of Yoga book (Principal Shastra) issues injunctions on a *Sadhaka* (Seeker of Truth) of integral Yoga that he should not remain indifferent to individual, collective and world imperfection and he should become accountable for his *Sadhana* (askesis) to his own Self, to the World and to the Divine. Integral Yoga proposes that a developed Soul must not 'look with a remote indifference on the' (TSY-444) sufferings of the unblessed ordinary human being and blessed devotees and draws all of them towards Spirit's freedom. Or 'even if our personal deliverance is complete, still there is the suffering of others, the world travail, which **the great of soul** cannot regard with indifference.' (TLD-422) 'Accepting life, he (a *Sadhaka* of integral Yoga) 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.' (TSY-77) The forceful directive issued in the principal *Shastra* is to 'leave nothing around it (liberated Soul *Sadhaka*) unchanged' (TSY-268) superseding the previous stand 'which will no way seek to change their outward appearance...and old

human surroundings.’ (TSY-268) His personal and communal existence must ‘take full account of’ (TSY-631) present imperfection and he has to ‘see how it can be converted to the law of a possible perfection.’ (TSY-631)

A witness to God’s parley (conference with opposite sides) with the Night,

It leaned compassionate from immortal calm

And housed desire, the troubled seed of things.

Assent to thy high self, create, endure.

Cease not from knowledge, let thy toil be vast.

No more can earthly limits pen thy force;

Equal thy work with long unending Time’s. (Reconciliation of Karma and Jnana Yoga)

Traveller upon the bare eternal heights,

Tread still the difficult and dateless path (each Sadhaka of integral Yoga should have his own path of Sadhana.)

“In a sense, therefore, **each man in this path has his own method of Yoga.**”

CWSA/23/The Synthesis of Yoga-46, “Seeking to embrace **all life** in itself, it is in the position not of a pilgrim following the highroad to his (A Sadhaka of integral Yoga) destination, but, to that extent at least, **of a path finder hewing his way through a virgin forest...** So also one may say that the perfection of integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature.”

CWSA/23/The Synthesis of Yoga/57,

Joining the cycles with its austere curve

Measured for man by the initiate Gods.

My light shall be in thee, my strength thy force.

Let not the impatient Titan drive thy heart, (seeking quick results or to force change on unprepared earth) (doubt, impatience and fear coexist in a vessel and this is the outcome of wrong askesis.)

Ask not the imperfect fruit, the partial prize. (the imperfect fruit is one where matter and spirit have compromised...neither party is satisfied...)

Only one boon, to greaten thy spirit, demand;

Only one joy, to raise thy kind, desire.

Above blind fate and the antagonist powers

Moveless there stands a high unchanging Will;

*To its omnipotence leave thy work's result. (as a true karmayogin would)
(Karmaphala tyaga, renunciation of fruit of work.)*

“Therefore the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niṣkama karma*.” Sri Aurobindo/CWSA/23/The Synthesis of Yoga-102, “It is perfectly true that all actions, as well as **the fruit of action**, have to be given up, to be renounced, but inwardly, not outwardly, not into the inertia of Nature, but to the Lord in sacrifice, into the calm and joy of the Impersonal from whom all action proceeds without disturbing his peace. The true *Sannyasa* of action is the reposing of all works on the *Brahman*.” Sri Aurobindo/CWSA/19/Essays on the Gita-185,

All things shall change in God's transfiguring hour.”

August and sweet sank hushed that mighty Voice.

Nothing now moved in the vast brooding space:

A stillness came upon the listening world,

A mute immensity of the Eternal's peace.

But like a persistent child the King continues to beseech Her on behalf of all his brethren. He tells her that to go back to a life watching the rest of earth wallow in ignorance while he has transcended it is not for him. He elaborates that the power within man, while omnipotent at its source, is too feeble in its current manifestation to effect any real change, although he is aware of the eventual birth of a higher being. He wants to quicken that process.

But Aswapati's heart replied to her,

A cry amid the silence of the Vasts:

"How shall I rest content with mortal days

And the dull measure of terrestrial things,

I who have seen behind the cosmic mask

The glory and the beauty of thy face?

Hard is the doom to which thou bindst thy sons!

How long shall our spirits battle with the Night

And bear defeat and the brute yoke of Death,

We who are vessels of a deathless Force

And builders of the godhead of the race?

Or if it is thy work I do below

Amid the error and waste of human life

In the vague light of man's half-conscious mind,

Why breaks not in some distant gleam of thee?

Ever the centuries and millenniums pass.

Where in the greyness is thy coming's ray?

Where is the thunder of thy victory's wings? (Incarnation of Divine Mother for some special Divine work of reversal of consciousness.)

Only we hear the feet of passing gods (inferior powers that cannot transmute). (Emergence of Vibhutis for relatively small work in world change.)

“Where, indeed, the change is mainly intellectual and practical, the intervention of the *Avatar* is not needed; there is a great uplifting of consciousness, a great manifestation of power in which men are for the time being exalted above their normal selves, and this surge of consciousness and power finds its wave-crests in certain exceptional individuals, *vibhutis*, whose action leading the general action is sufficient for the change intended... But when the **crisis has a spiritual seed** or intention, then a complete or a partial manifestation of the God-consciousness in a human mind and soul comes as its originator or leader. That is the *Avatar*.”

SRI AUROBINDO
CWSA/19/ESSAYS ON THE GITA-168-169

A plan in the occult eternal Mind

*Mapped out to backward and prophetic sight,
 The aeons ever repeat their changeless round,
 The cycles all rebuild and ever aspire.
 All we have done is ever still to do.
 All breaks and all renews and is the same.
 Huge revolutions of life's fruitless gyre,
 The new-born ages perish like the old,
 As if the sad Enigma kept its right
 Till all is done for which this scene was made.*

“But life in France was impossible; and my presence there was dangerous because monstroustings were going on, monstrous; as Sri Aurobindo said, my sitting at home all alone was generating revolutions – armies were revolting. I saw that happening and I didn't want the Germans to win, which would have been even worse, so I said, ‘I had better go.’ The Mother/5th November 1961

Too little the strength that now with us is born, (mental/mortal strength)(Tamasic energy)

Too faint the light that steals through Nature's lids, (Sattwic energy)

Too scant the joy with which she buys our pain. (rajasic energy)

Its complementary line:

“There was no (tamasic) act, no movement in its Vast:...
 There was no (sattwic) mind there with its need to know,
 There was no (rajasic) heart there with its need to (human) love.”

Savitri-308

“Only a little lifted is Mind's (three gunas) screen;
 The Wise (sattwic men) who know see but one half of Truth,
 The strong (tamasic men) climb hardly to a low-peaked height,
 The hearts (rajasic men) that yearn are given **one hour to love.**”

Savitri-372

*In a brute world that knows not its own sense,
 Thought-racked upon the wheel of birth we live,*

The instruments of an impulse not our own
 Moved to achieve with our heart's blood for price
 Half-knowledge, half-creations that soon tire.
 A foiled immortal soul in perishing limbs,
 Baffled and beaten back we labour still;
 Annulled, frustrated, spent, we still survive.
 In anguish we **labour** that from us may rise
 A larger-seeing man with nobler **heart**,
 A golden vessel of the incarnate **Truth** (the Superman),
 The executor of the divine attempt
 Equipped to wear the earthly body of God,
 Communicant and **prophet** and **lover** and **king**. (In the above passage
 Karma, Jnana and Bhakti Yoga are reconciled.)

I know that thy creation cannot fail:

For even through the mists of mortal thought

Infallible are thy mysterious steps,

And, though Necessity dons the garb of Chance,

Hidden in the blind shifts of Fate she keeps

The slow calm logic of Infinity's pace

And the inviolate sequence of its will.

All life is fixed in an ascending scale (The main formula of integral Yoga is 'All Life is Yoga' which is derived from the Gita 'sarvesu kalesu yogayukto bhabarjuna' All the time (of all life) be in Yoga, O Arjuna.

Its complementary line:

“Apart, living within, **all lives** she bore;
 Aloof, she carried in herself the world:”

“Inapt to fold its mighty wings of dream
 Her spirit refused to hug the common soil,

- Or, finding **all life's** golden meanings robbed,
Compound with earth, struck from the starry list,
Or quench with black despair the God-given light.”
Savitri-19
- “She meditates upon mighty words and looks
On the unseen links (of **all life**) that join the parted spheres.”
Savitri-85
- “A subtle link of union joins **all life**.
Thus all creation is a single chain:”
Savitri-110
- “**All life's** high visions are embodied there,
Her wandering hopes achieved, her aureate combs
Caught by the honey-eater's darting tongue,
Her burning guesses changed to ecstasied truths,
Her mighty pantings stilled in deathless calm
And liberated her immense desires.”
Savitri-235
- “**All life** to harmonise by thought's control,
She with the huge imbroglio struggles still;
Ignorant of all but her own seeking mind
To save the world from Ignorance she came.”
Savitri-250
- “He stood on a wide arc of summit Space
Alone with an enormous Self of Mind
Which held **all life** in a corner of its vasts.”
Savitri-283
- “A Panergy that harmonised **all life**
Held now existence in its vast control;
A portion of that majesty he was made.”
Savitri-300
- “Each was unique, but took **all lives** as his own,
And, following out these tones of the Infinite,
Recognised in himself the universe.”
Savitri-323
- “**All life** is fixed in an ascending scale”
Savitri-342
- “The Master and the Mother of **all lives**
Watching the worlds their twin regard had made,
And Krishna and Radha for ever entwined in bliss,
The Adorer and Adored self-lost and one.”
Savitri-525
- “In her own depths she heard the unuttered thought
That made unreal the world and **all life** meant.”
Savitri-534

“If God there is he cares not for the world;
 All things he sees with calm indifferent gaze,
 He has doomed all hearts to sorrow and desire,
 He has bound **all life** with his implacable laws;
 He answers not the ignorant voice of prayer.”

Savitri-646

“Above the wash and surge of Time and Space,
 Disengaging from the cosmic commonalty
 By which **all life** is kin in grief and joy,
 Delivered from the universal Law
 The sunlike single and transcendent spirit
 Can blaze its way through the mind’s barrier wall
 And burn alone in the eternal sky,
 Inhabitant of a wide and endless calm.”

Savitri-691

And adamant is the evolving Law;

In the beginning is prepared the close. (the divine victory is certain)

This strange irrational product of the mire,

This compromise between the beast and god (the current human vessel that is ruled by the ignorant mind),

Is not the crown of thy miraculous world.

The king then describes his own spiritual ascent and the descent of the Mother’s light and force into him and how he is aware that man is not the highest, a superman will emerge from man, as man has emerged from beast

*I know there shall inform the **inconscient** cells,*

At one with Nature and at height with heaven,

A spirit vast as the containing sky

And swept with ecstasy from invisible founts,

A god come down and greater by the fall. (Mother (Maa Krishna) does this refer to the descent of a portion of the divine, the jivatman into matter as the psychic being, which allows the descended being to experience the divine/itself in a more holistic manner) **Yes or each Spiritual fall is**

followed by greater rise of consciousness and greater descent of Divine Shakti.

Similar line:

"This too the supreme Diplomat can use,

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

"A huge descent began, a giant fall:" Savitri-456(Avataras call down huge descent of Divine force during Their life time and it is followed by Their death which is identified as giant Spiritual fall.)

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

A Power arose out of my slumber's cell. (Experience of cellular transformation)

Abandoning the tardy limp of the hours

And the inconstant blink of mortal sight,

There where the Thinker sleeps in too much light (Supramental experience.)

And intolerant flames the lone all-witnessing Eye

Hearing the word of Fate from Silence' heart

In the endless moment of Eternity,

It saw from timelessness the works of Time.

Overpassed were the leaden formulas of the Mind,

Overpowered the obstacle of mortal Space:

The unfolding Image showed the things to come.

A giant dance of Shiva tore the past; (The past stands as a block on the immortal's road.)

"I have had very close relationship with him (Shiva) and he clearly expressed the will to come down on earth only with the Supramental world. When the earth is ready for Supramental life, he will come. And almost all those beings will manifest—they are waiting for that moment, they don't want the present struggle and darkness." The Mother's Agenda-6/18

SA MAA KRISHNA

Date: Tue, Sep 29, 2020 at 4:57 PM

Subject: ON THE SPECIAL VISION ON 29th September 2020....

To: Auro Prem

OM NAMO BHAGAVATE

Divine Amar Atman!

My Sweet Blessed Child,

My all love and blessings to you

Last some days I am concentrating on Twelve Jyotirlingam and in the subtle mind everyday morning I am visiting all places as well.....

And during that time also I am doing Mahamrityunja mantra japa by walking.....

Last night I saw a very miracle vision and I didn't sleep at all.....

And it was waking state in subtle world.....

-" I am in Pondicherry and standing near by Mahasamadhi in the Ashram main building and seeing the Samadhi clearly....

But there is no flowers decoration and there is a large size Shiva lingam and it is dark black colour and it is not stone..

It is living Shiva lingam and all devotees are there and they are pouring water on the Shiva lingam and I am thinking what happened in the Ashram and where is Samadhi?

And again I am seeing all very big garlands are coming to decorate the Shiva lingam and I am not feeling comfortable with all these visions and my physical mind is revolting....

And I am crying to see Mahasamadhi like as before.....

And calling to the Lord and doing Japa again with this mantra....

" Om Namo Bhagavate Sri Aurobindaya Om Namo Shivaya....."

And lastly I am seeing the Mahasamadhi with full of decoration of flowers in middle point with Shiva lingam and It is radiating the light of fire...."

Immediately my mind activated to say this dream... and came from that world to this world.....

And also said to ...(some one) just little of the vision

Because it was midnight.....

I am thinking that now Lord will remove this Corona disease by His Mahakala Force and that's why I saw as Lord Shiva in Mahasamadhi.....

Lord will definitely intervene now and all will be controlled by His Force.....

OM TAT SAT

With my eternal love and blessings...

At Their Feet

Your ever loving Mother

S.A. Maa Krishna

There was a thunder as of worlds that fall;

*Earth was o'errun with fire and the roar of Death (Mother (Maa Krishna) does this refer to the making, tearing down and remaking of things, the kneading of the dough to help refine the substance to make it a fitter instrument to hold the divine, for this fire and death have been necessary?) **Yes. Things that are not responsible for earth's growth are eaten by the Death. Death is not the opposite of life but a process of life, it is a change for greater life under the compulsion of all life.***

Clamouring to slay a world his hunger had made;

There was a clangour of Destruction's wings:

The Titan's battle-cry was in my ears,

Alarm and rumour shook the armoured Night.

I saw the Omnipotent's flaming pioneers (the king recounts that as he ascended in his consciousness up the world stair, he saw the pioneers/forerunners of the emerging supramental creation/race, descending to the world to work and toil and speed up the emergence of the new world)

Parallel of this line:

"I have beheld the princes of the Sun" Savitri-401

Over the heavenly verge which turns towards life

Come crowding down the amber stairs of birth;

Forerunners of a divine multitude,

Out of the paths of the morning star they came

Into the little room of mortal life.

*I saw them cross the **twilight** of an age, (at the end of each age/yuga, new possibilities emerge)*

The sun-eyed children of a marvellous dawn,

Parallel of this line:

"I witnessed the virgin bridals of the dawn" Savitri-401

"If there is an opposition between the spiritual life and that of the world, it is that gulf which he (a *Sadhaka* of integral Yoga) is here to bridge, that opposition which he is here to change into a harmony. If the world is ruled by the flesh and the devil, all the more reason that **the children of Immortality** should be here to conquer it for God and the Spirit. If life is an insanity, then there are so many million souls to whom there must be brought the light of divine reason; if a dream, yet is it real within itself to so many dreamers who must be brought either to dream nobler dreams or to awaken; or if a lie, then the truth has to be given to the deluded."

Sri Aurobindo/CWSA-23/The Synthesis of Yoga/p-327-328,

The great creators with wide brows of calm,

The massive barrier-breakers of the world

And wrestlers with destiny in her lists of will,

The labourers in the quarries of the gods,

The messengers of the Incommunicable, (Avataras, Vibhuthis)

The architects of immortality.

Into the fallen human sphere they came,

*Faces that wore the **Immortal's** glory still, (They have descended from Supramental plane.)*

Voices that communed still with the thoughts of God,

Bodies made beautiful by the spirit's light,

Carrying the magic word, the mystic fire,

Carrying the Dionysian cup of joy,

Approaching eyes of a diviner man,

Lips chanting an unknown anthem of the soul,

Feet echoing in the corridors of Time.

*High priests of **wisdom**, sweetness, **might** and **bliss**, (reconciliation of triple Yoga.)*

Discoverers of beauty's sunlit ways

And swimmers of Love's laughing fiery floods

And dancers within rapture's golden doors,

Their tread one day shall change the suffering earth

And justify the light on Nature's face.

*Although **Fate** lingers in the high Beyond*

*And the **work** seems vain on which our heart's force was spent,*

All shall be done for which our pain was borne.

Even as of old man came behind the beast

This high divine successor surely shall come (the Superman/supramental being) (The coming of Avatara, Satyavan.)

Behind man's inefficient mortal pace,

Behind his vain labour, sweat and blood and tears:

“19 November 1969, supramental consciousness.

(Silence)

The first descent of the supramental force was a 29, and this is a 19... The 9 is something to note there. So many things there are which we do not know!

(Silence)

*I have already had the experience, partially, that when one is in this state of inner harmony and no part of the attention is turned towards the body, the body works perfectly well. It is this... “self-concentration” which upsets everything. And this I have observed many times, many times.... In reality one does *make* oneself ill. It is the narrowness of consciousness, the division. If you let it work, there is. everywhere there is a Consciousness and a Grace that do everything so that all may go well, and it is because of this imbecility that all goes wrong it is strange! The ego-centric imbecility, it is that which Sri Aurobindo calls “**the old man**”. It is truly interesting.” TMCW-11/Notes on the Way-207,*

“I was accompanied by three or four people (but they are symbolic people). Everything was taking place in a half-night, and outside it was complete night. But when I reached the terrace, there was one of those big electric street lights, which turned on and gave a white light (like the half-light of an electric lamp in the night – which is nothing). The terrace was a very long one, but with a drop on every side: there was no way to get out; at one end, the way was blocked by a sort of house, and on both sides it plunged straight down into a black hole. And then that sense of powerlessness, of knowing nothing – you don't know where to go, you don't know what to do. It was **And it is THE ORDINARY STATE OF HUMAN CONSCIOUSNESS** – the consciousness of human activity. But in my consciousness (I was shut in there, you understand), it was trulyit was almost a torture, last night; it was frightful.

I was saying to myself, "But what's the way to get out of here?" I concentrated, became conscious again of the divine Presence, but there was something telling me, "Nothing is responding, it's not working." It was horrible. "Nothing is responding, it's not working; it's not working, it can't change, nothing is responding; nothing is responding, it's not working." I was there like that, with two or three people. I sat down (some rooms were higher than others and it made a difference in level between the terraces), I sat down on a ledge, questioning intensely within, "What can I do? What can I do? What's the way? What can I do? Where's the lever?" I was trying to find the lever for changing it all. But I was unable to find it. Suddenly, from the room at the end a little **old man** came out, very old, who gave the impression of an attachment to old things; just the same (he was all blue), just the same when he arrived (it must be the symbol of an old method or an old discipline), I told him, "Ah, now that you are here, can you tell me the way out of this place? What's the way to get free, the way out?" That started him laughing: "No, no! There's no way, no way out, you must be content with what you have." Then he looked at that poor light above, which really didn't give much light at all, and he said (*in a high-sounding tone*): "But in the first place, I came to tell you that you must put out that sun! I don't want that dazzling sun here." Ah!... I thought, "That's what he calls a sun!" I was so disgusted that finally I woke up. Something pulled me out abruptly. But with such a strong impression – so strong – that I was gripped by anguish: "What can be done to change that?" The WAY, you see, the way was inadequate – inadequate. That was the anguish: "My own experience is inadequate, it has no effect THERE, so what's to be done? What's to be done? What can be done?" So that's how I was for hours this morning: "What's the way? What's the way? What's the way to change that darkness into light?" The Mother/19.06.1963

“I see lots and lots of people, and the body notices that even those with the best goodwill don't understand – a total and general incomprehension of the condition it is in.

And then, some really amusing things all the time, all the time, every minute For an extremely long time it hasn't felt offended anymore, an extremely long time, but there was still a time when it would see, perceive incomprehension as a ridiculous thing or ... an ignorance. Now that's over. Now ... For a long time, every time it used to ask, “Ah! What do You want me to learn?” Now that too is

past. Because as soon as something comes (what Sri Aurobindo called the **old man**), something left from the old personality, which shows up like that, the body doesn't need anything to see the truth instantly: it appears profoundly ridiculous." The Mother-22.11.1969

He shall know what mortal mind barely durst think,

He shall do what the heart of the mortal could not dare. (Reconciliation of Karma and Jnana Yoga.)

Inheritor of the toil of human time,

He shall take on him the burden of the gods; (for only man and his future evolution of superman can do this work...not possible for the gods...as was stated in Book-2, Canto 2- the kingdom of the subtle matter

"And given to man as his stupendous work

A labour to the gods impossible.")

All heavenly light shall visit the earth's thoughts,

The might of heaven shall fortify earthly hearts;

Earth's deeds shall touch the superhuman's height,

Earth's seeing widen into the infinite. (Reconciliation of Karma and Jnana Yoga.)

Even though the King knows Earth/Man's bright destiny, he laments the tardy progress of Nature with its instruments of ignorance...too long does it take for a little progress. He beseeches Her not to take so long with her transforming touch, he asks Her to send a portion of Herself to earth to speed up the process.

Heavy unchanged weighs still the imperfect world;

The splendid youth of Time has passed and failed;

Heavy and long are the years our labour counts

*And still the **seals** are firm upon man's soul*

And weary is the ancient Mother's heart.

O Truth defended in thy secret sun,

Voice of her mighty musings in shut heavens

On things withdrawn within her luminous depths,

O Wisdom-Splendour, Mother of the universe,

Creatrix, the Eternal's artist Bride,

Linger not long with thy transmuting hand

*Pressed vainly on **one golden bar of Time,***

As if Time dare not open its heart to God. (An Avatara can dare to open God's Supramental door.)

FIRST SUPRAMENTAL MANIFESTATION

(During the common meditation on Wednesday the 29th February 1956)

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

As I looked at the door, I knew and willed, in a single movement of consciousness, that **THE TIME HAS COME**, and lifting with both hands a mighty golden hammer I struck one blow, one single blow² on the door and the door was shattered to pieces. Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.” The Mother

O radiant fountain of the world's delight

World-free and unattainable above,

O Bliss who ever dwellest deep-hid within (Bliss Mother living within the Psychic being)

While men seek thee outside and never find,

Mystery and Muse with hieratic tongue,

Incarnate the white passion of thy force,

Mission to earth some living form of thee. (The Divine Mother's external Avatahood.)

One moment fill with thy eternity,

Let thy infinity in one body live,

All-Knowledge wrap one mind in seas of light,

*All-Love throb single in one human heart.
 Immortal, treading the earth with mortal feet
 All heaven's beauty crowd in earthly limbs!
 Omnipotence, girdle with the power of God
 Movements and moments of a mortal will,
 Pack with the eternal might one human hour
 And with one gesture change all future time.
 Let a great word be spoken from the heights
 And one great act unlock the doors of Fate."*

*His prayer sank down in the resisting Night
 Oppressed by the thousand forces that deny,
 As if too weak to climb to the Supreme.*

The Divine Mother consents to the King's prayer and assures him that a portion of Her will descend that will change the iron law of the inconscient.

*But there arose a wide consenting Voice;
 The spirit of beauty was revealed in sound:
 Light floated round the marvellous Vision's brow
 And on her lips the Immortal's joy took shape.
 "O strong forerunner, I have heard thy cry.
 One shall descend and break the iron Law,
 Change Nature's doom by the lone spirit's power.
 A limitless Mind that can contain the world,
 A sweet and violent heart of ardent calms
 Moved by the passions of the gods shall come.
 All mights and greatnesses shall join in her;*

*Beauty shall walk celestial on the earth,
 Delight shall sleep in the cloud-net of her hair,
 And in her body as on his homing tree
 Immortal Love shall beat his glorious wings.
 A music of griefless things shall weave her charm;
 The harps of the Perfect shall attune her voice,
 The streams of Heaven shall murmur in her laugh,
 Her lips shall be the honeycombs of God,
 Her limbs his **golden jars** of ecstasy,
 Her breasts the rapture-flowers of Paradise.
 She shall bear Wisdom in her voiceless bosom,
 Strength shall be with her like a conqueror's sword
And from her eyes the Eternal's bliss shall gaze.*

*“His (Satyavan's) eyes keep a memory from a world of bliss.” Savitri-430
 A seed shall be sown in Death's tremendous hour,*

A branch of heaven transplant to human soil;

Nature shall overleap her mortal step;

Fate shall be changed by an unchanging will.”

Another complementary line:

“It (Divine Shakti) glided into the lotus of her heart

*And woke in it the **Force** that alters Fate.” Savitri-665*

“Fate's law may change, but not my spirit's will.” Savitri-432

We can draw largest benefit from *The Mother's* external *Avatarahood*, if we can accept the significance of Her Divine birth, Divine Action, Divine Play and Divine departure from earthly life in totality. She clarified that those who truly love Her must read Her Teaching in *French*, as the supreme Knowledge descended to Her in original *French* whose Divine vibration is something untranslatable in other languages. The other necessary means of becoming closer and intimate with *The Mother* is to train the body rigorously with physical education and to accept *Karma Yoga* and all action must be supported and subordinated by uninterrupted *Japa* in

waking trance. Restoration of cleanliness, order, harmony and beauty in the material life are the means in receiving Her direct Divine Contact. She also puts condition that if anyone wants to satisfy Her, he must enter deep inside of *Sri Aurobindo's* writings in *English* and all these developed descended supreme Knowledge has its accurate representation in the ancient *Sanskrit* tongue. Apart from Her Spiritual identity of Mediatrix Mother power revealed in *The Mother* book, She is also adored as Psychic identity of Executrix Mother Power revealed in *The Synthesis of Yoga and* Supramental identity of Creatrix Mother Power revealed in *Savitri* book. Her material existence takes special care of each children and She asks 'nothing in return' of what She pours down of the Divine Love.

Sri Aurobindo clarified that a *Sadhaka's Yoga* will succeed if he accepts (dynamic) Divine as the 'one and only aim' of the life and not one of the aims to be pursued in this life and this Divine must be accepted primarily as Self-concentration of Divine union and secondarily as subordinate Divine action of self-expansion. He will succeed in own path of Yoga if he follows the self-disciplines of ancient *Vedantic* Seers, psycho-spiritual methods, *antara-avalambana*, subordinated by the psycho-physical methods, *bahya-avalambana*, of the later *Vedantists, Tantrics, Raja* and *Hatha Yogis*. If this symmetry is altered, then it will give birth to fear, doubt and impatience and the effort of all life will be narrowed to the limitation of this life. *The Mother* observed that *Sri Aurobindo* was not only Supreme optimist and Supreme harmonist but also was against any 'negative criticism' towards the world and surrounding and one can carefully note the injunction He issued in *The Life Divine* for a *Sadhaka* of integral Yoga or the Gnostic Soul 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.' A thorough knowledge on *Sri Aurobindo's* Teachings asks thorough mental and Spiritual knowledge on traditional schools of Yoga. A thorough knowledge on *The Mother's* Teachings asks thorough mental and Spiritual knowledge on *Sri Aurobindo's* Teachings.

The Vision of the Divine Mother then recedes and the Lord describes the descending steps of consciousness of the King as he returns to Earthly consciousness from his supramental heights.

As a flame disappears in endless Light

Immortally extinguished in its source,

Vanished the splendour and was stilled the word.

An echo of delight that once was close,

The harmony journeyed towards some distant hush,
 A music failing in the **ear of trance**,
 A cadence (*a sequence of musical notes*) called by distant cadences,
 A voice that trembled into strains withdrawn.
 Her form retreated from the longing earth
 Forsaking nearness to the abandoned sense,
 Ascending to her unattainable home.
 Lone, brilliant, vacant lay the inner fields;
 All was unfilled inordinate spirit space,
 Indifferent, waste, a desert of bright peace.
 Then a line moved on the far edge of calm:
 The warm-lipped sentient soft terrestrial wave,
 A quick and many-murmured moan and laugh,
 Came gliding in upon **white feet** of sound.

**Unlocked was the deep glory of Silence' heart; (Supramentalised
Psychic being)**

The absolute unmoving stillnesses

Surrendered to the breath of mortal air, (Prakriti Yajna)

More explanation on Prakriti or Vedic sacrifice:

“...our surrender must be to the Divine Being through the Divine Mother: for it is towards or into the supreme Nature that our ascension has to take place and it **can only be done** by the supramental Shakti taking up our mentality and transforming it into her supramentality.” **Sri Aurobindo**

“This was the double **Vedic** movement of the descent and birth of the gods in the human creature and the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads” **Sri Aurobindo**

Dissolving boundlessly **the heavens of trance**

Collapsed to **waking mind**. Eternity

Cast down its incommunicable lids

Over its solitudes remote from ken (*one's range of knowledge or understanding*)

Behind the voiceless mystery of sleep.

The grandiose respite failed, the wide release.

Across the light of fast-receding planes

That fled from him as from a falling star,

Compelled to fill its human house in Time

His soul drew back into the speed and noise

Of **the vast business** of created things.

“The ascent to the divine Life is the human journey, the Work of works, the acceptable Sacrifice. This **alone is man's real business in the world and the justification of his existence**, without which he would be only an insect crawling among other ephemeral insects on a speck of surface mud and water which has managed to form itself amid the appalling immensities of the physical universe.”

Sri Aurobindo

CWSA-21/The Life Divine-p-48

A chariot of the marvels of the heavens

Broad-based to bear the gods on fiery wheels,

Flaming he swept through the spiritual gates.

The mortal stir received him in its midst.

Once more he moved amid material scenes,

Lifted by intimations from the heights

And in the pauses of the building brain

Touched by the thoughts that skim the fathomless surge

Of Nature and wing back to hidden shores.

The eternal seeker in the aeonic field (All life is Yoga.)

*Besieged by the intolerant press of hours
 Again was strong for great swift-footed deeds.
 Awake beneath the ignorant vault of Night,
 He saw the unnumbered people of the stars
 And heard the questioning of the unsatisfied flood
 And toiled with the form-maker, measuring Mind.*

A wanderer from the occult invisible suns (all external wandering must be substituted by inner wandering of the soul and the higher planes of Consciousness.)

“As so he (King Aswapati) grew into his **larger (Universal) self**,
 Humanity framed his **movements** (outer wandering) less and less
 A greater being saw a greater world.”

Savitri-26

“His being lay down in bright immobile peace
 And bathed in wells of pure spiritual light;
 It **wandered** in the wide fields of wisdom-self
 Lit by the rays of an everlasting sun.”

Savitri-43

“No **wandering** ray of Heaven can enter there (Inconscient).”

Savitri-226

“Love passes through his heart, a **wandering guest**.”

Savitri-340

“A **wanderer** from the occult invisible suns”

Savitri-348

“A **wanderer** communing with depth and marge.”

Savitri-393

'Now of more wandering it has no need.' (Savitri-412)

“I **wandered** in far-off eternities,
Yet still, a captive in her golden hands,”

Savitri-723

Savitri in her Spiritual quest was able to overcome the habit of outer wandering to enter the inner world and took a resolution that she must first discover her Self, because by that alone she can save herself and save the world.

*Accomplishing the fate of transient things,
A god in the figure of the arisen beast,
He raised his brow of conquest to the heavens*

Establishing the empire of the soul (It is a dynasty of self-ruling Kings.)(Or 'citizens of that mother state' Savitri-262)

*On Matter and its bounded universe
As on a solid rock in infinite seas.*

The Lord of Life resumed his mighty rounds (the King having united himself with the Divine is no longer a mere mortal but with his cosmic consciousness is now the Lord of life) (the literal English symbolic meaning of King's name is 'Lord of (horse) Life.')

In the scant field of the ambiguous globe.

In the fit instruments, the Consciousness will move from less complete to more complete Spiritual realisations, towards the experience of the unrealised subtle and causal body cosmic action, and preoccupy themselves with highest hinted unfinished Subconscient Yoga of *the Divine Mother* and *the Lord Sri Aurobindo*. Thus the ultimate motive is to prepare, purify and enlarge the existing human vessel to call down the Supreme Mother and the Supreme Lord in Their entirety and ascent of the Soul permanently to Their dual Divine Consciousness followed by discovery of supreme Love and work out Their supreme Relation in multiple subtle bodies that can draw one towards evolutionary fulfilment and complete Divine living for humanity.

END OF BOOK THREE, CANTO FOUR

END OF PART ONE

Om Namo Bhagavateh

Sri Matriniketan Ashram
26.04.2019

Divine Amar Atman!

Blessed Divine Child Guruprasad,

My all love and blessings to you. (1) Your question from Book-3, Canto-4: 'Aspires in vain to change **the cosmic dream.**' Savitri-336 Your question: (Is it) change of fate? Ans: The mighty future fate of all men: "**And pure perfection and a shadowless bliss** Are this afflicted creature's **mighty fate.**" For this change human power and human love are vain. The intervention of Divine Power and Divine Love can change the present fate of man. (2) "**One shall descend and break the iron Law**" Savitri- 346, Second question: (Is this One) Supramental? Ans: Yes, this iron Law of Death can change by physical incarnation of Supramental Mother.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your ever loving Mother

S.A. Maa Krishna

The Post Thesis

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

The Important Secret of this chapter:

"A boundless Heart was near his longing heart," Savitri-334

"The One he worshipped was within him now:

Flame-pure, ethereal-tressed, a mighty Face" Savitri-334 (Supreme Mother)

"A Shape was seen on threshold Mind, a Voice

Absolute and wise in the heart's chambers spoke:" Savitri-335

"I ask thee not to merge thy heart of flame

In the Immobile's wide uncaring bliss," Savitri-335

"O Bliss who ever dwellest deep-hid within" Savitri-345 (Bliss Mother living within the Psychic being)

"Unlocked was the deep glory of Silence' heart;

The absolute unmoving stillnesses

Surrendered to the breath of mortal air,

Dissolving boundlessly the heavens of trance

Collapsed to waking mind. Eternity

Cast down its incommunicable lids

Over its solitudes remote from ken

Behind the voiceless mystery of sleep." Savitri-347

The More Important Secret of this chapter:

"Only one boon, to greaten thy spirit, demand;

Only one joy, to raise thy kind, desire." Savitri-341

"High priests of wisdom, sweetness, might and bliss, (reconciliation of triple Yoga.)

Discoverers of beauty's sunlit ways

And swimmers of Love's laughing fiery floods

And dancers within rapture's golden doors,

Their tread one day shall change the suffering earth

And justify the light on Nature's face." Savitri-344

The Most Important Secret of this chapter:

"Flashing with lightnings, mad with luminous wine." Savitri-334

"He shall know what mortal mind barely durst think,

He shall do what the heart of the mortal could not dare.

Inheritor of the toil of human time,

He shall take on him the burden of the gods;

All heavenly light shall visit the earth's thoughts,

The might of heaven shall fortify earthly hearts;

Earth's deeds shall touch the superhuman's height,

Earth's seeing widen into the infinite." Savitri-344

"One moment fill with thy eternity,

Let thy infinity in one body live,

All-Knowledge wrap one mind in seas of light,

All-Love throb single in one human heart." Savitri-345

Om Namo Bhagavateh

Sri Matriniketan Ashram

03.04.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In the Book-3, Canto-4, the King entered a Supramental world and through a Supramental vision met the 'mighty face' of the Divine Mother in his heart. This also symbolises that the King's Psychic Being is

Supramentalised. The Divine Mother discouraged King to call down immeasurable Divine Force and man is not ready to bear the Infinite's weight. She asked King to live with the slow-paced evolution of humanity and accept God-like toil for earth and men with patience. She further informed that static Soul and influence of three *gunas* have made a world estranged from life and thought. The Divine Mother describes elaborately the limitation of present humanity who cannot reconcile heaven with earth. The infallible Guide leads all the Souls through stumble and failure and till they discover their Psychic being, rest and earthly ease are forbidden. Man during his journey in higher planes of Consciousness, is assisted by Immortals and Ambassadors of those planes of Consciousness. The Divine Mother declares that in spite of present limitations, tardy evolution and attachment to inferior life, 'a pure perfection and a shadowless bliss' (Savitri-340) is man's mighty fate. She asks King to 'Help still humanity's blind and suffering life' with the aid of his 'spirit's wide and omnipotent urge.' Any impatience towards fulfilment of highest human aspiration can draw King Aswapati towards Titan drive, imperfect fruit and partial prize. So, the King must renounce the fruit of his long labour and offer everything to unchanging Divine Will. All things shall change and transform in all Life and all Time and not in this life and not in this brief time.

Then King's prayer again rises to activate dynamic Divine Shakti who came to him in Supramental vision to fulfil his aspiration for earth and men. King saw 'Omnipotent's flaming pioneers,' 'the sun-eyed children of a marvellous dawn', who came into this fallen human sphere as architects of Immortality. "Their tread one day shall change the suffering earth." (Savitri-344) The King foresaw the coming of the high Divine successor, the *Avatara, Satyavan*. 'He shall know' what the heart of the mortal could not think, 'He shall do what the heart of the mortal could not dare.' (Savitri-344) The King prayed the Divine Mother to 'Mission some living form' of Her to earth who 'with one gesture change all future time.' (Savitri-345)

The Divine Mother was satisfied with the King's *Tapasya*, askesis and consecration and agreed to incarnate Her living form on earth and She shall 'break the iron Law, Change Nature's doom by the lone spirit's power.' (Savitri-346)

Thus, King was eternal Seeker of Truth, Love and Power of All Life. Through him great swift-footed deed awoke. His Supramentalised Psychic Being established the empire of the Soul, who also can conquer the opulence and wealth of heaven. His empire of Soul can rule Matter and bounded universe and can reconcile Spirit with Matter. The literal meaning of King's name is 'the Lord of Life' and he resumed his mighty Supramental action again in this ambiguous globe.

Thus, ends the Book-3, Canto-4. In the next Canto we shall witness the secret of the Divine Mother's earthly embodiment which the Lord of Gita confirms that 'My birth and My work are both Divine' *janma karma cha me divyam*. *Savitri's* birth is the symbol of *Para-prakriti's* movement in earthly embodiment. *Satyavan's* birth is the symbol of *Paramatma's* earthly incarnation. And Their meeting symbolises the union between Supreme Mother and Supreme *Purusha* in our heart centre.

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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