

“The Supramentalised *Kshara Purusha* or Supramentalised Psychic Being is at once the Witness, *Sakhi*, Sanctioner, *Anumanta*, Sustainer, *Varta*, Enjoyer, *Vokta*, almighty Lord, *Maheswara*, supreme Self, *Purushottama*, seated in this body (heart), *Kshetra*, *Prakriti*. He who knows the irreconcilable (*Kshara*, *Akshara* and *Uttama*) *Purusha* and (*Para* and *Apara*) *Prakriti* with her three *gunas*, however he lives and acts, he shall not be born again or after realisation of *Purushottama* Consciousness, a *Yogi* has no unfinished task left.” The Gita-13. 23, 24 (In integral Yoga, after realisation of Psychic, Spiritual and Supramental Being or after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness, a *Sadhaka*’s task begins consciously of reconciling dynamic Spirit with static Matter.)

“It was in 1910 that I had this sort of reversal of consciousness about which I spoke the other evening – that is, the first contact with the higher Divine –and it completely changed my life.

From that moment on, I was conscious that all one does is the expression of the indwelling Divine Will. But it is the Divine Will AT THE VERY CENTER of oneself, although for a while there remained an activity in the physical mind. But this was stilled two or three days after I saw Sri Aurobindo for the first time in 1914, and it never started up again. Silence settled. And the consciousness was established above the head.

In the first experience [of 1910], the consciousness was established in the psychic depths of the being, and from that poise issued the feeling of no longer doing anything but what the Divine wanted – it was the consciousness that the divine Will was all-powerful and that there was no longer any personal will, although there was still some mental activity and everything had to be made silent. In 1914, it was silenced, and the consciousness was established above the head. Here (*the heart*) and here (*above the head*), the connection is constant.

*Does one exclude the other?*

They exist simultaneously; it’s the same thing. When you start becoming truly conscious, you realize that it depends upon the kinds of activities you have to do. When you do a certain kind of work, it is in the heart that the Force gathers to radiate outwards, and when you do another kind of work, it is above the head that the Force concentrates to radiate outwards, but the two are not separate: the center of activity is here or there depending upon what you have to do.” The Mother’s Agenda-6.6.1958

## **Book 7**

## Canto Five

### The Finding of the Soul

“But the real soul, the real psychic entity which for the most part we see little of and only a small minority in mankind has developed, is an instrument of pure love, joy and the luminous reaching out to fusion and unity with God and our fellow-creatures. This psychic entity is covered up by the play of the mentalised Prana or desire-mind which we mistake for the soul; the emotional mind is unable to mirror the real soul in us, the Divine in our hearts, and is obliged instead to mirror the desire-mind.” CWSA/23/The Synthesis of Yoga-351

What is the danger in the absence of complete Psychic emergence? CWSA/22/The Life Divine-942-43

Ans: “Some of these experiences (Spiritual experience) can come by an opening of the inner mental and vital being, the inner and larger and subtler mind and heart and life within us, without any full emergence of the soul, the psychic entity, since there could be an emergence not only of the subliminal knowledge but of the subliminal ignorance. An insufficient expansion of the being, a limitation by mental idea, by narrow and selective emotion or by the form of the temperament so that there would be only an imperfect self-creation and action and not the free soul-emergence, could easily occur. In the absence of a **complete psychic emergence**, experiences of certain kind, experiences of a greater knowledge and force, a surpassing of the ordinary limits, might lead to a magnified ego and even bring about instead of an outflowing of what is divine or spiritual an uprush of the titanic or demoniac, or might call in agencies and powers which, though not of this disastrous type, are of a powerful but inferior cosmic character. But the rule and guidance of the soul brings into all experience the tendency of light, of integration, of harmony and intimate rightness which is native to the psychic essence. A psychic or, more widely speaking, a psycho-spiritual transformation of this kind would be already a vast change of our mental human nature.”

#### Summary:

Savitri continues her ascent past the front/untransformed aspects/forces of her true soul and crosses an abyss where all the ego and mind must surrender and abdicate themselves.

Continuing past this abyss of dark night she comes across a realm where in a cavern she comes face to face with her soul. The temple of her soul houses all divine powers as it is a portion of the Supreme Divine. When her consciousness is united with her Soul, the process of psychic transformation and spiritualisation takes place allowing for adhara to be ready to contain the full force of the Divine Mother to descend into it. It is now a true pure vessel and temple to that

supreme force of consciousness that can change the fixed fate of man. The discovery of Psychic being helps the ascent of the Soul (Vedantic Sacrifice) to be united with the Spiritual and Supramental Being which calls down the vast Divine Shakti to open different energy centres and finally enters the Subconscious Sheath and inconscient Sheath to discover the Divine stationed in the Subconscious and Inconscient Self. This discovery of Inconscient self is identified as Matter's giant Power 'For large utilities in life's little space.' This discovery was further complemented by her in the later part of her Sadhana of activating Vedic Sacrifice or descent of Supramental Divine Shakti followed by ascent of the Soul or Consciousness to Supramental status. (Soul is defined as the static state of Consciousness.)

### Detail:

As Savitri passed by the 3 frontal aspects/forces of her soul (which were limited and untransformed – like the desire soul), towards her true soul, she first encountered a night of god, a state where the light of her mental being and ego abdicated having realised its insufficiency – it realised its limits and now she no longer harboured any ambition to save or be saved, she was an empty vessel

ONWARD she passed seeking the soul's mystic cave.

“According to the ancient teaching the seat of the immanent Divine, the hidden Purusha, is in the mystic heart,—the secret heart-cave, hr.daye guhāyāṁ, as the Upanishads put it,—and, according to the experience of many Yogins, it is from its depths that there comes the voice or the breath of the inner oracle.

But the true soul of man is not there; it is in the true invisible heart hidden in some luminous cave of the nature: there under some infiltration of the divine Light is our soul, a silent inmost being of which few are even aware; for if all have a soul, few are conscious of their true soul or feel its direct impulse. There dwells the little spark of the Divine which supports the obscure mass of our nature and around it grows the psychic being, the formed soul or the real Man within us.” (TSY p149-150)

At first she stepped into a night of God. (Subconscient world)

The light was quenched that helps the labouring world,

The power that struggles and stumbles in our life;

This **inefficient mind** gave up its thoughts,

The **striving heart** its unavailing hopes.

All knowledge failed and the Idea's forms (all mental constructions were torn down)

And Wisdom screened in awe her lowly head (Wisdom too is a delegate from the higher Mind)

Feeling a Truth too great for thought or speech,

Formless, ineffable, for ever the same.

An innocent and holy Ignorance (unlike the ignorance of the inconscient)

Adored like one who worships **formless God** (Adoration of impersonal aspect of Divine)

The unseen Light she could not claim nor own. (It can be claimed after the opening of Psychic and Spiritual Being.)

“Impersonality is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable **preliminary** of true knowledge and therefore a first requisite of true action.” CWSA/19/Essays on the Gita-532, “At a lower pitch he still experiences this **fundamental impersonality** as an immense liberating force everywhere. (1) It releases his knowledge from the narrowness of personal mind, (2) his will from the clutch of personal desire, (3) his heart from the bondage of petty mutable emotions, (4) his life from its petty personal groove, (5) his soul from ego, and (6) it allows them to embrace calm, equality, wideness, universality, infinity.” CWSA/23/The Synthesis of Yoga-127, “This predominance of a greater diviner leading, **not personal to ourselves**, indicates the nature's increasing ripeness for a total spiritual transformation. It is the unmistakable sign that the self-consecration has not only been accepted in principle but is fulfilled in act and power. The Supreme has laid his luminous hand upon a chosen human vessel of his miraculous Light and Power and Ananda.” CWSA/23/The Synthesis of Yoga-88, “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.” The Mother's Agenda-4<sup>th</sup> May-1967, “Sri Aurobindo said when you go beyond the Impersonal, you find the Personal: the Person. I am sure he had the experience...” The Mother's Agenda-9/209/20.07.1968, “It is immaterial whether he (the Master of Yoga) is **first** seen as an impersonal Wisdom, Love and Power behind all things, as an Absolute manifesting in the relative and attracting it, as one's highest Self and the highest Self of all, (**secondly**) as a Divine Person within us and in the world, in one of his — or her — numerous forms and names or as the ideal which the mind conceives. In the end

(lastly) we perceive that he is all and more than all these things together.” CWSA-23/The Synthesis of Yoga-62, “Every thought and impulse has to be reminded in the language of the Upanishad that “That is the divine Brahman and not this which men here adore.” CWSA/23/The Synthesis of Yoga-72,

In a simple purity of emptiness

Her mind knelt down before the unknowable.(the mind finally realises its limits and abdicates to the vastness of the Truth consciousness)

All was abolished save her naked self

And the prostrate yearning of her surrendered heart:

There was **no strength in her**, no pride of force;

Its complementary line:

“Those who approach me with the intention of obtaining **favours** will be disappointed, because I have no powers at my disposal.” “If you approach me in the hope of obtaining **favours**, you will be frustrated, because I have no powers at my disposal.” The Mother’s Agenda-5/250. The other complementary passage, “There is nothing which is beyond the reach of the God-lover or denied to him; for he is the **favourite** of the divine Lover and the self of the Beloved.” CWSA/24/The Synthesis of Yoga-606, “They (her disciples) gave themselves to her (Savitri) and asked no more.” Savitri-364,

The lofty burning of desire had sunk

**Ashamed**, a vanity of separate self,

The hope of **spiritual greatness fled**,

Its complementary line:

“And the sin last, greatest, the spiritual pride,” Savitri-599

Salvation she asked not nor a heavenly crown:

**Humility seemed now too proud a state.**

“It’s very simple: when you say to people, “Be humble,” they immediately think of “being humble towards others,” and that humility is bad. True humility is humility towards the Divine, that is, the precise, exact, LIVING sense that you are nothing, can do nothing, understand nothing without the Divine, that even if you are an exceptionally intelligent and capable being, that is NOTHING in comparison with the divine Consciousness – and one must keep that constantly, because then one constantly has the true attitude of

receptivity. A humble receptivity that sets no personal pretension against the Divine.” The Mother, September 13, 1967

Her self was nothing, God alone was all, (Supreme alone was real world and Self are Illusion.)

Yet God she knew not but only knew he was. (she was made an empty vessel where the divine knowledge could be poured)

A sacred darkness (Mother (Maa Krishna) is this different from the unconscious darkness of ignorance?) brooded now within, (subtle mental, subtle vital, subtle physical constitute the Subliminal Sheath surrounding the Subliminal Self. At the border of Subliminal Sheath there is superimposed Subconscious and Superconscious Sheath. So Unconscious darkness enters the subliminal plane through Subconscious Sheath. So this sacred darkness represents the untransformed dark part of the Psychic Sheath whose root is from Subconscious and unconscious Sheath.)

The world was a deep darkness great and nude.

This void held more than all the teeming worlds, (this darkness was rather was pregnant with the yet to be manifested Truth) (This is the void of negation.)

This blank felt more than all that Time has borne,

This dark knew dumbly, immensely the Unknown.

But all was formless, voiceless, infinite.

As might a shadow walk in a shadowy scene,

A small nought passing through a mightier Nought,

A night of person in a bare outline

Crossing a fathomless impersonal Night,

Silent she moved, empty and absolute.

In endless Time her soul reached a wide end (Mother (Ma Krishna), here the Lord says that Savitri's soul reached a wide end, (of Psychic Sheath) does He mean her seeking consciousness? (In The Life Divine's terminology, it is the evolving Consciousness that seeks the Soul.) who is the entity that seeks the soul? (It is the physical, vital and mental consciousness that seek the Soul. It is also the half opened Psychic being, Spiritual Being seek the Soul. If it is the Spiritual being then it is through the descent of Divine Force, that it will find and open the Psychic Being. That is the easiest way. But here Savitri is searching the Soul by evolution of finer mental (schoolman mind, fixed mind and outer mind), vital and physical Consciousness and also through her untransformed triple soul Forces (.). Is it the soul (the portion in the manifestation)

(untransformed part of the Psychic being) seeking for the soul (the unmanifested) (the pure Psychic Being)?

(Mother (Maa Krishna) in some scriptures and saints they have talked about the dark night of the soul...is it this phase that they were referring to?) (Here those hints were extensively experienced. In no scripture of the world you will find so much detail description of the inner world.)

As Savitri passes through the stage where her ego/mind have abdicated she comes across a realm of vastness and light and there she recognises the place where her soul resides (she recollects it like a well know place of old), in the cavern encircled by rocks, she enters the threshold temple of her soul to find figures of cosmic deities residing there – indicating that the soul is higher than all the Gods and Goddesses (Then meet a greater god, thy self beyond Time.” Savitri-375). She sees these deities who are delegates of the Soul. (Yes, the power of Psychic being is projected as greater than the overmental Gods.) (When the Psychic being fully opens then in that temple the Supramental Divine Mother dwells permanently who is the Creatrix Mother of all Godheads, Gods, man, creatures.) (You will find Savitri is not worshiping any external deity except in one place when we read the book-8, The Death in the Forest. “What prayer she breathed her soul and Durga knew.” Savitri-561) (In Subjectively objective approach of Sadhana we give more importance to the direct contact with the Divine who grows with our growth of consciousness.)

“Then meet a greater god, **thy self** beyond Time.”

Savitri-375

The spaceless Vast became her spirit's place.

At last a change approached, the emptiness broke;

A wave rippled within, the world had stirred;

Once more her **inner self** became her space.

There was felt a blissful nearness to the goal; (blissful journey indicates sadhana in right direction guided by Psychic being.)

Heaven leaned low to kiss the sacred hill,

The air trembled with passion and delight.

A rose of splendour on a tree of dreams,

**The face of Dawn** out of mooned twilight grew. (Psychic being is the face of Dawn)

Day came, priest of a sacrifice of joy

Into the worshipping silence of her world;

He carried immortal lustre as his robe,

Trailed heaven like a purple scarf and wore

As his vermilion caste-mark a red sun.

As if an old remembered dream come true,

She recognised in her prophetic mind (the realm is familiar to her, like a long lost home)

The imperishable lustre of that sky,

The tremulous sweetness of that happy air

And, covered from mind's view and life's approach,

**The mystic cavern in the sacred hill**

**And knew the dwelling of her secret soul.** (Because She was having intermittent contact with her Soul, Psychic Being.) (She knew because she had the experience of source of existence through Divine union.)

As if in some Elysian occult depth,

Truth's last retreat from thought's profaning touch,

As if in a rock-temple's **solitude** hid,

God's refuge from an ignorant worshipping world, (the true divine is not interested in the ignorant worship that man offers to the lower and vital/mental gods)

It lay withdrawn even from life's inner sense, (subliminal sense which is identified as more profound than outer sense but before Psychic being this inner sense seem unwanted and unimportant.)

Receding from the entangled heart's desire.

A marvellous brooding twilight met the eyes

And a **holy stillness** held that voiceless space.

An awful dimness wrapped the great rock-doors (the cave is not open but is shut by rock doors...Mother (Maa Krishna) what do the rock doors represent?) (They are invisible subtle doors which can be pushed by the force of Yoga or movement of Consciousness.)

Carved in the massive stone of Matter's trance. (Mother (Maa Krishna) what do the golden serpents, eagle, flames, doves represent?) (golden serpent represents Kundalini Shakti, eagle, a power either dark or bright, flames represent the Psychic fire, dove represents purifying peace.)

**Two golden serpents** round the lintel curled, (Ascent and descent of Consciousness.)



Enveloping it with their pure and dreadful strength,  
Looked out with wisdom's deep and luminous eyes.

“The two serpents interlaced are the two channels in the spine, through which the Shakti moves upward and downward. The serpent with the six hoods is the Kundalini Shakti, the divine Power asleep in the lowest physical centre which, awakened in the Yoga, ascends in light through the opening centres to meet the Divine in the highest centre and so connect the manifest and the unmanifested, joining Spirit and Matter.” CWSA-30/Letters on Yoga-III-172

An eagle covered it with wide conquering wings:

Flames of self-lost immobile reverie,

Doves crowded the grey musing cornices

Like sculptured postures of white-bosomed peace.

Across the threshold's sleep she entered in

**And found herself amid great figures of gods**

**Conscious in stone and living without breath, (cataleptic trance)**

Watching with fixed regard the soul of man,

Executive figures of the **cosmic self, (delegates of the Soul)**

World-symbols of immutable potency.

On the walls covered with significant shapes

Looked at her the life-scene of man and beast

And the high meaning of the life of **gods,**

“To me it is very simple. Narada was a demigod, as we know, and he belonged to the overmental world and was able to materialise-- those beings don't have a psychic being. The gods don't have in themselves the divine spark which is the heart of the psychic being, since only ON EARTH, only on the earth was there the Descent of divine Love that was the origin of the divine Presence in the heart of Matter. And naturally, as they don't have a psychic being, they don't know, they have no knowledge of the psychic being. Some of those beings even decided to take on a physical body in order to experience the psychic being—not many.” The Mother's Agenda-6/18

The power and necessity of these numberless worlds, **(these deities had the knowledge behind the reason for creation and the fall into ignorance)**

And faces of beings and stretches of world-space

Spoke the succinct and inexhaustible

Hieratic message of the climbing planes.

In their immensitude signing infinity

They were the extension of the **self of God (Spiritual Self)**

And housed, impassively receiving all, (the Soul receives all the experiences of man and is equal to his small and mighty acts and sees his fall into ignorance and his climb back to the source)

His figures and his small and mighty acts

And his passion and his birth and life and death

And his return to immortality.

To the abiding and eternal is their climb,

To the pure existence everywhere the same,

To the sheer consciousness and the absolute force

And the unimaginable and formless bliss,

To the mirth in Time (the play for the divine as a limited self – he enjoys this fall and limitation as well) and the timeless mystery (the absolute unknowable)

Of the triune being who is all and one (Sachchidananda as the immanent and cosmic (and transcendent) being)

Its complementary line:

“Arisen beneath a triple mystic heaven

The seven immortal earths were seen, sublime:”

Savitri-672

And yet is no one but himself apart. (Sachchidananda as the (Immanent) Transcendent)

There was no step of breathing men, no sound, (breath is associated with physical life – which in turn is associated with Death, here one lived without breath and Death) (This experience is related with trance and preferably the cataleptic trance.)

Only the living nearness of the soul.

Yet all the worlds and God himself were there, ( in the cosmic self and Supramental Self all the worlds meet and are reconciled.)

For every symbol was a reality

And brought the presence which had given it life.

All this she saw and inly felt and knew

Not by some thought of mind but by the self. (knowledge was not mental, but by oneness/identification)

A light not born of sun or moon or fire, (self effulgent, the source of all lights)

A light that dwelt within and saw within

Shedding an intimate visibility

Made secrecy more revealing than the word:

Our sight and sense are a fallible gaze and touch (**the light of mind is a partial faltering light of ignorance**)

**And only the spirit's vision is wholly true. (Through vision of triple time truth of the world can be known and it cannot be known by fallible sense organ related with sight and touch.)**

“A completer opening of the **psychical consciousness** leads us far beyond this faculty of vision by images and admits us not indeed to a new time consciousness, but to many ways of the triple time knowledge. The subliminal or psychic self can bring back or project itself into past states of consciousness and experience and anticipate or even, though this is less common, strongly project itself into future states of consciousness and experience. It does this by a temporary entering into or identification of its being or its power of experiencing knowledge with either permanences or representations of the past and the future that are maintained in an eternal time consciousness behind our mentality or thrown up by the eternity of supermind into an indivisible continuity of time vision. Or it may receive the impress of these things and construct a transcriptive experience of them in the subtle ether of psychical being. Or it may call up the past from the subconscious memory where **it is always latent** and give it in itself a living form and a kind of renewed memorative existence, and equally it may call up from the depths of latency, where it is already shaped in the being, and similarly form to itself and experience the future. It may by a kind of psychical thought vision or soul intuition — not the same thing as the subtler and less concrete thought vision of the luminous intuitive intelligence — foresee or foreknow the future or flash this soul intuition into the past that has gone behind the veil and recover it for present knowledge. It can develop a symbolic seeing which conveys the past and the future through a vision of the powers and significances that belong to supraphysical planes but are powerful for creation in the material universe. It can feel the intention of the Divine, the mind of the gods, all things and their signs and indices that descend upon the soul and determine the complex movement of forces. It can feel too the movement of forces that represent or respond to the pressure — as it can perceive the presence and the action — of the beings of the mental, vital and other worlds who concern themselves with our lives. It can gather on all hands all kinds of indications of happenings in past, present and future time. It can receive before its sight the etheric writing, *akasa lipi*, that keeps the record of all things past, transcribes all that is in process in the present, writes out the future.”  
The Synthesis of Yoga-894-895

As thus she passed in that mysterious place

Through room and room, through door and rock-hewn door,

She felt herself made one with all she saw.

As Savitri made her way through the temple of her soul, a **sealed consciousness** awoke in her and she realised her unity with all the aspects of the Divine.

A **sealed identity** within her woke; (through Yoga of the world force this seal can be broken.) (A seal of protection necessary to pursue Spiritual life.)

She knew herself the Beloved of the Supreme:

These Gods and Goddesses were he and she:

The Mother was she of Beauty and Delight,

The Word in Brahma's vast creating clasp,

The World-Puissance on almighty Shiva's lap,—

13.07.2022

My sweet loving Mother

My pranams to you on this Gurupurnima day. Early this morning I had a dream of Lord Shiva sitting in meditation in Kailash and there were many sages sitting around him in meditation. I recognised that I was one of those sages. But the vision was like a black silhouette of both Him and me. Like the night sky when there are no stars in them.

My sweet Mother since I started chanting the Khadgamala stotra I am finding the influence of Mother Lopamudra and Sage Agastya (both names are in the stotra) in my consciousness as well. I am remembering them along with the Divine Mother and Lord.

I am offering all ashram works and house sale daily chanting Kunjika stotra. I can speak to you at your convenient time today.

Pranams

At your feet your child

Auroprem

The Master and the Mother of all lives (all lives mean from beginning of the creation to the period when life is divinised.)

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. (this is also the experience of dual godhead in the heart centre.)

As she passes the Cosmic Gods, she comes across the Divine Mother seated in her heart, of whom she and all other souls that manifest are a part of... (The **sealed identity** is the realm before the discovery of Psychic being, where Savitri experiences Divine oneness with Gods, Goddesses, Brahma, Shiva and Kali and dual Divine union of Radha and Krishna, the Mother and Master of all life.)

In the last chamber on a golden seat

One sat whose shape no vision could define; (shapeless) (

Only one felt the world's unattainable fount,

A Power of which she was a straying Force (**Mother (Maa Krishna) is this being the Divine**

**Mother who is seated in our hearts and we are portion of?**), (When Psychic being opens, the

Divine Mother occupies a permanent seat in the heart.) (Heart centre is the meeting ground of

'mamaibansa jivabhuta' (The Gita-7.5) and 'paraprakritir jivabhuta' (The Gita-15.7)

An invisible Beauty, goal of the world's desire,

A Sun of which all knowledge is a beam,

A Greatness without whom no life could be.

Thence all departed into silent self,

And all became formless and **pure and bare**.

*Its complementary line:*

**"Wisdom transcendent touched his quivering heart:" Savitri-33** (The

*descent of Supramental knowledge.)(This line hints that the King Aswapati's*

*Psychic being is supramentalised.)*

**"The All-Blissful sat unknown within the heart"** Savitri-43 (The bliss Mother sat in the Psychic heart centre of King Aswapati.)

**"The imprisoned deity rent its magic fence."** Savitri-82 (The imprisoned Divine Mother in the heart of King Aswapati rent the magic fence of desire Soul.)

Then through a tunnel dug in the last rock

(Mother (Maa Krishna) is this the supramental realm, in a way it seems similar to the experience the Divine Mother had where she descended down a deep tunnel till she emerged into Sachchidananda hidden in the heart of the inconscient....(That is the discovery of Inconscient Self) But is this the same (no, this is Psychic being) or is this sachchidananda in the psychic sheath?) (Yes, a portion of the Sachchidananda (mamaibansa) in the Psychic Sheath.)

She came out where there shone a deathless sun.(supramental sun?) (All the ten Selves, purushas, represent Sun. From these stations the Supramental can be dynamised.)

A house was there all made of flame and light

And crossing a wall of doorless living fire

There suddenly she met her secret soul. (Mother (Maa Krishna) is this her psychic being or the soul within the psychic being? You have mentioned earlier that the Psychic Being is a portion of the Supramental Being.) (It is the Psychic Being within the Psychic Sheath and is a delegate of Supramental Being/ Supramental Mother stationed in Ignorance.)

*["This ambiguity, these opposing appearances of depth and blindness are created by the double character of the human emotive being. (1) For there is in front in man a heart of vital emotion similar to the animal's, if more variously developed; its emotions are governed by egoistic passion, blind instinctive affections and all the play of the life-impulses with their imperfections, perversions, often sordid degradations, (2) -- a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands or little greeds and mean pettiness of an obscure and fallen life-force and debased by its slavery to any and every impulse. This mixture of the (1) emotive heart and (2) sensational hungering vital creates in man a false soul of desire; it is this that is the crude and dangerous element which the reason rightly distrusts and feels a need to control, even though the actual control or rather coercion it succeeds in establishing over our raw and insistent vital nature remains always very uncertain and deceptive. But the true soul of man is not there; it is in the true invisible heart hidden in some luminous cave of the*

*nature: there under some infiltration of the divine Light is our soul, a silent inmost being of which few are even aware; for if all have a soul, few are conscious of their true soul or feel its direct impulse.” The Synthesis of Yoga-150]*

A being (Psychic being) stood immortal in transience,  
Deathless dallying with momentary things,(The soul played with time and ignorance,  
unaffected)  
In whose wide eyes of tranquil happiness  
Which pity and sorrow could not abrogate  
Infinity turned its gaze on finite shapes:  
Observer of the silent steps of the hours,  
Eternity upheld the minute’s acts  
And the passing scenes of the Everlasting’s play.  
In the mystery of its selecting will,  
In the Divine Comedy a participant,(although transcendent and unaffected by Time’s play, it  
(Psychic Being) also participates in the play not just as a witness)  
The Spirit’s conscious representative,  
God’s delegate in our humanity,  
Comrade of the universe, the Transcendent’s ray,  
She had come into the mortal body’s room  
To play at ball with Time and Circumstance.  
A joy in the world her master movement here,  
The passion of the game lighted her eyes:  
A smile on her lips welcomed earth’s bliss and grief,  
A laugh was her return to pleasure and pain.  
All things she saw as a masquerade of Truth (The Soul within us when it comes forward will  
bestow its soul vision on our outward look so that we will no longer be deluded by mere masks  
of the ignorance)  
Disguised in the costumes of Ignorance,  
Crossing the years to immortality;  
All she could front with the strong spirit’s peace.  
But since she knows the toil of mind and life

As a mother feels and shares her children's lives,

She puts forth a small portion of herself,

A being (**Psychic being**) no bigger than the thumb of man

Into a hidden region of the heart

To face the pang and to forget the bliss,

To share the suffering and endure earth's wounds

And labour mid the labour of the stars.

“This ambiguity, these opposing appearances of depth and blindness are created by the double character of the human **emotive being**. For there is in front in man a heart of vital emotion similar to the animal's, if more variously developed; its emotions are governed by egoistic passion, blind instinctive affections and all the play of the life-impulses with their imperfections, perversions, often sordid degradations, — a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands or little greeds and mean pettinesses of an obscure and fallen life force and debased by its slavery to any and every impulse. This mixture of the emotive heart and the sensational hungering vital creates in **man a false soul of desire**; it is this that is the crude and dangerous element which the reason rightly distrusts and feels a need to control, even though the actual control or rather coercion it succeeds in establishing over our raw and insistent vital nature remains always very uncertain and deceptive. But the true soul of man is not there; it is in the true invisible heart hidden in some luminous cave of the nature: there under some infiltration of the divine Light is our soul, **a silent inmost being of which few are even aware**; for if all have a soul, few are conscious of their true soul or feel its direct impulse. There dwells the little spark of the Divine which supports the obscure mass of our nature and around it grows the **psychic being**, the formed soul or the real Man within us. It is as this psychic being in him grows and the movements of the heart reflect its divinations and impulsions that man becomes more and more aware of his soul, ceases to be a superior animal and, awakening to glimpses of the godhead within him, admits more and more its intimations of a deeper life and consciousness and an impulse towards things divine. It is one of the decisive moments of the integral Yoga when this psychic being, liberated, brought out from the veil to the front, can pour the full flood of its divinations, seeings and impulsions on the mind, life and body of man and begins to prepare the upbuilding of divinity in the earthly nature.” CWSA/23/The Synthesis of Yoga-150

“A creature **insignificant and small**

Visited, uplifted by an unknown Power,

Man laboured on his little patch of earth

For means to last, to enjoy, to suffer and die.

A spirit that perished not with the body and breath

Was there like a shadow of the Unmanifest

And stood behind the little personal form

But claimed not yet this earthly embodiment.

Assenting to Nature's long slow-moving toil,

Watching the works of his own Ignorance,



Unknown, unfelt the **mighty Witness** lives

And nothing shows the Glory that is here.” Savitri-159

“The Purusha that is within is no larger than the finger of a man; He is like a blazing fire that is without smoke, He is lord of His past and His future. He alone is today and He alone shall be tomorrow. This is the thing thou seekest.” Katha Upanishad-2.1.13

This in us laughs and weeps, suffers the stroke,

Exults in victory, struggles for the crown;

**Identified with the mind and body and life,**(our consciousness when identified with its instruments feels the pain and suffering, when it is identified with the higher being it can be above the pain)

It takes on itself their anguish and defeat,

Bleeds with Fate’s whips and hangs upon the cross,

**Yet is the unwounded and immortal self**

Supporting the actor in the human scene.

Through this she sends us her glory and her powers,

Pushes to wisdom’s heights, through misery’s gulfs;

**She gives us strength to do our daily task**

And sympathy that partakes of others’ grief

And the little strength we have to help our race,

**Its complementary line:**

“To light one step in front is all his hope

And only for a little strength he asks

To meet the riddle of his shrouded fate.” Savitri-425

We who must fill the role of the universe (our destiny is not to remain our puny human selves but to grow to contain and exceed the entire universe...Mother (Maa Krishna) many years ago sometimes I used to think that one day my consciousness will expand so much that all of creation will be like a single cell in my body...even though I am far from that realisation, by your grace I will attain it one day.) **Yes.....When you first came to me....after some days I had seen your Soul and He always aspires the Divine intensely..... and after I entered within you and could know the secret of this birth for HER MISSION on earth.....**

**Its complementary line:**

“1) Be ambitious for nothing, above all pretend nothing, but be at each instant the utmost of what you can be.

2) As for your place in the universal manifestation, only the Supreme can assign it to you.

3) It is the Supreme Lord who has ineluctably decreed the place you occupy in the universal concert, but whatever be this place, you have equally the same right as all others to ascend the supreme summits right to the supramental realization.” The Mother, The Mother’s Agenda-1/p-119, 212

“Here on the earth where we must fill our parts,  
We know not how shall run the drama’s course;  
Our uttered sentences veil in their thought.  
Her mighty plan she holds back from our sight:” Savitri-62

“An enigmatic labour of the spirit,  
An exact machine of which none knows the use,  
An art and ingenuity without sense,  
This minute elaborate **orchestrated life**  
For ever plays its motiveless symphonies.” Savitri-160  
“We who must fill the role of the universe  
Acting itself out in a slight human shape  
And on our shoulders carry the struggling world.” Savitri-527

Acting itself out in a slight human shape  
And on our shoulders carry the struggling world.  
This (**Psychic being**) is in us the godhead small and marred;  
In this human portion of divinity  
She seats the greatness of the Soul in Time  
To uplift from light to light, from power to power,(**each of our steps and falls is actually a movement from height to greater heights, although it may not appear to be so as we are so involved and do not have the holistic vision**)  
Till on a heavenly peak it stands, a king.  
In **body** weak, in its **heart** an invincible might,  
It climbs stumbling, held up by an unseen hand,  
**A toiling spirit in a mortal shape.** **Psychic being is the toiling Spirit in Ignorance.**

**Mother (Maa Krishna) is the chamber of flame and light described below in the heart centre or is it above the head? In the heart Centre**

Mother (Maa Krishna) when Savitri comes face to face with her Soul, the sequence of events seems to be

1. Night of soul (a period of darkness where all of the light and support to the surface and mental being abdicates)
2. Finding the cavern of the soul (the temple hewn in rock in a mountain)
3. Entry into the antechambers of the inner sanctum is filled by cosmic gods and goddess, various universal aspects of the Divine
4. The highest position in this antechamber is given to a divine being who I think is the Divine Mother (Here the Divine being is the masculine Chaitya Purusha.).
5. Past this divine being/Mother seems to be a formless self (formless Spiritual Being appears as Universal being who is all)– what aspect of the divine is this? Yes.
6. Past this formless self, there is the flaming temple/house of the soul – what supramental realm is this? Supramental is everywhere, all-pervading. So no limit can be put. We can understand the symbol of house and temple in the Psychic heart Centre from where the Divine Mother works in Ignorance.
7. The inner sanctum (in this chamber of fame and light) - When Savitri comes face to face with her soul – is it the Jivatma (Paramatma above the head, Spiritual being described as calm immortal) or Supramental being (above) or is it a portion of the Supreme Divine contained within the Psychic being (within the heart)? In the heart

Here in this chamber of flame and light they met; (Psychic and Spiritual being met)

They looked upon each other, knew themselves,

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

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

Then with a magic transformation's speed

They rushed into each other and grew one. (This is the experience of Spiritualisation of Psychic being.) (By this experience the Spiritual Mother consented to live in the Psychic heart centre.)

(After this experience the Supramental Mother will consent to come down and live permanently in the heart centre.)

After her consciousness (Spiritual being) united with her Soul, Savitri's consciousness returned to its surface world and became aware of its outer surroundings, no longer was the lotus of her heart (inner consciousness) drooped and closed but was fully open and united with her higher self (Spiritual and Supramental Self). The Soul had come to the front and now dictated the movements of all her instruments and her fate. This psychic transformation of her nature occurred and her whole being was now fit for the descent of the original power of the Divine Mother, it could now house that immortal flame that could overturn the fixed fate of man and his destiny. This descent coincided by the liberation of the supramental power in the inconscient which rose to unite with the superconscient above the head.

Once more she was human upon earthly soil (with very powerful subtle physical presence surrounding her.)

In the muttering night amid the rain-swept woods

And the rude cottage where **she sat in trance:**

That subtle world withdrew deeply within

Behind the sun-veil of the inner sight.

Its complementary line:

“Then Savitri by her doomed husband sat,  
Still rigid in her golden motionless pose,  
A statue of the fire of the inner sun.” Savitri-477

But now the **half-opened lotus bud of her heart** (Her half opened Psychic being and part Divine union was transformed into complete union with the Divine and full opening of the Psychic Being.) (This also indicates that Savitri (or Avatara) is born with half opened Psychic being and thus enjoys the status of born free.)

Similar verse:

"Yet only her outward self suffered and strove;  
Even her humanity was half divine:" Savitri-8

*"Some missioned Power in the half-wakened frame" Savitri-355*

*"A hand from some Greatness opened her heart's locked doors" Savitri-375*

“What God imperfect left, I will complete,  
Out of a tangled mind and half-made soul” Savitri-512

“It seemed her very being to forbid,

Abolishing all by which her nature lived,  
And laboured to blot out her body and soul,  
A clutch of some **half-seen Invisible**,  
An ocean of terror and of sovereign might  
,A person and a black infinity.” Savitri-534

Satprem had asked (the) Mother in exactly which year she had experienced the full government by the psychic being. (The) Mother had replied: in 1907, at Tlemcen. (The) Mother’s first visit to Tlemcen actually took place in July 1906.

Had bloomed and stood disclosed to the earthly ray; (full government by Psychic being.)

In an image shone revealed her secret soul.

There was no wall severing the soul and mind, (This is the wall of physical, vital and intellectual mind, which always prevent us from uniting with the Divine or prevent inrush of higher Psychic, Spiritual and Supramental Shakt.)

No mystic fence guarding from the claims of life.

In its deep lotus home her being sat

As if on concentration’s marble seat,

Calling the **mighty Mother** of the worlds

To make this earthly tenement her house. (The Mighty Supramental Mother stationed permanently in the Savitri’s Psychic heart Centre.)

Its complementary lines as foreseen by King Aswapati for Savitri:

*(King Aswapati said) "Authors of earth’s high change, to you (Savitri) it is given*

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

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

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

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

Another complementary line:

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

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

*Affirmed the spirit's tread on Circumstance,*

*Pressed back the senseless dire revolving Wheel*

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

*“For into ignorant Nature’s gusty field,*

*Into the half-ordered chaos of mortal life*

*The formless Power, the Self of eternal light*

Follow in the shadow of the spirit's descent;  
The twin duality for ever one  
Chooses its home mid the tumults of the sense."

Savitri-34-35

"A living image seated in the heart," (Divine Mother in Psychic heart centre of King Aswapati.) Savitri-49

"The One keeps in his heart and knows alone." (Supramental Mother in King's heart centre.) Savitri-52

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

Yet make **one human breast** its passionate shrine,  
Drew him out of his seeking loneliness  
Into the magnitudes of God's embrace." Savitri-81

"In a human breast her occult presence lived;

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

She shaped her body to a mind's embrace.

Into thought's narrow limits she has come;

Her greatness she has suffered to be pressed

Into the little cabin of the Idea,

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

As in a flash from a supernal light,

A living image of the original Power,

A face, a form came down into her heart (A face and form of the Divine Mother.)

And made of it its temple and pure abode.

But when its feet had touched the quivering bloom, (Through feet Supramental entered the body through activation of Subconscious and Inconscious Self.)

A mighty movement rocked the inner space (Supramental invasion. Movement of ascending consciousness, Vedantic Sacrifice.)

As if a world were shaken and found its soul: (Discovery of Inconscious Self)

Out of the Inconscious's soulless mindless night

A flaming Serpent rose released from sleep. (the Kundalini power – Mother (Maa Krishna) does it represent here the liberation of the Self in the Inconscious sheath?) Yes, one of such experiences related with Inconscious Self, the Divine stationed in Inconscious Sheath. This is the experience of opening of Chakras from below in traditional Yoga. Traditional Yoga does not explore much of Inconscious realm.)

“This ”rising of Kundalini,” I had it in... I was still in Paris. It was before I came to India. I had read the Vivekananda's books about it...And when the Force rose, it emerged from the head through here (gesture at the top of the head); the (classic) experience was never described in that way. The Force came out and the Consciousness settled here (gesture about eight inch above the head). So when I came here, I told Sri Aurobindo about it; he told me it had been the same thing with him, and that according to the teaching of ancient (texts), you cannot live when that takes place: you die! So...laughing he told me, “Here are two who have not died.”

The consciousness has remained there (gesture above), it did not come down again; it's there, it's always there.” The Mother's Agenda-11/257-58

“There is a Yoga Shakti lying coiled or asleep in the inner body, not active. When one does Yoga, this force uncoils itself and rises upward to meet the Divine Consciousness and Force that are waiting above us. When this happens, when the awakened Yoga Shakti arises, it is often felt like a snake uncoiling and standing up straight and lifting itself more and more upwards. When it meets the Divine Consciousness above, then the force of the Divine Consciousness can more easily descend into the body and be felt working there to change the nature.

The feeling of your body and eyes being drawn upwards is part of the same movement. It is the inner consciousness in the body and the inner subtle sight in the body that are looking and moving upward and trying to meet the divine consciousness and divine seeing above.” CWSA-30/Letters on Yoga-III/p- 421

“In the Yogic consciousness one is not only aware of things, but of forces, not only of forces, but of the conscious being behind the forces. One is aware of all this not only in oneself but in the universe. There is a force which accompanies the growth of this new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the Yoga shakti. It is here asleep and coiled up in all the centres of our inner being (chakras) and is at the base what is called in the Tantras the Kundalini Shakti. But it is also above us, above our head as the Divine Force —

not there coiled up, involved, asleep, but awake, scient, potent, extended and wide; it is there waiting for manifestation and **to this Force we have to open ourselves — to the power of the Mother.** In the mind it manifests itself as a divine mind-force or a universal mind-force and it can do everything that the personal mind cannot do; it is then the Yogic mind-force. When it manifests and works in the vital or physical in the same way, it is then apparent as a Yogic life-force or a Yogic body-force. It can awake in all these forms, bursting outwards and upwards, extending itself into wideness from below; or it can descend and become there a definite power for things; it can pour downwards into the body, working, establishing its reign, extending into wideness from above, link the lowest in us with the highest above us, release the individual into a cosmic universality or into absoluteness and transcendence.” CWSA-32/The Mother with Letters on the Mother-192

“Whenever I have seen snakes in dream or anywhere else, I have had to go through many difficulties, so I have always believed that seeing snakes is not very auspicious. Is this true?

Serpents are energies — those of the vital are usually evil forces and it is these that are usually seen by people. But favourable or divine forces are also imaged in that form — e.g., the Kundalini Shakti is imaged in the form of a serpent. Serpents turning over or round the Mother’s head would rather recall the Shivamurti and would mean numberless energies all finally gathered up into one infinite energy of which they are the aspects.” 28 October 1936/ CWSA-32/The Mother with Letters on the Mother-280

[Find here King Aswapati’s experience of opening of Kundalini:](#)

“The first writhings of the **cosmic serpent Force**  
Uncoiled from the mystic ring of Matter’s trance;  
It raised its head in the warm air of life.  
It could not cast off yet Night’s stiffening sleep  
Or wear as yet mind’s wonder-flecks and streaks,  
Put on its jewelled hood the crown of soul  
Or stand erect in the blaze of spirit’s sun.  
As yet were only seen foulness and force,  
The secret crawl of consciousness to light  
Through a fertile slime of lust and battenning sense,  
Beneath the body’s crust of thickened self  
A tardy fervent working in the dark,  
The turbid yeast of Nature’s passionate change,  
Ferment of the soul’s creation out of mire.  
A heavenly process donned this grey disguise,



A fallen ignorance in its covert night  
Laboured to achieve its dumb unseemly work,  
A camouflage of the Inconscient's need

To release the glory of God in Nature's mud." Savitri-138

It rose billowing its coils and stood erect

And climbing mightily, stormily on its way

It touched her centres with its flaming mouth; (six or seven energy centres of traditional Yoga and twelve or ten energy centres of integral Yoga)

As if a fiery kiss had broken their sleep, (Opening of chakras)

They bloomed and laughed surcharged with light and bliss.

Then at the crown it joined the Eternal's space.

In the flower of the head (the divine in the superconscient), in the flower of Matter's base (the divine in the sub/inconscient),

In each divine stronghold and Nature-knot

It held together the mystic stream which joins

The viewless summits with the unseen depths, (Experience of reconciliation of Spirit and Matter.)

The string of forts that make the frail defence

Safeguarding us against the enormous world,

Our lines of self-expression in its Vast.

An image sat of the original Power

Wearing the mighty Mother's form and face.

Armed, bearer of the weapon and the sign

Whose occult might no magic can imitate, (The working of the Divine Force cannot be imitated.)

Manifold yet one she sat, a guardian force:

A saviour gesture stretched her lifted arm,

And symbol of some native cosmic strength,

A sacred beast (Lion) lay prone below her feet, (Like Mother Durga.)

A silent flame-eyed mass of living force.

All underwent a high celestial change: (High change is swift Spiritual evolution.)

Breaking the black Inconscient's blind mute wall, (Of Inconscient Sheath and discovery of Inconscient Self)

Effacing the circles of the Ignorance,

Powers and divinities burst flaming forth (**the liberation of the (ten) self in all (ten) sheaths and the release of all the hidden godlike powers in man**);

Each part of the being trembling with delight (Each Sheaths are touched by Delight.)

Lay overwhelmed with tides of happiness

And saw her hand in every circumstance (**the Divine Mother's hand**)

And felt her touch in every limb and cell.

Its complementary line:

“A light was with him (King), **an invisible hand**  
Was laid upon the error and the pain  
Till it became a quivering ecstasy,  
The shock of sweetness of an arm's embrace.”

Savitri-231

(This describes first the ascent of the Soul followed by descent of Shakti to different energy centres, The Vedantic Sacrifice.) This experience is complemented by Vedic Sacrifice, where the descent of Shakti and opening of energy centre from above to below is followed by the ascent of the Soul. Both the experiences are different from traditional opening of chakra from below upward, which is identified as dispensable in integral Yoga due to the danger of spiritual fall. King Aswapati had this experience of traditional Yoga and opening of Chakra.)

(The Vedic Sacrifice) “The Power that from her being's summit reigned,

The Presence chambered in **lotus secrecy**,  
Came down and held the **centre in her brow**  
Where the mind's Lord in his control-room sits;  
There throned on concentration's native seat  
He opens that **third mysterious eye** in man,  
The Unseen's eye that looks at the unseen,  
When Light with a golden ecstasy **fills his brain**  
And the Eternal's wisdom drives his choice  
And eternal Will seizes the mortal's will.  
It stirred in **the lotus of her throat** of song,  
And in her speech throbbled the immortal Word,

Her life sounded with the steps of the world-soul

Moving in harmony with the cosmic Thought.

As glides God's sun into the mystic cave

Where hides his light from the pursuing gods,

It glided into **the lotus of her heart**

And woke in it the Force that alters Fate. (Psychic being can change destiny)

It poured into her **navel's lotus depth**,

Lodged in the little life-nature's narrow home,

On the body's longings grew heaven-rapture's flower

And made desire a pure celestial flame,

Broke into **the cave where coiled World-Energy sleeps**  
(Inconscient Self)

And smote **the thousand-hooded serpent Force**

That blazing towered and clasped the World-Self above,  
(invasion of Supramental energy from below the feet.)

Joined Matter's dumbness to the Spirit's hush

And filled earth's acts with the Spirit's silent power."

Savitri-665

In the country of **the lotus of the head** (Vedantic Sacrifice.) (After the ascent of the Soul there is descent of Shakti and opening of energy centres from above downward.)

Which thinking mind has made its busy space,

In the castle of the **lotus twixt the brows**

Whence it shoots the arrows of its sight and will,

In the passage of the **lotus of the throat**

Where speech must rise and the expressing mind

And the heart's impulse run towards word and act,  
A glad uplift and a new working came.  
The immortal's thoughts displaced our bounded view,  
The immortal's thoughts earth's drab idea and sense;  
All things now bore a deeper heavenlier sense.  
A glad clear harmony marked their truth's outline,  
Reset the balance and measures of the world.  
Each shape showed its occult design, unveiled  
God's meaning in it for which it was made  
And the vivid splendour of his artist thought.  
A channel of the mighty (Supramental) Mother's choice,

The verses below reflect the transformation of the instruments and in each energy centre/chakra/sheath, under the control of the Soul.

The immortal's will took into its calm control  
Our blind or erring government of life;  
A loose republic once of wants and needs,  
Then bowed to the uncertain sovereign mind,  
Life now obeyed to a diviner rule  
And every act became an act of God.  
In the kingdom of the lotus of the heart  
Love chanting its pure hymeneal hymn  
Made life and body mirrors of sacred joy  
And all the emotions gave themselves to God. (Emotions are transformed when Divine force descends into heart centre.)  
In the navel lotus' broad imperial range  
Its proud ambitions and its master lusts  
Were tamed into instruments of a great calm sway (When Divine force descends to Navel Centre, the proud ambition and master lust are transformed.)  
To do a work of God on earthly soil.  
(Find here King Aswapati's transformation of master lust.)  
"His sight, spiritual in embodying orbs,

Could pierce through the grey phosphorescent haze  
And scan the secrets of the shifting flux  
That animates these mute and solid cells  
And leads the thought and longing of the flesh  
And the keen **lust** and hunger of its will.” Savitri-138

In the **narrow nether centre's petty parts** (The nether centre of traditional Yoga, Muladhara is experienced in Integral Yoga as three centres Muladhara or subtle physical, Subconscious and inconscient.)

Its childish game of **daily dwarf desires**

Was changed into a sweet and boisterous play, (transformation of desire.)

A romp of little gods with life in Time.

In the deep place where once the Serpent slept, (In the Inconscient)

There came a grip on Matter's giant powers (of Inconscient Self)

For large utilities in life's little space; (action of Inconscient Self has large utilities in transforming life. King Aswapati's this discovery was pointed out as 'grand solution' in which all mortal effort ends.)

A firm ground was made for Heaven's descending might.

“When the Peace is established, this higher or Divine Force from above can descend and work in us. It descends usually first into the head and liberates the inner mind centres, then into the heart centre and liberates fully the psychic and emotional being, then into the navel and other vital centres and liberates the inner vital, then into the Muladhara and below and liberates the inner physical being. It works at the same time for perfection as well as liberation; it takes up the whole nature part by part and deals with it, rejecting what has to be rejected, sublimating what has to be sublimated, creating what has to be created. It integrates, harmonises, establishes a new rhythm in the nature. It can bring down too a higher and yet higher force and range of the higher Nature until, if that be the aim of the sadhana, it becomes possible to bring down the supramental force and existence. All this is prepared, assisted, farthered by the work of the psychic being in the heart centre; the more it is open, in front, active, the quicker, safer, easier the working of the Force can be. The more love and bhakti and surrender grow in the heart, the more rapid and perfect becomes the evolution of the sadhana. For the descent and transformation imply at the same time an increasing contact and union with the Divine.

That is the fundamental rationale of the Sadhana. It will be evident that the two most important things here are the opening of the heart centre and the opening of the mind centres to all that is behind and above them. For the heart opens to the psychic being and the mind centres open to the higher consciousness and the nexus between the psychic being and the higher consciousness is the principal means of the Siddhi. The first opening is effected by a concentration in the heart, a call to the Divine to manifest within us and through the psychic to take up and lead the whole nature. Aspiration, prayer, bhakti, love, surrender are the main supports of this part of the Sadhana — accompanied by a rejection of all that stands in the way of what we aspire for. The second opening is effected by a concentration of the consciousness in the head (afterwards, above it) and an aspiration and call and a sustained will for the descent of the divine Peace, Power, Light, Knowledge, Ananda into the being the Peace first or the Peace and Force together. Some indeed receive Light first or Ananda first or some sudden pouring down of Knowledge. With some there is first an opening which reveals to them a vast infinite Silence, Force, Light or Bliss above them and afterwards either they ascend to that or these things begin to descend into the lower nature. With others there is either the descent, first into the head, then down to the heart level, then to the navel and below and through the whole body, or else an inexplicable opening — without any sense of descent — of peace, light, wideness or power or else a horizontal opening into the cosmic consciousness or, in a suddenly widened mind, an outburst of knowledge. Whatever comes has to be welcomed for there is no absolute rule for all, — but if the peace has not come first, care must be taken not to swell oneself in exultation or lose the balance. The capital movement however is when the Divine Force or Shakti, the Power of the Mother comes down and takes hold, for then the organisation of the consciousness begins and the larger foundation of the Yoga.” 11 September 1934/ CWSA-32/The Mother and Letters on the Mother-204-206

“There was no longer any body, no longer any sensation; only a column of light was there, rising from where the base of the body normally is to where usually is the

head, to form there a disk of light like that of the moon; then from there the column continued to rise very far above the head, opening out into an immense sun, dazzling and multicoloured, whence a rain of golden light fell covering all the earth.

Then slowly the column of light came down again forming an oval of living light, awakening and setting into movement — each one in a special way, according to a particular vibratory mode — the centres above the head, in the head, the throat, the heart, in the middle of the stomach, at the base of the spine and still farther down. At the level of the knees, the ascending and descending currents joined and the circulation thus went on uninterruptedly, enveloping the whole being in an immense oval of living light.

Then slowly the consciousness came down again, stage by stage, halting in each world, until the body-consciousness returned. The recovery of the body-consciousness was, if the memory is correct, the ninth stage. At that moment the body was still quite stiff and immobile.” The Mother/21<sup>st</sup> July-1914/TMCW-1/Prayers and Meditations/p-207

Behind all reigned her sovereign deathless soul:

Casting aside its veil of Ignorance,

Allied to gods and cosmic beings and powers (no longer habituated to accept the lower vital and nature)

It built the harmony of its human state;

Surrendered into **the great World-Mother’s hands**

Only she obeyed her sole supreme behest (Surrender is the natural Dharma of Psychic Being.)

In the enigma of the Inconscient’s world.

A secret soul behind supporting all (the immanent divine supports the instruments and is the source of all strength to Prakriti as well)

Is master and witness of our ignorant life, (As Master she is Super-nature and towards Nature’s law she is witness.)

Admits the Person’s look and Nature’s role.

But once the hidden doors are flung apart

Then the veiled king (Psychic being) steps out in Nature’s front;(the stepping out of the soul to the front to rule life)

A Light comes down into the Ignorance,(a higher (inner) Truth Light )

Its heavy painful knot loosens its grasp:

The mind becomes a mastered instrument (now it is a market place of countless thoughts and unseen influences)

And life a hue and figure of the soul (the vital life under the control of the Soul takes on its influence).

All happily grows towards knowledge and towards bliss.

A divine Puissance then takes Nature’s place

And pushes the movements of our body and mind;

Possessor of our passionate hopes and dreams,

The beloved despot of our thoughts and acts,

She streams into us with her unbound force,

Into mortal limbs the Immortal's rapture and power. (Transformation of Nature.)

An inner law of beauty shapes our lives;

Our words become the natural speech of Truth, (There truth speaking is inherent) (To reject falsehood persistently and accept truth is the first condition of pursuing integral Yoga.)

"If we allow a falsehood, however small it may be, to find expression through our mouth or our pen, how can we hope to become the perfect messenger of Truth? The perfect servant of the Truth must abstain from even the slightest inexactitude, exaggeration or deformation." The Mother/24<sup>th</sup> November-1933

Each thought is a ripple on a sea of Light.

Then sin and virtue leave the cosmic lists (no more are we caught in karma or the dualities of life);

They struggle no more in our delivered hearts:

Our acts chime with God's simple natural good (rather than a the twisted logic of the vital mind and ego)

Or serve the rule of a supernal Right.

All moods unlovely, evil and untrue

Forsake their stations in fierce disarray

And hide their shame in the subconscious's dusk. (Mother (Maa Krishna) does this mean that the desires etc retreat into the subconscious still ie they cannot find residence in the individual's nature anymore but then hide in the terrestrial nature...I guess this is similar to Death hiding in the Night once he was defeated by Savitri) (Yes. That is why physical, vital and mental transformation will not be stabilised. So Subconscious and Inconscious transformation is the root solution of problem of existence. Psychic being and Spiritual being cannot transform these nether planes so the Supramental transformation is indispensable.)

Then lifts the mind a cry of victory:

"O soul, my soul, we have created Heaven,

Within we have found the kingdom here of God,

His fortress built in a loud ignorant world.

Our life is entrenched between two rivers of Light (the Sachchidananda in the inconscient and the superconscient), (This is very important spiritual experience to fulfil life through flow of



Divine force below the feet and above the head.) (Two rivers of light also suggests light of the Psychic being and the light of Spiritual being. Those who can move the consciousness between these two selves can entrench their life with two rivers of light. This experience is further perfected by opening of the Supramental and Inconscient Self. )

Its complementary line:

Man is “A swimmer lost between two leaping seas” (Savitri-700)

We have turned space into a gulf of peace (Divine force acts best from both ends during silence and peace.)

And made the body a Capitol of bliss.

What more, what more, if more must still be done?” (Soul’s thirst for Truth, Love and Beauty is endless and Divine Manifestation through Divine union is endless.)

Its complementary line:

King Aswapati said to Savitri

“Well hast thou done and I approve thy choice.

If this is all, then all is surely well;

If there is more, then all can still be well.” Savitri-424

“The more she plunged into love that anguish grew;

Her deepest grief from sweetest gulfs arose.” Savitri-469

“O lover of my soul, give more, give more (Love gives invisibly the fullness of life.)

Of love while yet thou canst, to her thou lov’st.” Savitri-471

“Yet ever they (Savitri and Satyavan) **grew into each other more**

Until it seemed no power could rend apart,

Since even the body’s walls could not divide.” Savitri-473

In the slow process of the evolving spirit,

In the brief stade between a death and birth

A first perfection’s stage is reached at last; (Mother does this refer to the 3 stages of perfection – Psychicsation, spiritualisation and finally supramentalisation of the being) (Discovery of Psychic being is identified as first perfection of Savitri. Similarly, we observe the first perfection of King Aswapati.)

“His (Psychic) being lay down in bright immobile peace

And bathed in wells of pure spiritual light;  
It wandered in wide fields of wisdom-self  
Lit by the rays of an everlasting sun....  
Thus came his soul's release from Ignorance,  
His mind and body's first spiritual change."

Savitri-43-44

"In an outburst of heavenly joy and ease  
Life yields to the divinity **within**  
And gives the rapture-offering of its all,  
And the **soul** opens to felicity.  
A bliss is felt that never can wholly cease,  
A sudden mystery of secret Grace  
Flowers goldening our earth of red desire.  
All the **high gods** who hid their visages  
From the soiled passionate ritual of our hopes,  
Reveal their names and their undying powers." Savitri-278(After the realisation of  
Psychic being, King Aswapati was surrounded by overmental Gods and demonstrated  
their miraculous powers which is necessary for Divine manifestation.)

Out of the wood and stone of our nature's stuff

**A temple is shaped where the high gods could live.** (Psychic Being will be the station of the  
Divine Mother surrounded by her creation, the high Gods.) (Those who realise the Psychic  
beings, the high gods will prefer to live around them or their universalised subtle body are  
capable to hold these Gods.)

Parallel of above experience:

**"Many high gods dwelt in one beautiful home;"** Savitri-358

(King Aswapati's experience) "In an outburst of heavenly joy and ease

Life yields to the divinity within

And gives the rapture-offering of its all,

And the soul opens to felicity.

A bliss is felt that never can wholly cease,

A sudden mystery of secret Grace

Flowers goldening our earth of red desire.

**All the high gods** who hid their visages

From the soiled passionate ritual of our hopes,  
Reveal their names and their undying powers.” Savitri-278

“He communed with the Incommunicable;  
Beings of a wider consciousness were his friends,  
Forms of a larger subtler make drew near;

**The Gods conversed** with him behind Life’s veil.” Savitri-301

“You understand, when I was giving meditations in the hall downstairs, they were all there: Shiva, Krishna, all the gods of the Indian pantheon were there, seated like this (gesture in circle) to follow the meditation.

Krishna.... sometimes I walked with him for hours in conversation. At night, when I was very tired, he would come and sit on the edge of my bed, I would put my head on his shoulder and fall asleep. And it lasted for years and years and years, you know—not just once by chance.”

The Mother  
4<sup>th</sup> January-1964

OM NAMO BHAGAVATEH

Sri Matriniketan Ashram

21.12.2015

Divine *Amar Atman!*

My Sweet Blessed Child Auroprem,

My all love and blessings to you. You can note my following vision on the night of 20-21.12.2015.

In the vision I saw myself present in Puri along with this journey you and some few members have gone. I am alone going to Puri Sea beach and there is high tide in the sea. At a distance I am seeing big ancient white ship with beautiful naval crew sitting on the deck. They have brought valuable articles for Lord Sri Jagannath. Then I saw 1.5 feet height child Ganesh is in the middle of his parents and all the three are coming out of the sea. Seeing little Ganesh I became very happy and asked his

parents to bring with me. They agreed and also Ganesh agreed to come with me. After he agreed I tried to lift him up, but his weight was heavy. He showed me a nearby high place and asked me to keep him there and finish all my work. I had no much money in my bag but a cheque book was there. After putting Ganesh in that place I was moving in opposite direction and met his parents. His father asked me smilingly in hindi, '*app mujhe paisa nei diya*, You have not given me any price, dakhina.' I was thinking in the dream that really I had forgotten to give anything. Then I saw Ganesh came through the steps and told me in hindi, "*Han han tum mera pitaji ko cheque dedo...cheque dedo*, Yes yes... you give a cheque to my father ...give him cheque." And again he came back to the high place and sat there. I thought, I have forgotten to pay money. Then I found I am holding my bag in right hand and holding this one year child Ganesh near my waist on the left side and was not comfortable. He was setting himself in that position comfortably. The colour of his body was beautiful yellow and body was very soft. Then I brought him to a place of altar which was beautifully decorated in golden colour. On the top of it was written the Mahamantra, "Hare Ram Hare Ram Ram Ram Hare Hare Hare Krishna Hare Krishna Krishna Krishna Hare Hare." I was thinking of you, if you were there you would have helped me to bring little Ganesh. But you were in your room with other members After seeing the Mantra I entered waking trance. By this time little Ganesh jumped from my lap and sat in the left side of the podium and became a statue. Then I got up. After the vision I came to know that Ganesh's parents were Lord Shiva and Mother Parvati.

It was a very nice vision like a story and it will definitely manifest in the future.

OM TAT SAT

With my Eternal love & blessings....

At Their Feet

Your ever loving mother

S.A. Maa Krishna

Date: Mon, 21 Dec 2015 22:05:17 +1100

Subject: Re: About the subtle physical vision on Lord Ganesh

To: SA MAA KRISHNA <samaakrishna@gmail.com>

My sweet Mother

Pranams

This is a wonderful symbolic dream and I hope with Lord Ganesh coming it represents a removal of the problems we are facing and the new year will be wonderful.

I have to keep advancing within, then I will reach a stage when I am always with you when you need me. This will be achieved in due course by your blessings and Love.

Pranams

At your feet your child

Auroprem

Even if the struggling world is left outside (the transformation of the nature of one being is only the starting point, nature outside of one's physical being still needs to be changed and this broad change is effected by the descent of the supramental force in nature)

One man's perfection still can save the world. (Mother (Maa Krishna), what is the meaning of this, is it to be taken literally, can the perfection of one individual truly save the world?) (Yes, He will be centre of world's liberation and transformation, he will be transformer of world disharmonies by invisible descent of Supramental force to the world atmosphere and this descent will touch every living and non-living creature. Thus earth can be saved from any holocaust.) (One man's perfection here is Psychic being's complete union with the Supramental being and a stage is reached where the Divine Mother consented to stay in the heart centre permanently.) (Supramental descent to heart centre will work in the world atmosphere through universal subtle body.)

“One man who earnestly pursues the Yoga is of more value than a thousand well-known men.” Sri Aurobindo/CWSA-35/Letters on Himself And The Ashram-691, Its complementary line:

“One soul's ambition lifted up the race;” Savitri-44

“Sometimes one life is charged with earth's destiny,” Savitri-460

“I keep my will to save the world and man;” Savitri-692

There is won a new proximity to the skies,

A first betrothal of the Earth to Heaven,

A deep concordat between Truth and Life:

**A camp of God is pitched in human time.** (When an individual attains Psychicisation, the surrounding atmosphere is changed and all live in unknown joy and thrill. This is the birth of the Centre of delight.)

“Psychicisation means the change of the lower nature bringing right vision into the mind, right impulse and feeling into the vital, right movement and habit into the physical—all turned towards the Divine, all based on love, adoration, bhakti—finally, the vision and sense of the Mother everywhere in all as well as in the heart, her Force working in the being, faith, consecration, surrender.” Sri

Aurobindo/SABCL/24/1093

“The only way out of your difficulty is to find the psychic being and to live entirely in its consciousness.

Life upon earth as it is now is full of miseries and any sensitive heart is full of sorrow because of that. To get in contact with the Divine Consciousness and to live in its mercy, its strength and its light is the only truly effective way to get out of this difficulty and suffering and by uniting with the psychic we can obtain this condition.

My help and blessings are with you for this purpose.” - The Mother/(CWM-14, p. 231)

END OF CANTO FIVE

.....WITH MY ETERNAL LOVE & BLESSINGS .....

AT THEIR FEET....

S.A.Maa Krishna

Om Namo Bhagavateh

**“Two golden serpents** round the lintel curled,  
Enveloping it with their pure and dreadful strength,  
Looked out with wisdom’s deep and luminous eyes.” Savitri-524

“A house was there all made of flame and light  
And crossing a wall of doorless living fire  
There suddenly she met her secret soul.” Savitri-526

“As if a world were shaken and found its soul:  
Out of the Inconscient’s soulless mindless night  
A flaming **Serpent** rose released from sleep.” Savitri-528

“Our life is entrenched between **two rivers of Light**,  
We have turned space into a gulf of peace  
And made the body a Capitol of bliss.  
What more, what more, if more must still be done?” Savitri-531

Sri Matriniketan Ashram  
08.10.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. Your question from above lines of Savitri are: (1) “What do these (two golden serpents) symbolise?” (2) “Is this (secret soul) Psychic Being?” (3) “Is the flaming serpent Kundalini?” (4) “What do these (two rivers of Light) signify?”

1: One serpent’s tail is in Muladhara chakra and head is in sahasrahara above the head and another serpent’s tail is in sahasrahara above the head and head is in Muladhara chakra. One is ascent of the Soul to merge with the Supreme experienced through Vedantic sacrifice and the other is the descent of Shakti to unite with Matter experienced through Vedic sacrifice. Here lintel is the back bone and the serpent is curled round it. In integral Yoga these two experiences of ascent of Soul followed by descent of Shakti and descent of Shakti followed by ascent of Soul are given equal importance.

2: This is Psychic Being dwells in the heart centre. Spiritual being is above the head and is considered as superior to Psychic being and Supramental being considered superior to both the Being. In traditional Yoga Purushottama or Supramental consciousness is utilized as a passage of escape into param Dham. In integral Yoga Psychic being is given more importance and here Matter and Spirit are reconciled in waking trance. In Supramentalised Psychic being, the supreme Mother lives permanently in the heart centre and from there transformation action is accelerated.

3: This serpent is the Kundalini rise or the ascent of the soul and is realized through Vedantic sacrifice or Purusha Yajna.

4: When the Supramental Self and Inconscient Self are open, during that period Divine Force will flow through head and feet and capture the body, life and mind.

Then we feel our life is entrenched between two rivers of Light and not before. These experiences are also there in the Vedas and the Upanishads.

“The first and the highest are truth; in the middle there is falsehood, but it is taken between the **truth on both sides** of it and it draws its being from the truth.”

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, there is a Truth-Consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscient sheath above. In between these two, the intermediate sheaths of mental, vital and physical planes exist where falsehood can enter or ‘All was a chaos of true and false,’<sup>12</sup>. Truth-consciousness is pressing from both ends to turn the misconstruction and transform the three sheaths into the truth of life and truth of spirit.)

“Extended within the Infinite...**headless and footless**, concealing his two ends.” Rig Veda-IV.1.7, 11

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Yours 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 house was there all made of flame and light  
And crossing a wall of doorless living fire  
There suddenly she met her secret soul.”

Savitri-525-26

“A being stood immortal in transience,  
Deathless dallying with momentary things,  
In whose wide eyes of tranquil happiness  
Which pity and sorrow could not abrogate  
Infinity turned its gaze on finite shapes:  
Observer of the silent steps of the hours,  
Eternity upheld the minute’s acts  
And the passing scenes of the Everlasting’s play.” Savitri-526

“But since she knows the toil of mind and life  
As a mother feels and shares her children’s lives,  
She puts forth a small portion of herself,  
A being (Psychic Being) no bigger than the thumb of man  
Into a hidden region of the heart  
To face the pang and to forget the bliss,  
To share the suffering and endure earth’s wounds  
And labour mid the labour of the stars.” Savitri-526  
“This (Psychic being) is in us the godhead small and marred;  
In this human portion of divinity  
She seats the greatness of the Soul in Time  
To uplift from light to light, from power to power,  
Till on a heavenly peak it (Psychic being) stands, a king.” Savitri-527

“But now the half-opened lotus bud of her heart  
Had bloomed and stood disclosed to the earthly ray;  
In an image shone revealed her secret soul.”

Savitri-527,

“In the kingdom of the lotus of the heart  
Love chanting its pure hymeneal hymn  
Made life and body mirrors of sacred joy  
And all the emotions gave themselves to God.” Savitri-529

“Behind all reigned her sovereign deathless soul (Psychic Being):  
Casting aside its veil of Ignorance,  
Allied to gods and cosmic beings and powers  
It built the harmony of its human state;  
Surrendered into the great World-Mother’s (Universal) hands  
Only she obeyed her sole supreme behest

In the enigma of the Inconscient's world." Savitri-530

"But once the hidden doors are flung apart  
Then the veiled king (Psychic being) steps out in Nature's front;  
A Light comes down into the Ignorance,  
Its heavy painful knot loosens its grasp:" Savitri-530

"Our acts chime with God's simple natural good

Or serve the rule of a supernal Right." Savitri-531

"O soul, my soul, we have created Heaven,  
Within we have found the kingdom here of God,  
His fortress built in a loud ignorant world." Savitri-531

"In the slow process of the evolving spirit,  
In the brief stade between a death and birth  
A first perfection's stage is reached at last;  
Out of the wood and stone of our nature's stuff  
A temple is shaped where the high gods could live.  
Even if the struggling world is left outside  
One man's perfection still can save the world."

Savitri-531

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

"Here in this chamber of flame and light they met;  
They looked upon each other, knew themselves,  
The secret deity (Spiritual being) and its human part (Psychic being),  
The calm immortal (Spiritual being) and the struggling (Psychic being) soul.  
Then with a magic transformation's speed  
They rushed into each other and grew one." (Spiritualised Psychic being)

Savitri-527

"A channel of the mighty Mother's choice,  
The immortal's will took into its calm control  
Our blind or erring government of life;  
A loose republic once of wants and needs,  
Then bowed to the uncertain sovereign mind,  
Life now obeyed to a diviner rule  
And **every act became an act** of God." Savitri-529

"The immortal's thoughts displaced our bounded view,  
The immortal's thoughts earth's drab idea and sense;  
All things now bore a deeper heavenlier sense.  
A glad clear harmony marked their truth's outline,  
Reset the balance and measures of the world." Savitri-529

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

“In its deep lotus home her (Psychic) being sat  
As if on concentration’s marble seat,  
Calling the **mighty Mother** of the worlds (Supramental Mother)  
To make this earthly tenement her (Savitri’s) house.” (Supramentalised Psychic being)  
Savitri-528

“But when its **feet** had touched the quivering bloom,  
A mighty movement rocked the inner space  
As if a world were shaken and found its **soul**: (Discovery of Inconscient Self)  
Out of the **Inconscient’s** soulless and mindless night”

Savitri-528

“All underwent a high celestial change:  
Breaking the black Inconscient’s blind mute wall,  
Effacing the circles of the Ignorance,  
Powers and divinities burst flaming forth;  
Each part of the being trembling with delight  
Lay overwhelmed with tides of happiness  
And saw her hand in every circumstance  
And felt her touch in every limb and cell.” Savitri-529

“In the deep place where once the **Serpent slept**,  
There came a grip on Matter’s giant powers (opening of Inconscient Self)  
For large utilities in life’s little space;  
A firm ground was made for Heaven’s descending might.”

Savitri-530

### Om Namo Bhagavateh

“There was **no strength** in her (Savitri), no pride of force;  
The lofty burning of desire had sunk  
Ashamed, a vanity of separate self,  
The hope of spiritual greatness fled,  
Salvation she asked not nor a heavenly crown:  
Humility seemed now too proud a state.”

Savitri-522

“Those who approach me with the intention of obtaining **favours** will be disappointed, because I have no powers at my disposal.” “If you approach me in the hope of obtaining **favours**, you will be frustrated, because I have no powers at my disposal.” The Mother/The Mother’s Agenda-5/250. The other complementary passage, “There is nothing which is beyond the reach of the God-lover or denied to him; for he is the **favourite** of the divine Lover and the self of the Beloved.” Sri Aurobindo/CWSA/24/The Synthesis of Yoga-606, “They (her disciples) gave themselves to her (Savitri) and asked no more.” Savitri-364,

Pondicherry

14.12.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In the book-7, Canto-5, Savitri discovered her Psychic being through Tantric Method of Yoga and not the Vedantic self-discipline. This Tantric method is safe for Developed Soul but not so safe for developing Souls. Because the desire Soul surrounding the Psychic Being is not easy to overcome but rather it invites Spiritual fall. In Vedantic method, first the Spiritual being opens and by its pressure or descent, the Psychic being opens and this Self-discipline is rather safe for developing Souls and without any possibility of Spiritual fall.

In this Canto, Savitri's Psychic being not only opens but the Psychic being is Spiritualised and Supramentalised. It means mediatrix Spiritual Mother and Creatrix Supramental Mother consented to live permanently in Savitri's Psychic heart centre, thus Psychic being is identified as important centre for individual and world Transformation.

“Here in this chamber of flame and light they met; (Psychic and Spiritual being met)

They looked upon each other, knew themselves,

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

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

Then with a magic transformation's speed

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

“In its deep lotus home her being sat

As if on concentration's marble seat,

Calling the **mighty Mother** of the worlds

To make this earthly tenement her house.” Savitri-528 (The Mighty Supramental Mother stationed permanently in the Savitri's Psychic heart Centre.)

So Savitri book proposes that if a Sadhaka has realised the Psychic being and his consciousness learns the lesson to live in waking trance, then through movement of Consciousness he can Spiritualise and Supramentalise the Psychic being, then he can save himself, the collectivity and the world. But to realise this perfection is a long action of time.

This Canto gives the input, that if Psychic being opens, then this heart Centre acts as a Fortress of Truth and Virginity, surrounded with a large world of Ignorance and from this Divine Centre the Overhead truth and purity pours into world Falsehood and world perversion, thus one extends help to illumine the world and this is further universalised as ‘the little strength we have to help our race.’ (Savitri-527)

“O soul, my soul, we have created Heaven,

Within we have found the kingdom here of God,

His fortress built in a loud ignorant world.” Savitri-531

This Canto also informs us that with the (Supramentalised) Psychic realisation of Savitri, the Gods and Goddess of Overmental world preferred to live with her. Similar experience we also observe with King Aswapati:

“In the slow process of the evolving spirit,  
In the brief stade between a death and birth  
A first perfection’s stage is reached (by Savitri) at last;  
Out of the wood and stone of our nature’s stuff  
**A temple is shaped where the high gods could live.**  
Even if the struggling world is left outside  
One man’s perfection still can save the world.” Savitri-531

(King Aswapati’s experience) “In an outburst of heavenly joy and ease  
Life yields to the divinity **within**  
And gives the rapture-offering of its all,  
And the **soul** opens to felicity.  
A bliss is felt that never can wholly cease,  
A sudden mystery of secret Grace  
Flowers goldening our earth of red desire.  
All the **high gods** who hid their visages  
From the soiled passionate ritual of our hopes,  
Reveal their names and their undying powers.” Savitri-278

(King Aswapati’s experience) “He communed with the Incommunicable;  
Beings of a wider consciousness were his friends,  
Forms of a larger subtler make drew near;  
The **Gods conversed** with him behind Life’s veil.” Savitri-301

This Canto also hints of Psychic transformation of Savitri’s untransformed Nature. They are:

“And all emotions **gave themselves to God.**”  
Savitri-529

“Its proud ambitions and its master lusts  
Were **tamed into instruments of a great calm sway**  
To do a work of God on earthly soil.”  
Savitri-530

“Its childish game of daily dwarf desires  
Was **changed into a sweet and boisterous play,**”  
Savitri-530

“Then sin and virtue **leave the cosmic lists;**”  
Savitri-531

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) *Auoprem'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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