

Book 2

Canto Fourteen - The World-Soul

“Yesterday, I read another part of Savitri which tells how the king (Aswapati) is transformed (The World Soul, II.XIV) –those are ALL the experiences my body is now going through! I knew nothing about it (I don’t remember that at all), and I seemed to be reading all the experiences my body is now going through ...it is interesting.

There is EVERYTHING in the Savitri!

And to be able to describe those experiences like that, he must have had them.” **The Mother, 26th July 1969**

“I am reading Savitri, the second Book, I think, the transformation of the King, his experience. I had read it very long ago, I didn’t remember at all, not at all; these days I have been reading it again ... and it’s like a detailed description of the experience my body is now having! Ex-traor-di-nar-y. When I read it again, I was flabbergasted. It’s absolutely as if my body were trying to copy that! And I didn’t remember at all, not in the least which would mean that Sri Aurobindo had SEEN the thing – did he see it, or did he experience it? I don’t know ... And that’s what he regards as the supramentalization of the physical being. Do you remember that in Savitri?” **The Mother, 2nd August 1969**

A relation between seeker of truth, traditional Yogi and integral Yogi is hinted in the Gita. “A seeker of truth, *jijnasu*, after many births of preparation, purifications of impurity and sin, endeavouring with sincerity becomes a traditional *Yogi* and attains the highest goal of liberation of Soul or a Soul who fell from Yoga, *yogabhrasta*, from the past birth, in this birth strives with

sincerity to overcome the *samskara* of many births in brief period of this life and attains the highest goal... After many births of preparation, a traditional *Yogi, Jnani*, attains *My Purushottama* or Supramental state of Consciousness. Before realisation of this highest Consciousness, he also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul with realisation of *Vasudevah sarvamiti* or integral Yogi is very rare, *samahatma sudurlava*.” (The Gita-6.45/7.19)

“The Cosmic Spirit or Self contains everything in the cosmos—it it upholds cosmic Mind, universal Life, universal Matter as well as the Overmind. The Self is more than all these things which are its formulations in Nature.” (Letters on Yoga – p30)

“The Cosmic Spirit contains the Supermind, but it keeps it above and works for the present between the Overmind and the physical. It is only when the Ignorance is removed that the Supramental becomes directly a dynamic part of the workings of cosmic Nature here. Till then there are only reflections of it” (Letters On Yoga – p31).

Summary

The King enters into a state of Samadhi, into the depths of his being into the Sachchidananda consciousness above the mental plane. In the process of

entering Samadhi he hears the subtle sounds and the eternal Omkara. He finds the Supramental Purushottama and then is finally blessed with a vision of the Divine Mother herself, culminating his long upward climb.

Detail:

A COVERT answer to his seeking came.

In a far shimmering background of Mind-Space

A **glowing mouth** was seen, a **luminous shaft**;

A recluse gate it seemed, musing on joy,

A veiled retreat and escape to mystery. (A mystery, the right relation with the world is made through movement of Consciousness or penetration of Spiritual energy into material vessel.)

Away from the **unsatisfied surface world**

It fled into the bosom of the unknown,

A well, a tunnel of the depths of God.

It plunged as if a mystic groove of hope

Through many layers of formless voiceless self

To reach (World Self) the last profound of the world's heart,

And from that heart (World Self) there surged a wordless call

Pleading with some still impenetrable Mind,

Voicing some passionate unseen desire.

As if a beckoning finger of secrecy

Outstretched into a crystal mood of air,

Pointing at him from some near hidden depth,
 As if a message from the **world's deep soul**,
 An intimation of a lurking joy
 That flowed out from a cup of brooding bliss (from the Ananda planes beyond
 the (Super) mind), (with the activation of cosmic self, the Ananda of the bliss
 plane can penetrate the surface life.)
 There shimmered stealing out into the Mind
 A mute and quivering ecstasy of light,
 A passion and delicacy of roseate fire. (roseate fire of cosmic Self)
 As one drawn to his lost spiritual home (**Cosmic Self is the spiritual home of
 living and dead souls.**)
 Feels now the closeness of **a waiting love** (remind me of the 1st vision I had of
 the Divine Mother when she held my arm and looked at me...as if a Mother
 seeing her child after a long time with Pure Love), (Yes) (Love asks to wait
 endlessly. So, a Lover should develop "endless patience as if he had all
 eternity for his fulfilment." The Synthesis of Yoga-68
 Into a passage dim and tremulous
 That clasped him in from day and night's pursuit (the ceasing of human effort),
 He travelled led by a mysterious sound (the various subtle sounds below reflect
 his inward journey).

The complementary line of universal love:

"The universal Mother's love was hers."

Savitri-8

"Love in her was wider than the universe,"

Savitri-15

"His bliss in her to him is his whole world:"

Savitri-62

“And lay on the breast of universal love.”

Savitri-233

“Feels now the closeness of a waiting love,”

Savitri-289

“His being, spread to embrace the universe,”

Savitri-318

“To him the universe was her bosom of love,”

Savitri-327

“A Lover leaning from his cloister’s door
Gathers the whole world into his single breast.”

Savitri-632-3

“More hearts till love in us has filled thy world!”

Savitri-687

“And the mandate of thy secret world-wide love.”

Savitri-687

“Bearing the burden of universal love,”

Savitri-695

“Become my cord of universal love.”

Savitri-702

“His living **cosmic spirit** shall enring,
Annulling the decree of death and pain,
Erasing the formulas of the Ignorance,
With the deep meaning of beauty and life’s hid sense,
The being ready for immortality,
His regard crossing infinity’s mystic waves
Bring back to Nature her early joy to live,
The metred heart-beats of a lost delight,
The cry of a forgotten ecstasy,
The dance of the first world-creating Bliss.”

Savitri-706

“In the night, I am always given a state of human consciousness to put right, one after another—there are millions of them. And there are always all the images and events that illustrate that particular state of consciousness. At times, it is very hard going: I wake up tired, as after a long period of work.”

The Mother

“The sorrow of all living things shall come
And knock at his (*Avatara*’s) doors and live within his house;”

Savitri-446

A murmur multitudinous and lone (was this the Omkara?), (Om is the supreme sound representing the One from which the multitude of worlds are created.)

All sounds it was in turn, yet still the same.

A **hidden call** to unforeseen delight (This aspiration calls down brief Supramental touch.)

In the summoning voice of one long-known, well-loved,

But **nameless** to the unremembering mind,

It led to rapture back the truant heart.

The immortal cry ravished the captive ear.

Then, lowering its imperious mystery,

It sank to a whisper (of physical and vital mind) circling round the soul.

It seemed the yearning of a lonely flute (The Supreme Sound Om is heard in the heart as captivating sound of the flute.)

That roamed along the shores of memory

And filled the eyes with tears of longing joy. (When the heart receives the Divine touch, it fills the eye with the tears of gratitude.)

“Flute

The flute is the symbol of a call — usually the spiritual call.

The flute is the call of the Divine.

The flute is the call of the Divine which descends into you from above and awakes the psychic yearning (the tears) and ends by bringing a vast peace and shows to you the clear sky of the higher consciousness in which there are the Truth-formations (golden stars) some

of which begin to descend in a rain upon the physical consciousness (the earth).” CWSA-30/Letters on Yoga-III-184

A cricket’s rash and fiery single note,

It marked with shrill melody night’s moonless hush

And beat upon a nerve of **mystic sleep (non-waking trance.)**

Its high insistent magical reveille.

A jingling silver laugh of anklet bells

Travelled the roads of a **solitary heart;**

Its dance solaced an eternal loneliness:

An old forgotten sweetness sobbing came. (Rise of Subconscious memory.)

Or from a far harmonious distance heard

The tinkling pace of a long caravan

It seemed at times, or a vast forest’s hymn,

The solemn reminder of a temple gong,

A bee-croon honey-drunk in summer isles

Ardent with ecstasy in a slumbrous noon,

Or the far anthem of a pilgrim sea.

An incense floated in the quivering air,

A mystic happiness trembled in the breast

As if the invisible Beloved had come (Vision of the Divine as personal Godhead, Avatara.)

Assuming the sudden loveliness of a face (reminds me again of the Divine Mother’s 1st vision) (A Soul memory which can elevate the consciousness and prepare to repeat this experience in greater intensities.)

And close glad hands could seize his fugitive feet (Lord Sri Jagannath has no feet. Yet through Love His Feet can be seized.)

And the world change with the beauty of a smile (Her smile was one of pure love and my vision of you Mother (Maa Krishna) when I first saw you as Mother Gauri was one of pure beauty). (This experience is to repeat itself endlessly in the ascending stairs of Consciousness.) (There are Psychic, Spiritual and Supramental Beauty, which can transform our untransformed world.)

“We can contemplate the divine smile when we have conquered our ego.”
The Mother/CWM/14/257

The King enters the transcendent realms of the Supramental planes above the mind – and finds the Supramental Purushottama.

Into a wonderful bodiless realm he came,
The home of a passion without name or voice,
A depth he felt answering to every height,

A nook was found that could embrace all worlds, (In preliminary Supramental Consciousness or cosmic Consciousness all the worlds meet and fuse.) (The discovery of Cosmic Self can reconcile all the ten Selves.)

A point that was the conscious knot of Space,
An hour eternal in the heart of Time.

Its complementary line:

“A last high world was seen where **all worlds meet**,
In its **summit** gleam where Night is not nor Sleep,
The light began of the Trinity supreme.”

Savitri-89

The silent Soul of all the world was there (Mother (Maa Krishna) is this the supramental Purushottama?): (Cosmic Self is the meeting ground of all the

ten selves and ten sheaths, it is the border of the Supramental world or cosmic consciousness can be identified as preliminary Supermind.)

(Since the Cosmic Self is all-pervading so its Presence is felt in all the ten Sheaths or all the ten subtle worlds.)

A (Universal) Being lived, a Presence and a Power,

A single Person who was himself and all

And cherished Nature's sweet and dangerous throbs (Meeting ground of affirmative and negative energies or meeting ground of Devas and Asuras.)

Transfigured into beats divine and pure. (Transformation of Nature due to the dynamic Presence of Cosmic Self.)

One who could love without return for love (Divine Love),

Meeting and turning to the best the worst,

It healed the bitter cruelties of earth,

Transforming all experience to delight;

Intervening in the sorrowful paths of birth

It rocked the cradle of the cosmic Child

And stilled all weeping with its hand of joy (like you intervene with the difficulties and sorrow in my life, my mother); (In cosmic consciousness, in Universal

love, all the negations can be transformed in to affirmations, all suffering into intense joy, all division and hostility into deep union, all the problems of existence find their true and meaningful solutions without compromise or make shift arrangements.)

It led things evil towards their secret good,

It turned racked falsehood into happy truth;

Its power was to reveal divinity.

Infinite, coeval with the mind of God,

Coeval: a contemporary

It bore within itself a seed, a flame,

A seed from which the Eternal is new-born,

A flame that cancels death in mortal things. (The secret of Immortality through the Spirit's (Universal Self's) touch which is a pure fire of deathless substance.)

All grew to all kindred and self and near;

The intimacy of God was everywhere,

No veil was felt, no brute barrier inert,

Distance could not divide, Time could not change.

A fire of passion burned in spirit-depths,

A constant touch of sweetness linked all hearts,

The throb of one adoration's single bliss

In a rapt ether of undying love.

An inner happiness abode in all,

A sense of universal harmonies,

A measureless secure eternity

Of truth and beauty and good and joy made one. (Reconciliation of Jnana and Bhakti Yoga)

Here was the welling core of finite life;

A formless spirit became the soul of form.

All there was soul or made of sheer soul-stuff;

A sky of soul covered a deep soul-ground.

(In cosmic consciousness all earthly deformations find their essential truth and harmony.)

All here was known by a spiritual sense:

Thought was not there but a knowledge near and one (Knowledge by identity.)

Seized on all things by a moved identity,

A sympathy of self with other selves, (Sense of oneness with brother Souls.)

The touch of (higher) consciousness on (lower) consciousness

And being's look on being with inmost gaze

And heart laid bare to heart without walls of speech

And the unanimity of seeing minds

In myriad forms luminous with the one God.

Life was not there, but an impassioned force,

Finer than fineness, deeper than the deeps,

Felt as a subtle and spiritual power,

A quivering out from soul to answering soul,

A mystic movement, a close influence,

A free and happy and intense approach

Of being to being with no screen or check,

Without which life and love could never have been.

Body was not there, for bodies were needed not,

The soul itself was its own deathless form (an intimation of the future evolution

of man on earth) (In cosmic consciousness Soul's identity with other

Souls are realised first, then with spiritual maturity one can enter

identity with others mind, life and body. Through this identity one can

resolve distant problems, heal diseases, prevent accidents and death.)

And met at once the touch of other souls

Close, blissful, concrete, wonderfully true.

As when one walks in sleep through luminous dreams

And, conscious, knows the truth their figures mean,

Here where reality was its own dream,

He knew things by their soul and not their shape: (There is a Soul within Material things and a contact with that Soul gives the actual perception of things whereas eyes can only give artificial perception.)

Its complementary line:

"In Matter shall be lit the spirit's glow," Savitri, Book-1, Canto-4

"Yes, it's as if I were living, as if the BODY were living (despite all the illnesses and attacks, all the ill will besetting it), living in a bath of the divine vibration – bathing in something ... immense – immense, immense ... limitless, and so stable! The body lives in it like this (*gesture as if Mother were floating*). So even when there is what we call physical pain, even when there are blows to morale (like having a cashier ask you for money and you have none to give him), well, despite it all, despite all the possible complications (coming all at the same time), EVERYTHING, everything that happens now, even things which seem extremely unpleasant to our mental conceptions or our mental reactions, everything is a bath, a bath of the vibration of divine Love. So much so that if I didn't control my body, I would be smiling at everything all the time like an idiot. A beatific smile for everything (I don't show it because I control myself)."

The Mother/ **March 27, 1961**

"And all at once, it came so clearly, as though the Lord Himself were arranging something, and it was translated into, "Give him a bath of the Lord." You understand, to make an atmosphere (no need to speak, no need for words), an atmosphere that is a bath of the Lord. So that all those who enter the atmosphere automatically enter the bath of the Lord. It was so lovely! And so simple, so smiling, nothing showy, no big words: something very simple and natural. So, early in the morning, I went to the room over there; I had many people to see beforehand, a host of people who came to see me in the morning, but nevertheless early in the morning I had already started preparing my bath of the Lord! I was finished seeing people about an hour before Nehru's arrival, so I stayed in the room, preparing the "bath".... It was very charming.

He may have felt something – they are very thick-skinned, you know, necessarily so: overworked, full of self-conceit, naturally, and convinced that they know

everything and can do everything (and unfortunately they can do a lot), so the whole of life is organized so as to BLOCK all inner receptivity.

But he did have the bath!

He was supposed to stay two or three minutes – he stayed fifteen minutes.

I didn't say anything. Somebody who was there spoke. And towards the end, I could see (I had given him a comfortable armchair), I could see he wanted to get out of his armchair, as if to say, *Now I must go*. So I simply told him, *You need a little rest* – you should have seen the man's face: immediately everything relaxed. All the while, his fingers were fidgety like this (*Mother drums her fingers on the chair's armrests*), two fingers of his hand moving nonstop, even though I kept putting Peace and Quietness on him, but still his fingers were moving, because he was always active inside. And when I told him that, something relaxed in his face and the fingers stopped. But it was very late and everybody was waiting, so after a little while I let him go. It was very interesting: I simply told him, *You need a little rest* – everything stopped.” The Mother/ **June 15, 1963**

“Human love, what people call "love," even at its best, even taking it in its purest essence, is something that goes to one person, but not to another: you love SOME people (sometimes even you love only certain qualities in some people); you love SOME people, and that means it's partial and limited. And even for those who are incapable of hatred there is a number of people and things that they are indifferent to: there is no love (in most cases). That love is limited, partial and defined. It's unstable, moreover: man (I mean the human being) is unable to feel love in a continuous way, always with the same intensity – at certain times, for a moment, it becomes very intense and powerful, and at other times it grows dim; sometimes, it falls completely asleep. And that's under the best conditions – I am not speaking of all the degradations, I am speaking of the feeling people call "love," which is the feeling closest to true love; that's how it is: partial, limited, unstable and fluctuating.

Then, immediately, without transition, it was as if I was plunged in a bath of the Supreme's Love ... with the sensation of something limitless; in other words, when you have the perception of space, that something is everywhere (it's beyond the perception of space, but if you have the perception of space, it's everywhere). And it's a kind of homogenous vibratory mass, IMMOBILE, yet with an unparalleled intensity of vibration, which can be described as a warm, golden light (but it's not that, it's much more marvelous than that!). And then, it's everywhere at once, everywhere always the same, without alternations of high and low, unchanging, in an unvarying intensity of sensation. And that "something" which is characteristic of divine nature (and is hard to express with words) is at the same time absolute immobility and absolute intensity of vibration. And That ... loves. There is no "Lord," there are no "things"; there is no subject, no object. And That loves. But how can you say what That is?... It's impossible. And That loves everywhere and everything, all the time, all at the same time.

All those stories those so-called saints and sages told about God's Love "coming and going," oh, it's unspeakably stupid! – It's THERE, eternally; It has always been there, eternally; It will always be there, eternally, always the same and at the highest of its possibility.

It hasn't left, and now it won't be able to leave.

And once you've lived That ... you become so irrevocably conscious that everything depends on the individual perception, entirely; and naturally, that individual perception [of divine Love] depends on the inadequacy, the inertia, the incomprehension, the incapacity, the cells' inability to hold and keep the Vibration, anyway all that man calls his "character" and which comes from his animal evolution.

(silence)

It is said that divine Love doesn't manifest because, in the world's present state of imperfection, the result would be a catastrophe – that's a human vision. Divine Love manifests, has manifested eternally, will manifest eternally, and it's the incapacity of the material world ... not only of the material world, but of the vital world and the mental world, and of many other worlds that aren't ready, that are incapable – but HE is there, He is there, right there! He is there permanently: it's THE Permanence. The Permanence Buddha sought is there. He claims he found it in Nirvana – it is there, in Love.” The Mother/ **July 22, 1964**

“You know, when I go there [to the music room] to see people, I simply concentrate and there is a sort of invocation to the Lord's Presence. And when He is there, when I feel the whole room full of Him, then it's good. That is the sole will *(still, passive gesture turned upward)*. I translated it when I said to someone, "I give them a bath of the Lord"! And that's indeed how it is: His Presence, His Action ... His Presence, His Action ... That's all. And when I look at them, there is no more person: there is only His Presence and Action.

So there we are, it has a different effect on everyone!

They tell me, "Your look purifies me".... I don't want to go into such considerations and do not answer anything, but there is only the Presence and the Action. I don't even try to know, neither what happens nor how nor what He does nor what takes place – nothing. The only thing that comes into me (into this consciousness) is the state of the person who is there: that's very clearly recorded. *(Laughing)* The other day, there was a very amusing experience.... A girl here has taken a fancy to a gentleman – neither of them is very young, that is, they are neither children nor young people: they are both over thirty, or between twenty-five and thirty. So she writes him letters, long letters, sends him sweets, sends him flowers, and he passes it all on to me. (There is nothing more than that.) It was her birthday, and she must have had a rather guilty conscience, I suppose – as for me, I had completely forgotten the story.... She came for her birthday, I received her as I always do, in the same way – and suddenly, gnawing pains, cramps, sharp pains in the stomach. I wondered, "What's going on in her? What's all this?" And it went on for quite a while, I had to make a little concentration to make it go. Then in the afternoon, the gentleman (I don't think they meet) sends me a letter and a box of sweets she had sent him. Ah! *(Laughing)* I said, "So there! She was afraid I would scold her and had gnawing pains in the stomach!" There you are.... That's how it is, you understand, it's a kind of work in a general unification. And people's reaction is felt in my body, that's how I become aware of it, conscious of it.... *(Laughing)* At times it's bliss, at other times stomach cramps!” The Mother/ **September 13, 1967**

As those who have lived long made one in love **(Through pure Divine love life span can be increased indefinitely and one can remain young for ever.)****(This is the speciality with Pondicherry. We meet many people, whose age do not increase with time and average longevity of Sadhakas are very high.)**

Need word nor sign for heart's reply to heart,

He met and communed without bar of speech **(inner communion.)**

With beings unveiled by a material frame.

There was a strange spiritual scenery **(the supramental heavens/worlds),**

A loveliness of lakes and streams and hills, **(Spiritual visions)**

A flow, a fixity in a soul-space,

And plains and valleys, stretches of soul-joy,

And gardens that were flower-tracts of the spirit,

Its meditations of tinged reverie.

Air was the breath of a pure infinite.

A fragrance wandered in a coloured haze

As if the scent and hue of all sweet flowers

Had mingled to copy heaven's atmosphere.

Appealing to the soul and not the eye

Beauty lived there at home in her own house,

There all was beautiful by its own right

And needed not the **splendour of a robe** **(the Lord wears the robes of Ignorance on our planes...here it is not needed).** **(The robe of an Integral Yogi is an increasing Light, Love, Ananda and Beauty.)**

All objects were like bodies of the Gods **(of light),**

A spirit symbol environing a soul,

For world and self were one reality (as opposed to earth were currently we have the dichotomy...it is this supramental world that the Lord wishes to bring down to earth). (This world is our greater Self. With the aid of cosmic self, world and Soul can be reconciled.)

Immersed in voiceless **internatal trance** (**Internatal trance is the period of a departing soul from death to new birth.**)

Internatal: in between births

Where then would the temporary dwelling in the supraphysical take place? What would be the Soul's other habitat? CWSA-22/The Life Divine-829-30

Ans: "It might seem that it ought to be on a mental plane, in mental worlds, both because on man the mental being the attraction of that plane, already active in life, must prevail when there is not the obstacle of the attachment to the body, and because the mental plane should be, evidently, the native and proper habitat of a mental being. But this does not automatically follow, because of the complexity of man's being; he has a vital as well as mental existence,--his vital part often more powerful and prominent than the mental,--and behind the mental being is a soul of which it is the representative. There are, besides, many planes of levels of world-existence and the soul has to pass through them to reach its natural home. In the physical plane itself or close to it there are believed to be layers of greater and greater subtlety which may be regarded as sub-planes of the physical with a vital and a mental character; these are at once surrounding and penetrating strata through which the interchange between the higher worlds and the physical world takes place. It might then be possible for the mental being, so long as its mentality is not sufficiently developed, so long as it is restricted mainly to the more physical forms of mind and life activity, to be caught and delayed in these media. It might even be obliged to rest there entirely between birth and birth; but this is not probable and could only happen if and in so far as its attachment to the earth-forms of its activity was so great as to preclude or hamper the completion of the natural upward movement. For the post-mortal state of the soul must correspond in some way to the development of the being on earth, since this after-life is not a free upward return from a temporary downward deviation into mortality, but a normal recurrent circumstance which intervenes to help out the process of a difficult spiritual evolution in the physical existence. There is a relation which the human being in his evolution on earth develops with higher planes of existence, and that must have a predominant effect on his **internatal** dwelling in these planes, it must determine his direction after death and determine too the place, period and character of his self-experience there."

How man's material existence is related with higher planes?

Where the Soul dwells after death?

"The universal Purusha dwells in all these planes in a certain simultaneity and builds upon each of these principles a world or series of worlds with its beings who live in the nature of that principle. Man, the microcosm, has all these planes in his own being, ranged from his subconscious to his superconscious existence. By a developing power of Yoga he can become aware of these concealed worlds hidden from his physical, materialised mind and senses which know only the material world, and then he becomes aware that his material existence is not a thing apart and self-existent, as the material universe in which he lives is also not a thing apart and self-existent, but is in constant relation to the higher planes and acted on by their powers and beings. He can open up and increase the action of these higher planes in himself and enjoy some sort of participation in the life of the other worlds, — which, for the rest, are or can be his dwelling place, that is to say, the station of his awareness, *dhama* , after death or **between death and rebirth in a material body**. But his most important capacity is that of developing the powers of the higher principles in himself, a greater power of life, a purer light of mind, the illumination of supermind, the infinite being, consciousness and delight of spirit. By an ascending movement he can develop his human imperfection towards that greater perfection." The Synthesis of Yoga-630-31

What is the significance and limitation of internatal after death journey of the Soul? CWSA-22/The Life Divine-832

"Beyond these subtle-physical planes of experience and the life-worlds there are also mental or spiritual-mental planes to which the soul seems to have an **internatal access** and into which it may pursue its **internatal journey**; but it is not likely to live consciously there if there **has not been a sufficient mental or soul development in this life**. For these levels must normally be the highest the evolving being can **internatally inhabit**, since one who has not gone beyond the mental rung in the ladder of being would not be able to ascend to any supramental or overmental state; or if he had so developed as to overleap the mental level and could attain so far, it might not be possible for

him to return so long as the physical evolution has not **developed here an organisation of an overmental and supramental life in Matter.**”

How is rebirth on earth possible by developed and undeveloped Souls? CWSA-22/The Life Divine-832

Ans: There **must** then be a final resort to a plane of pure psychic existence in which the soul would await rebirth; there it could assimilate the energies of its past experience and life and prepare its future. Ordinarily, the normally **developed human being**, who has risen to a sufficient power of mentality, might be expected to pass successively through all these planes, subtle-physical, vital and mental, on his way to his **psychic habitation**. At each stage he would exhaust and get rid of the fractions of formed personality structure, temporary and superficial, that belonged to the past life; he would cast off his mind sheath and life sheath as he had already cast off his body sheath: but the essence of the personality and its mental, vital and physical experiences **would remain in latent memory** or as a dynamic potency for the future. But if the development of mind were insufficient, it is possible that it would not be able to go consciously **beyond the vital level** and the being would either **fall back from there**, returning from its vital heavens or purgatories to earth, or, more consistently, would pass at once into a kind of psychic assimilative sleep coextensive with the **internatal** period; to be awake in the highest planes **a certain development would be indispensable**.

How is the new life **would be decided** by the soul? CWSA-22/The Life Divine-834

Ans: “It is probable also that the integrating positive preparation would be carried out and the character of the new life **would be decided** by the soul itself in a resort to its native habitat, a plane of psychic repose, where it would draw all back into itself and **await** its new stage in the evolution. This would

mean a passage of the soul progressively through subtle-physical, vital and mental worlds to the psychic dwelling-place from which it would return to its **terrestrial pilgrimage**. The terrestrial gathering up and development of the materials thus prepared, their working out in the earth life would be the consequence of this **internatal resort**, and the new birth would be a field of the resultant activity, a new stadium or spiral curve in the individual evolution of the embodied spirit."

"As soon as I came upon Theon's teaching (even before meeting him personally), and read and understood all kinds of things which I hadn't known before, I began to work quite systematically. Every night, at the same hour, I was working to construct – between the purely terrestrial atmosphere and the psychic atmosphere – a path of protection across the vital, so that people wouldn't have to pass through it (for those who are conscious but without knowledge it's a very difficult passage – infernal.) I was preparing this path, doing this work (it must have been around 1903 or 1904, I don't remember exactly) for months and months and months. All sorts of extraordinary things happened during that time – extraordinary. I could tell long stories....

Then, when I went to Tlemcen, I told Madame Theon about it. 'Yes,' she told me, 'it is part of the work you have come on earth to do. Everyone with even a slightly awakened psychic being who can see your Light will go to your Light at the moment of dying, no matter where they die, and you will help them to pass through.' And this work is constant. Constant. it has given me a considerable number of experiences concerning what happens to people when they leave their bodies. I've had all sorts of experiences, all kinds of examples – it's really very interesting." The Mother/The Mother's Agenda-
June 24, 1961,

"Heaven and hell are at once true and false. They exist and don't exist. I've seen various people go to heavens or hells after their death, and it's very difficult to make them understand that it is not real. Once it took me more than a year to convince someone that his so-called hell was not hell, and to get him out of it.

But there is something else – the psychological condition that you yourself create, the asuric hell you live in when you cultivate an asuric nature within you." The Mother/12th July, 1960

"I have told you many times, and couldn't repeat it too often, that we are not made of a piece. Within ourselves we have lots of states of being, and each state of being has its own life. All that is gathered together in a single body, as long as you have one, and acts through a single body; that's what gives you the sense of a single person, a single being. But there are many of them, and there are in particular concentrations on different planes: just as you have a physical being, you have a vital being, a mental being, a psychic being, and many others with all possible intermediaries.... So when you leave your body, all those beings will scatter. It's only if you are a **very advanced yogi** and have been capable of unifying your being around the divine center that those beings remain linked together. If you

haven't been able to unify yourself, then at the time of death, all that will scatter: every being will go back to its own region. With the vital being, for example, your various desires will separate and each of them will go and chase its realization quite independently, because there will no longer be a physical being to hold them together. While if you have united your consciousness to the psychic consciousness, when you die you will remain conscious of your psychic being, and the psychic being will return to the psychic world which is a world of bliss, joy, peace, tranquillity, and growing knowledge.... But if you have lived in your vital and all its impulses, each impulse will try to realize itself here and there.... For instance, for the miser who was concentrated on his money, when he dies the part of his vital that was concerned with his money will hook on there and will keep watching over the money so no one takes it. People won't see him, but he is there nonetheless, and very unhappy if something happens to his dear money.... Now, if you live exclusively in your physical consciousness (which is difficult, because, after all, you have thoughts and feelings), if you live exclusively in your physical, when the physical being disappears, you disappear along with it, it's over.... There is a spirit of the form: your form has a spirit that lives on for seven days after your death. The doctors have declared you dead, but the spirit of your form is alive, and not only alive but conscious in most cases. It lasts for seven to eight days, and after that, it too dissolves – I am not talking about yogis, I am talking about ordinary people. Yogis have no laws, it's quite different; for them the world is different. I am talking about ordinary people living an ordinary life; for them it's like that. So the conclusion is that if you want to preserve your consciousness, it would be better to center it on a part of your being which is immortal; otherwise it will evaporate like a flame into thin air. And happily so, because if it were otherwise, there might be gods or kinds of superior men who would create hells and heavens as they do in their material imagination, inside which they would shut you up." The Mother/September 7, 1968

“The soul takes birth each time, and each time a mind, life and body are formed out of the materials of universal Nature, according to the soul's past evolution and its need for the future. When the body is dissolved, the vital goes into the vital plane and remains there for a time, but after a time the vital sheath disappears. The last to dissolve is the mental sheath. Finally the soul or psychic being retires into the psychic world to rest there

till a new birth is due.

This is the general course for ordinarily developed human beings. There are variations according to the nature of the individual and his development. For example, if the mental is strongly developed, then the mental being can remain; so also can the vital, provided they are organised by and centred around the true psychic being; they share the immortality of the psychic.

The soul gathers the essential element of its experiences in life and makes that its basis of growth in the evolution; when it returns to birth it takes up with its mental, vital, physical sheath so much of its Karma as is useful to it in the new life for farther experience.

It is really for the vital part of the being that *śrāddha* and rites are done — to help the being to get rid of the vital vibrations which still attach it to the earth or to the vital

worlds, so that it may pass quickly to its rest in the psychic peace.” CWSA-28/Letters on Yoga-I- 534-535

The beings that once wore forms on earth sat there (aspirants who have reached the supramental planes?) (No, they are dead souls.)

Mother (Maa Krishna), I am unsure here whether these beings are the psychic beings that have come to rest and assimilate the experience of the past births and preparing for another birth or **whether** these are fully developed psychic beings, who have no karmic compulsion to take birth again but may choose to participate in the Divine’s evolution on earth – but it will be of their free choosing. (After death each soul travels from one plane to another plane of subtle physical, subtle vital, subtle mental, Psychic and Spiritual planes for experience and Cosmic Self is his final training ground and resting place from which his rebirth is decided.) (Those whose Souls are not developed they may take birth either form subtle vital or subtle mental wandering without arriving the home of Psychic being.)

In shining chambers of spiritual sleep (the worlds of Sacchidananda or Psychic?). (High souls, those who during their physical existence were going consciously to supramental and Sachchidananda plane, after death cross the Cosmic self and their rebirth is decided from these highest planes beyond the cosmic self for integral Sadhaka. Traditional Sadhaka does not participate in the rebirth and Divinisation of Nature.)

Passed were the pillar-posts of birth and death,
Passed was their little scene of symbol deeds,
Passed were the heavens and hells of their long road;
They had returned into the **world’s deep soul**. (cosmic Self)

All now was gathered into pregnant rest (Psychic sleep?): (In cosmic Self)

Person and nature suffered a slumber change.

In trance they gathered back their bygone selves (assimilating past **Psychic and other ten Selves** experiences of birth or does this refer to those (high

souls) being who have reached the supramental level where they reunite their 10 selves), (Yes)

(Most of the ordinary human beings are having no higher self like overmental self, supramental self and even not having the Psychic self. Those whose psychic being are not developed through repeated rebirth are not having any individual destiny. Those whose individual destiny is formed they choose their own death, *iccha mrutyu*, for other ordinary souls death is accidental or is chosen by the Nature. During Earth quake, flood, plane crash and other big destructions, those whose Psychic being are formed survive death. Or those souls who have undergone the Spiritual experience of the origin of existence can overcome extreme catastrophe and stand on the golden glory.)

Mother (Maa Krishna) you have previously commented –

(Psychic being's home is Supramental, Psychic being, *mamaibansa* is the derivation of Supramental Being, *Purushottama*.) (Yes)

In a background memory's foreseeing muse

Prophetic of **new personality (through rebirth.)**

“But if a constant development of being by a developing cosmic experience is the meaning and the building of a **new personality** in a new birth is the method, then any persistent or complete memory of the past life or lives might be a chain and a serious obstacle: it would be a force for prolonging the old temperament, character, preoccupations, and a tremendous burden hampering the free development of the **new personality** and its formulation of new experience. A clear and detailed memory of past loves, hatreds, rancours, attachments, connections would be equally a stupendous inconvenience; for it would bind the reborn being to a useless repetition of a compulsory continuation of his surface past and stand heavily in the way of his bringing our new possibilities from the depths of the spirit. If, indeed, a mental learning of things were the heart of matter, it that were the process of our developments, memory would have a great importance: but what happens is a growth of the **soul personality** and a growth of the nature by an assimilation

into our substance of being, a creative and effective absorption of the essential results of past energies; in this process conscious memory is of no importance. As the tree grows by a subconscious or inconscient assimilation of action of sun and rain and wind and absorption of earth elements, so the **being grows by a subliminal or intraconscient** assimilation and absorption of its results of past becoming and an output of potentialities of future becoming. The law that deprives us of the memory of past lives is a law of the cosmic Wisdom and serves, not disserves its evolutionary purpose.”
CWSA/22/The Life Divine/850-51

Arranged the map of their coming destiny's course (1.after assimilation, the course of next birth's learnings are worked out by the guardians of the psychic world or if the soul is progressed enough by itself or 2. Beings that have reached the supramental state in prior lives, where they now will arrange future lives according to their choosing and not the iron/fixed fate of Death/karma):

Heirs of their past, their future's discoverers,

Electors of their own self-chosen lot,

They waited for the adventure of new life. (through Rebirth)

‘But why a succession of human births and not one alone? For the same reason that has made the human birth itself a culminating point of the past succession, the previous upward series, --it must be so by the very necessity of the spiritual evolution. For the soul has not finished what it has to do by merely developing into humanity; it has still to develop that humanity into its higher possibilities. Obviously, the soul that lodges in a Caribbee or an untaught primitive or an Apache of Paris or an American gangster, has not yet exhausted the necessity of human birth, has not developed all its possibilities or the whole meaning of humanity, has not worked out all the sense of Sachchidananda in the universal Man; neither has the soul lodged in a vitalistic European occupied with dynamic production and vital

pleasure or in an Asiatic peasant engrossed in the ignorant round of the domestic and economic life. We may reasonably doubt whether even a Plato or a Shankara marks the crown and therefore the end of the outflowing of the spirit in man. We are apt to suppose that these may be the limit, because these and others like them seem to us the highest point which the mind and soul of man can reach, but that may be the illusion of our present possibility. There may be a higher or at least a larger possibility which the Divine intends yet to realise in man, and, if so, it is the way up to it and to open the gates. At any rate this present highest point at least must be reached before we can write finis on the recurrence of the human birth for the individual. Man is there to move from the ignorance and from the little life which he is in his mind and body to the knowledge and the large divine life which he can compass by the unfolding of the spirit. At least the opening out of the spirit in him, the knowledge of his real self and the leading of the spiritual life must be attained before he can go definitively and for ever elsewhere. There may too be beyond this initial culmination a greater flowering of the spirit in the human life of which we have as yet only the first intimations; the imperfection of Man is not the last word of Nature, but his perfection too is not the last peak of the Spirit.’ The Life Divine-792-93

A Person (the psychic being?) persistent through the lapse of worlds,
Although the same for ever in many shapes
By the outward mind unrecognisable,
Assuming names unknown in unknown climes
Imprints through Time upon the earth’s worn page

A growing (evolving entity within) figure of its secret self, (one part of Psychic being takes part in evolution.)

And learns by **experience** what the spirit knew,

Till it can see its truth alive and God.

"There was the story of Ford, who had sent word to Sri Aurobindo and me that he was coming here to ask us the question that tormented him: "What happens after death?" And he said he was ready to give his fortune to whoever could answer him. Someone had told him, "Yes, Sri Aurobindo can answer you." So Ford had sent word that he was preparing to come and ask us his question. And then he died!

No, those are questions asked by ignorant people. They should first learn the matter and know what they're talking about.

There is the soul. There is the soul, which is quite simply an emanation of ... we can call it the supreme Consciousness, supreme Reality, supreme Truth, anything, whatever they like, it's all the same to me – any words they like. But anyway, the soul is an emanation of That, a direct emanation. In the body, That becomes clothed in the psychic being. The psychic being is a being which is progressively formed throughout all the existences. So are you talking about the soul, are you talking about the psychic being (which is first an embryo and eventually becomes a conscious, perfectly independent being), or are you simply talking of the life of an individual consciousness after death? Because that's yet another thing. There are proofs of that; but in that case, it's a quite vital consciousness of an inferior order, and it may happen to immediately come back into another body through some combination of circumstances (it was into the same family that the father had come back), and to come back with the memory. Otherwise, according to the experiences of those who have studied the question, it's only the psychic being in the process of being formed that retains the memory of its former existences. But it retains the memory of the material, purely physical existence ONLY FOR THOSE MOMENTS WHEN IT PARTICIPATED. So, instead of all those stories that are told (and are made up), you only have memories like that (*Mother draws a series of "points" in space with her fingertips*), which may be more or less detailed, more or less complete, but which are only fragmentary memories of the MOMENT when the psychic physically manifested. Lots of people do have this sort of memory, but they don't know what it is. Most of the time they regard it as "dreams" or "imaginings." Those who know (that is to say, who are conscious of what goes on in their physical consciousness) can see that it's memories.

The number of memories of this kind I've had is almost incalculable. But it doesn't have the same character as the memories of the higher consciousness (then it's not a "memory": it's a sort of vision the higher beings⁶⁹ have of life; but that's something else). The memories I speak of are memories of the psychic being, they have a different character: a rather personal character, I mean there is the sense of a PERSON remembering something. While the others, the visions from above, are

memories of an "acting consciousness." But the memories of the psychic being aren't mentalized, that is, if for instance at the time of the recollection you weren't paying attention to the way you were dressed or the surroundings, you don't remember them. You only remember what took place and especially what took place from the point of view of the consciousness and the feelings and the inner movements.

It's generally fragments – fragments of life – that were individualized, and when in the present life you follow a normal development with the [various beings] gathering around the central consciousness, all those elements come back to gather together. They come back, each with its own memories. For instance, I had a memory like that (I tell you, I've had hundreds of them) when I was very young (I must have been twenty or so). It wasn't at night, but I was lying down, resting: suddenly I felt myself riding a horse, with tremendous warlike power and the sense ... a will for victory and the POWER of victory. And I felt as if I was riding a horse: I saw a white horse, I saw my legs, with riding breeches, you understand, and a red velvet costume. And there I was, at a gallop. I couldn't tell what the head was like or anything, naturally! And also, the crowd, the armies, and the rising sun. It was so strong, the sense that ... it was the sense of the will for victory and the POWER of victory. It came just like that. Then, sometime later, I read somewhere the story of Murat (I forget ... I think his victory was Magenta⁷⁰

... I no longer remember all that), and I immediately understood that my vision was at the moment of launching the battle: he had an inner call to a Power, so there was an identification [with Mother's power], and that's what I remembered and what came back. If I said (as the Theosophists tell you), "I was Murat," it would be stupid. But it was a consciousness coming back. It was so strong! The impression lasted long enough, with the sense of the battle but above all the sense of that POWER making you invincible. It was interesting, because at the time (it was just in the beginning, I was beginning to take interest in these things and I had just come across the "Cosmic" teaching), I was convinced that a woman's psychic being was always reincarnated in a woman and a man's psychic being was always reincarnated in a man (many schools teach that; Théon too believed so, he insisted on it). So it came as a surprise, because it wasn't in conformity with what I thought (!). Afterwards (long afterwards), I realized that naturally all those dogmas were nonsense, but ...

It fits with what I told you last time: the STATES OF CONSCIOUSNESS are what reincarnate, evolving, developing, growing more perfect. That's rather how it was, that's how that memory came. It's like that with many memories. And I know that to say "states of consciousness are what reincarnate," to adopt that as the "sole" explanation would be incorrect – it's absolutely incorrect – but it's one way of looking at the question beyond the sense of the little personality. It broadens the consciousness: one has in oneself things far more universal and far less limited than personal experiences. Just as in life some people have an exceptional life, in the same way they also have exceptional moments in their life, when they no longer are one single little person: they are a force in action. That's how it is.

Ultimately, this question (I read the question, it has been published somewhere and it was read to me) is a question asked by ignorant people. They ask you something, but they are ignorant. They should begin by studying the subject in the first place and learn something about it, then they would be able to understand the proof we can give them. Otherwise they won't understand it.

I was asked the question (by someone who sent me the article in the hope I would answer), I said, "No! They aren't ready for the answer; let them do their homework first, then we'll answer them."

They are ignorant people who want to be taught things – the ready-cooked dinner! (*Laughing*) That won't do." The Mother/ November 3, 1966

“It is for experience, for growth of the individual being that the soul enters into rebirth; joy and grief, pain and suffering, fortune and misfortune are parts of that experience, means of that growth: even, the soul may of itself accept or choose poverty, misfortune and suffering as helpful to its growth, stimulants of a rapid development, and reject riches and prosperity and success as dangerous and conducive to a relaxation of its spiritual effort. Happiness and success bringing happiness are, no doubt, a legitimate demand of humanity; it is an attempt of life and matter to catch a pale reflection or a gross image of felicity: but a superficial happiness and material success, however desirable to our vital nature, are not the main object of our existence; if that had been the intention, life would have been otherwise arranged in the cosmic ordinance of things. All the secret of the circumstances of rebirth centres around the one capital need of the soul, the need of growth, the need of experience; that governs the line of its evolution and all the rest is accessory.” The Life Divine-846-47

Once more they must face the **problem-game of birth,**

The soul's experiment of joy and grief
And thought and impulse lighting the blind act,
And venture on the roads of circumstance,
Through inner movements and external scenes
Travelling to self across the forms of things.

“Not long ago M.’s sister died (psychologically, she was in a terrible state – she had no faith). Well, on that day,¹⁷² just when I came to know that she was passing away, I remember being upstairs in the bathroom communicating with Sri Aurobindo, having a sort of conversation with him (it happens very often), and I asked him, ‘What happens to such people when they die here at the Ashram?’ ‘Look,’ he replied, and I saw her passing away; and on her forehead, I saw Sri Aurobindo’s symbol in a SOLID golden light (not very luminous, but very concrete). There it was. [236] And with the presence of this sign the psychological state no longer mattered – nothing touched her. And she departed tranquilly, tranquilly. Then Sri Aurobindo told me, **‘All who have lived at the Ashram and who die there have automatically the same protection, whatever their inner state.’**

I can’t say I was surprised, but I admired the mighty power by which the simple fact of having been here and died here was sufficient to help you to the utmost in that transition.

But there are all sorts of cases. Take N.D., for example, a man who lived his whole life with the idea of serving Sri Aurobindo – he died clasping my photo to his breast. This was a consecrated man, very conscious, with an unflinching dedication, and all the parts of his being well organized around the psychic.¹⁷³ The day he was going to leave his body little M. was meditating next to the Samadhi when suddenly she had a vision: she saw all the flowers of the tree next to the Samadhi (those yellow flowers I have called ‘Service’) gathering themselves together to form a big bouquet, and rising, rising straight up. And in her vision these flowers were linked with the image of N.D. She ran quickly to their house and – he was dead.

I only knew about this vision later, but on my side, when he left, I saw his whole being gathered together, well united, thoroughly homogenous, in a great aspiration, and rising, rising without dispersing, without deviating, straight up to the frontier of what Sri Aurobindo has called ‘the higher hemisphere,’ there where Sri Aurobindo in his supramental action presides over earth. And he melted into that light.

Some time before his heart attack he said to his children: *the gown is old, it must be thrown away.*

(silence)

But people are so ignorant! They make such a fuss over death, as if it were the end – this word ‘death’ is so absurd! I see it as simply passing from one house into another or from one room to another; you take one simple step, you cross the threshold, and there you are on the other side – and then you come back.

Have I told you about the experience I had the day I suddenly found myself in Sri Aurobindo’s home in the subtle physical?¹⁷⁴ [237] Well, it’s as if I took a step and entered a far more concrete world than the physical – more concrete because things contain more truth. I spent a good while there with Sri Aurobindo and then, when it was over, I took another step and I found myself back here ... slightly dumbfounded. It took me quite some time to regain my bearings here, because it was this world that seemed unreal to me, not the other.

But it’s simply that – you take a step, and you enter another room. And when you live in your soul there is a continuity, because the soul remembers, it keeps the whole memory; it remembers all occurrences, even outer occurrences, all the outer movements it has been associated with. So it’s a continuous, uninterrupted movement, here and there, from one room to another, from one house to another, from one life to another.

People are so ignorant! That’s what irritates those who have passed to the other side – people don’t understand, they shoo them away: ‘What does he want? Why does he bother me? He’s DEAD!’” The Mother/24th June 1961

Into **creation’s centre** he had come.

The spirit wandering from state to state (**different subtle worlds**)

Finds here the silence of its starting-point (the **Sacchidananda planes for high Souls.**) (**Silence is the nature of Spiritual being**)

In the formless force and the still fixity

And brooding passion of the world of Soul. (**universalisation of Spiritual being**)

All that is made and once again unmade (**all creation is made, absorbed back into Sacchidananda and then renewed, each time a better reflection of the Spirit’s True nature**), (**Here in the Cosmic plane.**)

The calm persistent vision of the One

Inevitably re-makes, it lives anew:
Forces and lives and beings and ideas
Are taken into the stillness for a while;
There they remould their purpose and their drift,
Recast their nature and re-form their shape.
Ever they change and changing ever grow,
And passing through **a fruitful stage of death**
And after long reconstituting sleep
Resume their place in the process of the Gods (of the Cosmic Gods)
Until their work in cosmic Time is done (the eternal work for which we were
born). (This describes the process of rebirth of a soul after he reaches
the cosmic plane.)
Here was the fashioning chamber of the worlds.
An interval was left twixt act and act,
Twixt birth and birth, twixt dream and waking dream,
A pause that gave new strength to do and be.
Beyond were regions of delight and peace (Ananda planes),
Mute birthplaces of light and hope and love,
And cradles of heavenly rapture and repose.
In a slumber of the voices of the world
He of the eternal moment grew aware;
His knowledge stripped bare of the garbs of sense
Knew by identity without thought or word (no need for the intervening
instruments of mind and life);
His being saw itself without its veils,
Life's line fell from the spirit's infinity.

Along a road of pure interior light,
Alone between tremendous Presences (Supramental beings and Gods),
Under the watching eyes of nameless Gods,
His soul passed on, a single conscious power,
Towards the end which ever begins again,
Approaching through a stillness dumb and calm

As the Kings passes through the Supramental spheres he is blessed with the vision of the Supramental Ishwara/Ishwari and then finally above all of he gets the darshan of our Divine Mother, who acts as the mediatrix between the Supreme and all of Manifestation/existence.

To the source of all things human and divine (Sachchidananda).

There he beheld in their mighty union's poise

The figure of the deathless Two-in-One (Mother (Maa Krishna), is this the supramental Ishwara (Brahman) and Supramental Ishwari (Maya)?), (Yes)

Guruprasad's question: Is Two-in-One represent Ishwara/Mahashakti?

(Supramental union of Paramatma and Paraprakriti.)

A single being in two bodies clasped, (Spiritual union)

A diarchy of two united souls, (Psychic union)

Seated absorbed in deep creative joy; (Bliss-self union)

Their trance of bliss sustained the mobile world. (Bliss self union)

Its complementary Psychic and Spiritual And Bliss union:

"A rushing of two spirits to be one,

A burning of two bodies in one flame.

Opened were gates of unforgettable bliss:" Savitri-468

Through this Spiritual experience a *Vibhuti* attains the Consciousness of the dual *Avatara*, of co-existence and activation of Psychic, Spiritual, Supramental and Bliss Self.

The first phase of reversal of consciousness is practicable where the *Purusha* is separated from *Prakriti* by the force of Ignorance and in *Karma Yoga*, *Prakriti* is the doer of all action and *Purusha* is the witness, *Sakhi*, the approver of all lower action of *Prakriti*. When *Purusha* is subjected to the lower instinct of *Prakriti*, then that is the cause of our Ignorance and imperfection. In *Karma Yoga* the *Purusha-Prakriti* realization is the first reversal of Consciousness where the *Purusha* liberates himself from the mechanical action of *Prakriti* and becomes free and arrive at the first spiritual control over *Prakriti*. During the practice of *Sankhya* liberation, *Purusha* learns not to identify himself, thus *Prakriti* begins to fall away from its impulse and returns towards equilibrium and rest. Then *Purusha* becomes the Lord, *Ishwara*, possesses the *Prakriti* and attains Divine union. Thus first phase of reversal of consciousness is experienced. Another reversal of consciousness takes place, or second reversal, after the consciousness is thoroughly established in higher ranges by the first reversal of *Purusha-Prakriti* union. *Ishwara-Shakti* realization stands behind the *Purusha-Prakriti* realization where *Ishwara* is not separated from *Shakti* but rather contains each other and it can take part in the higher dynamism of Divine working and total discovery of Divine unity and harmony in the world. Thus the second reversal of consciousness is realized through universalization of individual Consciousness. After the stabilization of universal Consciousness a third

reversal of Consciousness is experienced through *Brahman-Maya* union. This is the beginning of Supramental life on earth and discovery of dynamism of some Transcendent Eternal by whose descent this world and self will be able to break their disguising envelopes and become Divine in revealing and manifesting form.

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Human love is defined as an exclusive dual enjoyment and a fragile happiness between the lover and the beloved in their heart's secret chamber by an entire separation from the World, the Self and the God; whereas in the Divine Love this exclusive enjoyment excludes neither the World, nor the Self, nor the God and could deliver mental, vital and physical love from their utter deficiencies. The heart that yearns human love will be tired within one hour, unable to feel it in a continuous way whereas Divine love is tireless in its nature and can be experienced through all eternity. The transformation of transient unstable vital enjoyment of human love into eternal Divine Love is the prerogative of a developed Soul⁹¹ through practice of mutual self-giving, an interfusion of inner substance, vision through identity, by rapturous fusion of two Souls into one body of the God followed by similar fusion of two bodies into one Soul of God. The former is the Psychic experience of 'wedding of the eternal Lord and Spouse'⁵³ or 'A diarchy of two united souls,'⁹² in waking trance and the latter is its extension of Spiritual experience of 'Wedded to all he had been, became himself'⁵⁴ or 'A single being in two bodies clasped,'⁹² in dream and sleep trance. Or in integral Yoga, exclusive Psychic Divine Love begins with the Soul's union (*Jivatma*) with the Divine (*Paramatma*) and here one could love without return for love and could live without the attraction of mental imitations and without the aid of human lover. This Psychic Love cannot keep itself satisfied with the highest intensities of exclusive enjoyment; it calls down entire truth of Divine Love in Spiritual plane; which is universal, includes all the worlds and worlds beyond to be possessed by the intensities of Supreme *Ananda*. The nature of highest Divine Love is all inclusive, all embracing, all compassionate, universal, eternal, absolute immobility and unparalleled intensity of absolute vibration. In order to keep Divine Love unalloyed, warm and homogenous vibratory mass it must search truth in close proximity with the Divine union in Personal, Impersonal, Universal and Transcendent plane.

Human love is experienced by exciting the mind, life and body and in the Divine Love they are silenced. In the Yoga of devotion, the normal emotional human aspect is applied no longer to transient worldly relation, but to the joy of All-Loving, the All-Beautiful and the All-Blissful. Human love can least satisfy human emotions because it is not free from desire, fear, reaction, fluctuation and attachment and is helpless to harmonise its myriad deformations and perversions. In human love, (whose essence is Divine Love) this unlimited Divine Love suffers limitation,

incomprehension, embarrassment, corruption, degradation and narrowness and restricts itself to the participation of small happiness, external life's crude movement and obstinately inferior motives.

-----X-----

Savitri gives a new identity of *The Mother* and *Sri Aurobindo*. She is worshipped on earth not in a single Name and Form but as sum total of dynasty of self-ruling Mothers throughout the ages of which present incarnation is a special manifestation related with cellular transformation. Similarly *Sri Aurobindo* is not the name of a single individual, but as hinted in *Savitri*, He is the first man or first *Avatara* of the creation, 'the Eternal's delegate soul in man,' 'Man's representative in the house of God;' He carries within Him all the Powers and Personalities of the past *Avataras* and *Vibhutis*, incarnated in this life of fulfilling the special task of bridging the gulf between the Spirit and the Matter through mighty Supramental action and of revealing the concealed Godhead in humanity. The Divine action of Four Overmental *Mahashakti* of *The Mother* book is also to be linked with *the Mother* of All Life as hinted in *Savitri*, 'For we were (first) man and woman' of the creation or 'A force in her that toiled since the earth was made' as the first dual *Avatara* and when the earth will be ready for supreme transformation after Their successive incarnations, 'The Mighty Mother shall (again) take birth in Time' as the last dual *Avatara*. She is also to be strongly linked with the four Psychic Mother Power of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti* as hinted in *The Synthesis of Yoga* and the Supramental Mother known as *Maya*, or the power of the *Brahman* as hinted in *The Life Divine* and the four attributes of the Supramental Mother as indicated in *Savitri* that of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme or **grand creatrix, intense creatrix, creatrix Bliss and Creatrix works**. This exercise also again wants to uncover *The Mother* from 'folds of velvet darkness' in the Subconscient cave and *the Mother* seated in 'the many petalled lotus throne' of the thousand pillared temple of Inconscient sheath. Then above the Supramental plane and below the Inconscient plane She is identified as the Bliss Mother, who has pervaded all these worlds, sheaths and planes of Consciousness. These experiences will lead us to the Source of existence where *King Aswapati* witnessed the dual incarnation of multiple planes in vision:

'There he beheld in their mighty union's poise
The figure of **deathless Two-in-One**, (Supramental oneness)
A single being in two bodies clasped, (Spiritual experience)
A diarchy of two united souls, (Psychic experience)
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.' (Bliss Self experience)

Savitri-295

Savitri explores substantially Psychic, Spiritual and Supramental Mother Powers which are dynamised after the opening of the Psychic Being, Spiritual Being and Supramental being, either through ascent of Consciousness, *Vedantic* sacrifice or through the descent of Divine Consciousness, *Vedic* sacrifice. Here in *Savitri* the *Vedic* sacrifice is developed to such extent that it gives birth to Integral *Tantra Yoga*, if rightly pursued then this Supramental Yoga can compress the evolution of many centuries into few years.

-----X-----

Behind them in a morning dusk One stood (the Divine Mother – as the Transcendent Shakti)

Who brought them forth from the Unknowable (the Supreme).

Ever disguised she awaits the seeking spirit;

Watcher on the supreme unreachable peaks,

Guide of the traveller of the unseen paths,

She guards the austere approach to the Alone.

At the beginning of each far-spread plane

Pervading with her power the cosmic suns

She reigns, inspirer of its multiple works

And thinker of the symbol of its scene.

Above them all she stands supporting all (as the Supramental MahaShakti),

The sole omnipotent Goddess ever-veiled (in the Supramental planes, the Divine Mother is unveiled, but is veiled in all other planes)

Of whom the world is the inscrutable mask;

The ages are the footfalls of her tread,

Their happenings the figure of her thoughts,

And all creation is her endless act.

His spirit was made a vessel of her force;

Mute in the fathomless passion of his will

He outstretched to her his folded hands of prayer.

Then in a sovereign answer to his heart

A gesture came as of worlds thrown away,

And from her raiment's lustrous mystery raised

One arm half-parted the eternal veil.

A light appeared still and imperishable.

Attracted to the large and luminous depths

Of the ravishing enigma of her eyes,

He saw the mystic outline of a face **(of the Divine Mother)** (perhaps an outline was all he could bear, anything more would have been too great...that withholding too is the Divine compassion). (Cosmic Self is the dynamic aspect of Spiritual Being and the symbol of Divine Mother.)

Overwhelmed by her implacable light and bliss,

An atom of her illimitable self

Mastered by the honey and lightning of her power,

Tossed towards the shores of her ocean-ecstasy,

Drunk with a deep golden spiritual wine (supramental ananda),

He cast from the rent stillness of his soul

A cry of adoration and desire

And the surrender of his boundless mind **or the Soul in mind**

And the self-giving of his silent heart. **Or the Psychic being**

He fell down at her feet unconscious, prone. where Auroprem belongs

(This surrender took King Aswapati to a state of trance or our true waking Superconscious Consciousness.)

NOTE: - My Sweet Child 'Auroprem' will achieve the goal surely by the intense Love of his loving mother and by doing intense Tapasya ONLY FOR THE DIVINE in this birth....

END OF CANTO FOURTEEN

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 hidden call to unforeseen delight

In the summoning voice of one long-known, well-loved,

But **nameless** to the unremembering mind,

It led to rapture back the truant heart.” Savitri-289-290

“Ever they change and changing ever grow,” Savitri-294

“His soul passed on, a single conscious power,

Towards the end which ever begins again,” Savitri-295

“He knew things by their soul and not their shape:” Savitri-292

The More Important Secret of this chapter:

“A fire of passion burned in spirit-depths,

A constant touch of sweetness linked all hearts,

The throb of one adoration’s single bliss

In a rapt ether of undying love.” Savitri-291

The Most Important Secret of this chapter:

“A flame that cancels death in mortal things.” Savitri-291

“Behind them in a morning dusk One stood (the Divine Mother – as the

Transcendent Shakti)

Who brought them forth from the Unknowable (the Supreme).

Ever disguised she awaits the seeking spirit;

Watcher on the supreme unreachable peaks,

Guide of the traveller of the unseen paths,

She guards the austere approach to the Alone.” Savitri-295

Om Namo Bhagavateh

“An incense floated in the quivering air,
A mystic happiness trembled in the breast
As if the invisible Beloved had come (Supreme Lord’s personal form)
Assuming the sudden loveliness of a face
And close glad hands could seize his fugitive feet
And the world change with the beauty of a smile.” Savitri-290

“Attracted to the large and luminous depths
Of the ravishing enigma of her eyes, (Supreme Mother’s personal form)
He saw the mystic outline of a face.” Savitri-296

“There he beheld in their mighty union’s poise
The figure of the deathless Two-in-One,
A single being in two bodies clasped,
A diarchy of two united souls,
Seated absorbed in deep creative joy; (Supreme relation of dual Godhead)
Their trance of bliss sustained the mobile world.” Savitri-295

Sri Matriniketan Ashram
07.02.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. Book-2, Canto-14 represents King Aswapati’s Spiritual experience of cosmic Self which is identified as the dynamic state of the Spiritual being, all this existence is *Brahman* of the *Gita* (*Vasudevah Sarvamiti*) (*The Gita*-7.19), *Para prakriti* or the Divine Mother of *Tantra*. This is also identified as preliminary stair of Supermind where the World, Self and Divine are reconciled, home and training ground of dead Souls and one enters right relation with the world, fellow brothers and material things through direct contact of higher consciousness. This is also the state of Consciousness, which is the outcome of *Jivatma*’s Divine union with the *Para-prakriti*, who holds together this whole universe, *jagat dharayete* (*The Gita*-7.5).

In Cosmic consciousness, Matter and Spirit are reconciled and all negations of material life is Divinised by the universal Spirit's touch. They are:

“One who could love without return for love (Divine Love),

Meeting and turning to the best the worst,

It healed the bitter cruelties of earth,

Transforming all experience to delight;

Intervening in the sorrowful paths of birth

It rocked the cradle of the cosmic Child

And stilled all weeping with its hand of joy;

It led things evil towards their secret good,

It turned racked falsehood into happy truth;

Its power was to reveal divinity.” Savitri-291

In this cosmic Consciousness the King *Aswapati* was able to have direct personal contact with the supreme Lord and supreme Mother and Their dual relation, which uplifted King's consciousness to the status of *Avatara*.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

07.09.2021

03.40 AM

Om Namo Bhagavate

Dear Mother

Pranams. (With my blessings...) Hope this email finds you well. I have read this canto (Book-2, Canto-14) and appended your comments.

“Behind **them** in a morning dusk **One** stood

Who brought **them** forth from the Unknowable.” (Savitri 295)

From your previous comments I understand that the two ('them' in the above lines) are the Supreme Lord and Divine Mother. Who is the One referred to above?

(King Aswapati experienced the origin or Source of existence which is identified as One (*ekamebadwityam*, One without the second.). This One from the Unknowable plane became Two for manifestation and Divine Play, *Lila*. They are known as *Sat* and *Chit* in *Sachchidananda* Consciousness, *Brahman* and *Maya* in Supramental plane of *Vijnana*, *Ishwara* and *Shakti* in Spiritual plane of Knowledge, *Jnana*, and *Purusha* and *Prakriti* in Psychic plane working within Ignorance.)

And does King Aswapati venture into this Unknowable in the next canto and can we too venture there? (Yes, this Book-2, Canto-14 represents Universal or Cosmic Consciousness,

next two cantos, Book-2, Canto-15 The Kingdom of the Greater (Supramental) Knowledge and Book-3, Canto-1, The Pursuit of the Unknowable.) (We can venture into Unknowable, beyond Supramental and Ananda plane unknowingly for a brief period in exceptional moments of our life known as unconscious Yoga of Nature. When we do conscious Yoga, then Consciousness ascends in the following order. They are tamas, rajas, sattva, higher mind, Illumined mind, Intuitive mind, Overmind, Mind of Light, Supermind, Ananda and beyond them is the Unknowable Origin.) (Traditional Yoga does not give importance to the intermediate planes and one directly experiences the Unknowable in meditation and deep samadhi and returns to three gunas after the meditations is over. In Integral Yoga one learns the difficult lesson to move the Consciousness in intermediate planes and by this movement the highest Divine Consciousness is reconciled with nether untransformed Nature.)

Love (with my blessings)

Guruprasad

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.org