

“Night of April 12-13, 1962. Suddenly in the night I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation... All the results of the Falsehood had disappeared: Death was an illusion, Sickness was an illusion, Ignorance was an illusion--- something that had no reality, no existence... Only Love, and Love, and Love, and Love –immense, formidable, stupendous, carrying everything.”

The Mother

The Mother's Agenda/Vol-3/131,

Canto Three
Satyavan and Savitri

Summary:

In this canto the Lord describes the meeting, mutual recognition and union of the Lord incarnated as Satyavan and the Divine Mother incarnated as Savitri. **Through their supreme relation Supramental Force is dynamised on earth. Our task is to find and hold Them within us and become a perfect channel of Their Supramental force.**

Their respective souls recognise each other as inseparable comrades and divine counterparts for all eternity. What is known by sight between Satyavan and Savitri is communicated for the benefit of the readers (**inner journey**) by The Lord (Sri Aurobindo).

The discussion that ensues between Satyavan and Savitri allows us to understand the preparation and yoga that Satyavan has undertaken before meeting Savitri. This can be contrasted with the fact that most of Savitri's yoga occurs after she meets and is united with Satyavan (especially in the days leading to his 'Death').

Mother (Maa Krishna), I have read briefly the papers on Savitri and Satyavan's yoga in the (**Sri Matriniketan**) ashram website and from that I could gather that both Satyavan and Savitri had reached the same state (the supramental state) but it required their **subtle** physical union **and causal body union** to effect the final stage of the Yoga which was to bring down that Light to the physical **and all other planes of Consciousness**. However my (less experienced) reading suggests that Satyavan had reached the apex of his spiritual journey (**Here we have to refer Sri Aurobindo's Spiritual experience at Alipore Jail, which is identified by the Mother as beginning Supramental experience.**) but could not reach and establish himself in the supramental state....(**What Sri Aurobindo**

experienced at Alipore jail, the Supramental experience, the same experience He repeated throughout His life with greater intensity. That is the work of the Avatara, He was informed about His mission from the very beginning of His Spiritual life) it required the Divine Mother's touch through Savitri to achieve this (Mission far ahead). This is why in some ways I think Savitri can also be thought as a Mother figure to Satyavan (who is represented here as the child of Nature). (Not the exclusive mother but all-inclusive seven-fold personality of the Divine.)

"I am the (human Savitri) Madran, I am (Divine) Savitri.
All that I was before, I am to thee still,
Close comrade of thy thoughts and hopes and toils, (The Divine Friend and Playmate)
All happy contraries I would join for thee.
All sweet relations marry in our life; (The Divine Lover and Beloved.)
I am thy kingdom even as thou art mine,
The sovereign and the slave of thy desire, (The play with Divine Master is possible through slavehood)
Thy prone possessor, sister of thy soul (brotherhood is a derivative of the original personality of Divine Fatherhood.)
And mother of thy wants; thou art my world, (The Divine Mother of all-life.)
The earth I need, the heaven my thoughts desire, (The Wisdom of Divine Teacher.)
The world I inhabit and the god I adore." Savitri-719-20

Detail:

Out of the voiceless mystery of the past
In a present ignorant of forgotten bonds
These spirits met upon the roads of Time.
Yet in the heart their secret conscious selves (their respective Psychic beings) (Memory of the details of past births are stored in the subliminal sheath and Psychic memory are stored in the Psychic sheath.)
At once aware grew of each other warned
By the first call of a delightful voice (when Satyavan first heard Savitri's voice) (Accumulation of Spiritual sadhana of past births are visible through the eye and heard in the intensity and sweetness of the voice.)
And a first vision of the destined face (when Savitri saw Satyavan).
As when being cries to being from its depths (the Soul searching for the companion Soul for accomplishment of the Divine Mission.)
Behind the screen of the external sense
"It is to the spirit what the eyes are to the physical mind and one has the sense of having passed through a subtly analogous process. As the physical sight can present to us the actual body of things of which the thought had only possessed an indication or mental description and they become to us at once real and evident, pratyaksa, so the spiritual sight surpasses the indications or representations of

thought and can make the self and truth of all things present to us and directly evident, *pratyakṣa*. The sense can only give us the superficial image of things and it needs the aid of thought to fill and inform the image; but the spiritual sight is capable of presenting to us the thing in itself and all truth about it. The seer does not need the aid of thought in its process as a means of knowledge, but only as a means of representation and expression, — thought is to him a lesser power and used for a secondary purpose.” CWSA-24/The Synthesis of Yoga-833

And strives to find the heart-disclosing word,
The **passionate speech** revealing the soul's need,
But the **mind's ignorance veils the inner sight**,
Only a little breaks through our earth-made bounds (**our instruments struggle to reflect the intimations of our Soul, only a small portion of it permeates the dense crust of the mind**),
So now they met in that momentous hour,
So utter the recognition in the deeps,
The remembrance lost, the oneness felt and missed. (**Due to interference of surface Nature.) (Oneness felt due to presence of Supermind and lost due to interference of three gunas.) (oneness is the continuation of relation from the past birth.)**

Thus Satyavan spoke first to Savitri:

“O thou who com'st to me out of Time's silences,
Yet thy voice has wakened my heart to an unknown bliss, (**Soul's strength is recognised from the Spiritual energy accumulated which is reflected in the power of the voice.) (This is also reflected in the writing.) (voice, sight and written truth are combined to build Spiritual Influence.)**

Immortal or mortal only in thy frame,
For more than earth speaks to me from thy soul (**because of past link from the beginning of the creation.**)

And more than earth surrounds me in thy gaze, (**Through eye also accumulation of Spiritual energy is reflected.**)

How art thou named among the sons of men?

Its complementary line:

(**Death said to Savitri:**)

“Who then art thou hiding in human guise?

Thy voice carries the sound of infinity,

Knowledge is with thee, Truth speaks through thy words;

The light of things beyond shines in thy eyes.” Savitri-663

Whence hast thou dawned filling my spirit's days, (**Now Satyavan's life was fulfilled.**)

Brighter than summer, brighter than my flowers, (**Savitri's Soul Force is brighter than Sunlight and soothing presence of flowers.**)

Into the lonely borders of my life,

O sunlight moulded like a **golden maid**? (**Her Presence is more powerful than the mighty gods.**)

I know that **mighty gods** are friends of earth.
Amid the pageantries of day and dusk,

Satyavan reveals below the spiritual evolution of his being. He intimates to Savitri that he has been able to plumb Nature's secrets and see behind her outward forms and see the Divine immanent in them. He also seems to have crossed the shining lid of the overmind (gold desert of sunlight) into the Supramental spheres and seen supramental beings (Princes of the Sun). However he makes no mention of seeing the Divine Mother (like King Ashwapathi has). **(This meeting of the Divine Mother in physical form must have preceded number of subtle physical meeting with Her.)** **(To support this idea we can refer "Our outward happenings have their seed within," Savitri-52)** **(The gross weighs less, the subtle counts for more; On inner values hangs the outer plan." Savitri-186)** **(King Aswapati's Tapasya is further extended in the form of Satyavan, who is a passive personality in the book Savitri. In few words Satyavan has hinted about His Spiritual life and His vast Spiritual kingdom and wealth are kept hidden from us. About this only we get little hint during Savitri's dialogue with the Death.)**

Long have I travelled with my pilgrim soul (**here refers to his evolving Psychic being**)

Moved by the marvel of familiar things.

Earth could not hide from me the powers she veils: **(Occult powers, siddhis.)**

Even though moving mid an earthly scene
And the common surfaces of terrestrial things,
My vision saw unblinded by her forms;

The Godhead looked at me from familiar scenes. (realisation of Divine in becoming.)

I witnessed the virgin bridals of the dawn (They are also the citizens of that mother (consciousness) state.) (This line indicates that before the advent of Supramental dawn a dynasty of self-ruling virgin mothers will appear, who will be able to accelerate the present pace of evolution.) (These virgin bridals can be compared with the feminine Vibhuti described in the Gita as Kirti, Sri, Vak, Smriti, Dhriti, Medha, Kshyama)

It may be noted that those who have gone through long movement of consciousness between Psychic Being in the heart and Spiritual being above the head for purification and transformation of mind, life and body are symbolically represented in *Savitri* as 'virgin bridals of the dawn.'

Behind the glowing curtains of the sky
Or vying in joy with the bright morning's steps
I paced along the slumbrous coasts of noon,
Or the gold desert of the sunlight crossed

Traversing great wastes of splendour and of fire,
Or met the moon gliding amazed through heaven
In the uncertain wideness of the night,
Or the stars marched on their long sentinel routes
Pointing their spears through the infinitudes:
The day and dusk revealed to me hidden shapes;
Figures have come to me from secret shores
And happy faces looked from **ray and flame**. **(The invisible Beings of the higher world.)**

I have heard strange voices cross the ether's waves,
The Centaur's wizard song has thrilled my ear;
I have glimpsed the Apsaras bathing in the pools, **(Heavenly lures that will prevent one from transcending them.)**

Apsaras: heavenly nymphs, typically wife of heavenly musicians.

"Apsaras generally indicate sexual desire." CWSA-30/159

"Of Gandhamadan where the Apsaras roam," Savitri-419

"Caught in the song that sways the Apsara's limbs" Savitri-422

"The golden-bosomed Apsara goddesses," Savitri-676

I have seen the wood-nymphs peering through the leaves;
The winds have shown to me their trampling lords,
I have beheld the princes of the Sun (Mother (Maa Krishna) are these Supramental beings?) Yes. He has seen the Supramental world/beings from the border of Overmental world. Savitri is also the daughter of Sun, Savita. Satyavan explains His Spiritual experience in hierarchies. So none of His experience is limited to that plane alone and we cannot limit His Spiritual experience to any exclusive end.
Burning in thousand-pillared homes of light.

A similar experience in the Inconscient plane:

"A thinker waking the Inconscient's world,

An immobile centre (Inconscient Self) of many infinitudes

In his **thousand-pillared** temple by Time's sea." Savitri, Book-XI, Canto-1

So now my mind could dream and my heart fear
That from some wonder-couch beyond our air
Risen in a wide morning of the gods
Thou drov'st thy horses from the Thunderer's worlds.
Although to heaven thy beauty seems allied,
Much rather would my thoughts rejoice to know
That mortal sweetness smiles between thy lids
And thy heart can beat beneath a human gaze
And thy aureate bosom quiver with a look
And its tumult answer to an earth-born voice.
If our time-vexed affections thou canst feel,
Earth's ease of simple things can satisfy,
If thy glance can dwell content on earthly soil,
And this celestial summary of delight,
Thy **golden body**, dally with fatigue

Oppressing with its grace our terrain, while
The frail sweet passing taste of earthly food
Delays thee and the torrent's leaping wine,
Descend. Let thy journey cease, come down to us. (an invitation to the
Divine Mother to 'descend', to place Her feet on time made things...here
perhaps Satyavan representing Nature is requesting the Divine Mother to
lend her touch that alone can bridge the gulf) **(This also signifies that
Savitri is a descending Avatara and Satyavan is an ascending
Avatara.)**

Close is my father's creepered hermitage
Screened by the tall ranks of these silent kings,
Sung to by voices of the hue-robed choirs
Whose chants repeat transcribed in music's notes
The passionate coloured lettering of the boughs
And fill the hours with their melodious cry.
Amid the welcome-hum of many bees
Invade our honied kingdom of the woods; (sweet inner life.)
There let me lead thee into an opulent life. (Even though Savitri appears to
him as a princess **(with all outer opulence)**, he tells her that he will lead
her into an 'opulent' **inner life**)

"Our sacrifice is not a giving without any return or any fruitful acceptance from
the other side; it is an interchange between the embodied soul and conscious Nature
in us and the eternal Spirit. For even though no return is demanded, yet there is the
knowledge deep within us that a marvellous return is inevitable. The soul knows that
it does not give itself to God in vain; claiming nothing, it yet receives **the infinite
riches of the divine Power and Presence.**" CWSA-23/The Synthesis of Yoga-109,
Bare, simple is the sylvan hermit-life; **(Hermit life is also established on
strong renunciation which will make one simple and bare.) (Sri
Aurobindo's first ten years in Pondicherry is identified as life of hard
ascetic.) (If one practices surrender and faith it will make life
simple.)**

"(Question) I can try to call down the Mother's Force, but faith and surrender would
require a wonderful Yogic poise and power possible only in born Yogis, I think.

(Answer) Not at all. A wonderful Yogic poise and power would usually bring self-
reliance rather than faith and surrender. It is the simple people who do the latter most
easily." CWSA-32/The Mother with Letters on the Mother-212,

Yet is it clad with the jewelry of earth.

Wild winds run—visitors midst the swaying tops,
Through the calm days heaven's sentinels of peace
Couched on a purple robe of sky above
Look down on a rich secrecy and hush
And the chambered nuptial waters chant within.
Enormous, whispering, many-formed around
High **forest gods** have taken in their arms
The human hour, a guest of their centuried pomps.
Apparelled are the morns in gold and green,
Sunlight and shadow tapestry the walls
To make a resting chamber fit for thee."

Awhile she paused as if hearing **still his voice, (Spiritual Influence is reflected in the Voice.)**

Unwilling to break the charm, then slowly spoke.

Musing she answered, "I am Savitri,

Princess of Madra. Who art thou? What name Musical on earth expresses thee to men?

The same question Satyavan also asked:

"How art thou named among the sons of men?" Savitri-400

What trunk of kings watered by fortunate streams

Has flowered at last upon one happy branch?

Why is thy dwelling in the pathless wood **(ascetic identity of Satyavan)**

Far from the deeds thy glorious youth demands, **(Thy glorious youth is meant to become swaraj and samrat of the world.)**

Haunt of the anchorites and earth's wilder broods,

Where only with thy witness self thou roamst (limitation of ascetic living. Beyond witness self there is the state of Anumanta and Ishwara and realisation of universalised self.)

In Nature's green unhuman loneliness

Surrounded by enormous silences

And the blind murmur of primaeval calms?" **(Hard ascetic living alone is not acceptable to Savitri. She wants to transcend it.)**

"The peculiarity of this (integral) Yoga is that until there is *siddhi* above, the foundation does not become perfect. Those who have been following my course (integral Yoga) had kept many of the old *samskaras*; some of them have dropped away, but others still remain. There was the *samskara* of *Sannyasa*, even the wish to create an *Arabinda Matha* (*Sri Aurobindo Monastery*). Now the intellect has recognised that *Sannyasa* is not what is wanted, but the stamp of the old idea has not yet been effaced from *prana* (breath, life energy). So there was next this talk of remaining in the midst of the world, as a man of worldly activities and yet a man of renunciation. **The necessity of renouncing desire has been understood, but harmony of renunciation of desire with enjoyment of Ananda has not been rightly seized by the mind."** Sri Aurobindo/ The Mother's Agenda-3/271,

And Satyavan replied to Savitri:

"In days when yet his sight looked clear on life,

King **Dyumatsena** once, **the Shalwa**, reigned

Through all the tract which from behind these tops

Passing its days of emerald delight

In trusting converse with the traveller winds

Turns, looking back towards the southern heavens,

And leans its flank upon the musing hills.

But equal Fate removed her covering hand. **(Outer position, wealth, opulence, constructed knowledge are temporary and are not to be relied.)**

A living night enclosed the strong man's paths, **(These outer glory cannot bear the pressure of invasion of earthquake, flood, tsunami from the unconscious night.)**

Heaven's brilliant gods recalled their careless gifts, (Spiritual fall of the King Dyumatsena.)

Took from blank eyes their glad and helping ray (Symbolising Ignorance replacing Divine Knowledge.)

And led the uncertain goddess from his side (Worldly wealth is described as an uncertain goddess).

Outcast from empire of the outer light, (Satyavan makes a point of saying 'outer light'...thereby hinting that the King is still in command of an inner empire...this is strengthened in the verses below where the King sojourns between inner and outer solitude...Mother (Maa Krishna) to me it appears that the king is contained in some sort of an Ascetic's Fortress) (After King's spiritual fall, he is preparing again for Spiritual rise through entry into double seclusion.)

"I would myself say that no man can be **spiritually complete** if he cannot live ascetically or follow a life as bare as the barest anchorites" Sri Aurobindo/SABCL-26/On Himself/130,

Lost to the comradeship of seeing men (he no longer mingles with worldly men),

He sojourns in **two solitudes**, within **(His yearning towards All meets two solitudes (1) that of outcast from the empire of the outer enjoyment and (2) lost to the comradeship of sound, touch, sight, taste and smell and to live in the high peopled loneliness of the Spirit.)** (At certain stage of self-development a Sadhaka of integral Yoga needs double solitude or it may be identified as indispensable beginning in the inner journey.)

And in the solemn rustle of the woods.

Son of that king, I, Satyavan, have lived

Contented, for not yet of thee aware, (in some ways this is reflective of those who have attained high spiritual states and satisfied thinking they have achieved the final, till something higher is revealed to them) **(Satyavan was contented by the subtle Presence and Influence of the Divine Mother and was oblivious of Her earthly manifestation.)**

In my high-peopled loneliness of spirit (his living within)

And this huge vital murmur kin to me, (the vast vital presence of Nature)

Nursed by the vastness, pupil of solitude.

"There are four parts of the vital being — first, **the mental vital** which gives a mental expression by thought, speech or otherwise to the emotions, desires, passions, sensations and other movements of the vital being; **the emotional vital** which is the seat of various feelings such as love, joy, sorrow, hatred, and the rest; **the central vital** which is the seat of the stronger vital longings and reactions, e.g. ambition, pride, fear, love of fame, attractions and repulsions, desires and passions of various kinds and the field of many vital energies; last, **the lower vital** which is occupied with small desires and feelings, such as make the greater part of daily

life, e.g. food desire, sexual desire, small likings, dislikings, vanity, quarrels, love of praise, anger at blame, little wishes of allkinds — and a numberless host of other things. Their respective seats are (1) the region from the throat to the heart, (2) the heart(it is a double centre, belonging in front to the emotional and vital and behind to the psychic), (3) from the heart to the navel, (4) below the navel.” CWSA-28/Letters on Yoga-I-167

Great Nature came to **her recovered child**;
I reigned in a kingdom of a nobler kind (Kingdom of inner life.)

(Satyavan above makes a point of differentiating between his father’s former empire and his own...his empire is the inner world, a spiritual empire and an empire attuned to Nature....in many ways Savitri’s rescue of Satyavan in later canto, is actually the rescue of the Divine Mother (Savitri) of Terrestrial Nature (Earth), who is represented as Satyavan (her recovered child))) **Yes.**

Than men can build upon dull Matter’s soil;
I met the frankness of the primal earth,
I enjoyed the intimacy of infant God. (Child God Krishna)
In the great tapestried chambers of her state,
Free in her boundless palace I have dwelt
Indulged by the warm mother of us all,
Reared with **my natural brothers** in her house. (Savitri became the **mother of Satyavan’s natural brothers.**)

“Thou (Savitri) shalt not shrink from any **brother** soul.” Savitri-701,
The Creator asks Savitri to become one with creation, her brother Souls.
“He (Teacher of integral Yoga) is a man helping his **brothers**, a child leading children, a light kindling other lights, an awakened Soul awakening souls...”
CWSA/23/The Synthesis of Yoga-67,

I lay in the wide bare embrace of heaven,
The sunlight’s radiant blessing clasped my brow, (Supramental experience.)
The moonbeams’ silver ecstasy at night (subordinated by the light of the **intellect.**)
Kissed my dim lids to sleep. Earth’s morns were mine;
Lured by faint murmurings with the green-robed hours
I wandered lost in woods, prone to the voice (Satyavan’s wandering was **confined within the limited boundary of his father’s thatched home.**)
Of winds and waters, partner of the sun’s joy, (All this indicates that **Integral Yoga must be pursued with deep affinity towards Nature and inner solitude.**)

A listener to the universal speech:
My spirit satisfied within me knew
Godlike our birthright, luxuriated our life
Whose close belongings are the earth and skies.
Before Fate led me into this emerald world,
Aroused by some foreshadowing touch within,

An early prescience in my mind approached (he was aware of his spiritual destiny even before he came to these woods, that his life would be different)
The great dumb animal consciousness of earth (animal consciousness of the earth has to be reconciled with the Divine Consciousness of Avatara.)

Now grown so close to me who have left old pomps
To live in this grandiose murmur dim and vast. **(Spiritual life is not alien to the plant and animal kingdom)**

Already I met her in my spirit's dream.

As if to a deeper country of the soul
Transposing the vivid imagery of earth,

Through an inner seeing and sense a waking came. **(Subtle physical sound, sight, touch, taste and smell)**

A visioned spell pursued my boyhood's hours, (Satyavan's boyhood life was full of subtle physical visions which were very much indispensable for the manifestation of higher life.)

All things the eye had caught in coloured lines

Were seen anew through the interpreting mind

And in the shape it sought to seize the soul.

An early child-god took my hand that held, (the coming forward of his Psychic Being and it guiding his sadhana directly rather than from behind the veil) (It is also an Overmental Being who accompanies Satyavan from his birth. This line may be compared with the following line:

"The dim-masked hooded godheads rode who move
Assigned to man immutably from his birth," Savitri-377

Moved, guided by the seeking of his touch,
Bright forms and hues which fled across his sight;
Limned upon page and stone they spoke to men.
High beauty's visitants my intimates were.
The neighing pride of rapid life that roams
Wind-maned through our pastures, on my seeing mood
Cast shapes of swiftness; trooping spotted deer
Against the vesper sky became a song
Of evening to the silence of my soul.

Mother (Maa Krishna), is Satyavan describing his experience of cosmic consciousness? **(Experience of subliminal self whose expansion will lead to cosmic consciousness.)**

Satyavan describes the various inner countries/planes that he has visited/experienced ...

I caught for some eternal eye the sudden

King-fisher flashing to a darkling pool;
A slow swan silvering the azure lake,
A shape of magic whiteness, sailed through dream;
Leaves trembling with the passion of the wind,
Pranked **butterflies**, the conscious flowers of air,
And wandering wings in blue infinity

Lived on the tablets of my inner sight;
Mountains and trees stood there like thoughts from God.

"It is probably a symbol of three stages or developments or planes of spiritualised life. A star means creation, the triangle a triple principle. The tree is life in a new creation. Green is the colour of the emotional vital, the moon governs a spiritualised emotional life; blue is the colour of the higher mind, the moon there governs a spiritualised higher mind life; the gold colour is that of the Divine Truth, whether intuitive or overmind — the moon here is the spiritualised Truth-life. As the star is *sphat,ika*-coloured, the triangle may indicate Sachchidananda principle. The **butterflies** and birds are of course life forces and soul forces, powers or beings. Probably it indicates three stages of transformation before the supramental can reign altogether or else three that will exist as the steps towards the supramental." CWSA-30/Letters on Yoga-III-140

The brilliant long-bills in their vivid dress,
The **peacock** scattering on the breeze his moons
Painted my memory like a frescoed wall.
I (**Satyavan**) carved my vision out of wood and **stone**;
In support of above line:

"Then silently she (**Savitri**) rose and, service done,
Bowed down to the great goddess simply carved
By Satyavan upon a forest **stone**." Savitri-561

I caught the echoes of **a word supreme**
And metred the rhythm-beats of infinity
And listened through music for the eternal Voice.

Satyavan below laments the limits of the spiritual heights he has
climbed...unlike King Aswapathi he could not have the Darshan of the Divine
Mother...

I felt a covert touch, I heard a call,
But could not clasp the body of my God
Or hold between my hands the World-Mother's feet. (**This clasp of God and
holding the feet of Divine Mother are Supramental experience for
which His vessel was ready. This experience comes when
consecration becomes entire.**)

In men I met strange portions of a Self (**meeting of surface self**)
That sought for fragments and in fragments lived: (**the limitation of
Mundane and Moderate existence.**)
Each lived in himself and for himself alone
And with the rest joined only fleeting ties; (**In this surface self, true relation
with others is not possible.**)
Each passioned over his surface joy and grief,
Nor saw the Eternal in his secret house.
I conversed with Nature, mused with the changeless stars,
God's watch-fires burning in the ignorant Night,
And saw upon her mighty visage fall

A ray prophetic of the Eternal's sun. (he saw the divine grace fall on the embodiment of ignorance intimating the descent of the divine grace) (Fragments of Supramental descending on earth. Supramental Love descended on the closing day of the World Hindu Summit-II, night of 16.06.2013 whose action is represented in Savitri as "It bore the stroke of That which kills and saves" Savitri-20)

I sat with the forest sages in their trance:
There poured awakening streams of **diamond light**,
I glimpsed the presence of the One in all. (**preliminary Supramental experience or Spiritual experience in Cosmic Consciousness.**)

"We must fall back then on the idea of a greater consciousness very high up with a feeling of divinity, a sense of considerable light and spiritual authority — perhaps in one of those higher spiritual mental planes of which I speak in *The Life Divine* and the letters. The **diamond light** could well be native to these planes; it is usually white, but there it might well be blue: it is a light that dispels or drives away all impure things, especially a demoniac possession or the influence of some evil force. Evidently, the use of a power like this should be carefully guarded from the intrusion of any wrong element such as personal love of power, but that need not cause any apprehension as a keen inlook into oneself would be sufficient to reject it or keep it aloof. I think that is all I can say upon the data given in her letter." CWA-28/ Letters on Yoga-I-p-579

"It [*the diamond light*] means the essential Force of the Mother.

(a) The diamond light proceeds from the heart of the Divine Consciousness and it brings the opening of the Divine Consciousness wherever it goes.

(b) The Mother's descent with the diamond light is the sanction of the Supreme Power to the movement in you.

(c) The Mother's diamond light is a light of absolute purity and power.

(d) The diamond light is the central consciousness and force of the Divine.

*

The Mother's light is white — especially diamond white. The Mahakali form is usually golden, of a very bright and strong golden hue. 12 October 1935

The diamond is the symbol of the intensest light of the Mother's consciousness, so your visions indicate that you saw her full of that light and radiating it. Other jewels must be symbols of other forces, the ruby indicating power in the physical.

23 February 1936

*

The diamond is the symbol of the Mother's consciousness; the colour depends on the particular force which her consciousness puts forth upon you at the moment.

14 April 1936

*

The diamond is the symbol of the Mother's light and energy — the diamond light is that of her consciousness at its most intense.

13 November 1936

” CWSA-32/The Mother with Letters on the Mother-266-267

After detailing his high achievements, Satyavan again laments his limits, he has reached the limits of universal consciousness, but has not climbed to the final transcendent/supramental consciousness, and hence he cannot descend with the light that alone can transform...as you have commented in the “Destined Meeting Place”

The **mundane Satyavan's** early days in the Shalwa's forest land were to think, act, enjoy and breathe like other mundane man and yet he had the brief partial glimpse of deeper Self. Then a 'truth was felt' in his moderate life 'that screened its shape from mind.' The **moderate Satyavan**, who lived in the illumined Soul ray of God's touch but was not ready to face the eternal Sun of His constant embrace, became **ascetic Satyavan**, when this surface concentration of the Divine ray penetrated heart and flesh. This ascetic Divine realisation could not bridge the gulf between Matter and Spirit. When he concentrated on the world, he lost the God and when concentrated on the God lost the world. With *Savitri's* arrival this gulf was bridged and the **consecrated Satyavan** became King Child and was able to live and face the Sun light, representing *Vijnana*. And in the cosmic Consciousness of *Vijnana*, the Spirit and Matter are reconciled and Matter's or physical body's fixed death bound destiny and grooves of Iron law are changed into the Spirit's immortal all life. This is a passage from mere man incarnating to the integral ascending Godhead of the race or 'the soul of man climbing to God,' and its destined saviour. His Godhead status does not prevent him from living 'in one house with the primal beast' in the forest, colloquies with the *Djinn* and *Asuras* of the Subconscious world; thus, in the Divine's single plan 'high meets the low' or 'God's summits look back on the mute Abyss,' accepts to be small and human on earth. This is the emergence of **Lord Satyavan**, for whom *Savitri* fought with dark Godhead in *Death's* Night. Through this sacrificial action, the highest Divine Consciousness of the *Avatara* is reconciled with lowest consciousness of earth.

Thus, man can begin climbing from mundane perfection and moderate Spirituality where he can live in the ray and ascend in consciousness to meet the

Sunlight of comprehensive Spirituality or as indicated in *Savitri*, “(King Aswapati) Climbed through white rays to meet an unseen Sun.” An *Avatara*’s mission moves towards fulfilment when ‘the entire universe becomes the total *Avatar* of the Supreme.’

But still there lacked **the last transcendent power (Inconscient Self is the last transcendent power which must open.)**

And Matter still slept empty of its Lord. (Inconscient Self is identified as Divine Presence in Matter and also Subconscient Self and Annamaya Purusha.))

The Spirit was saved, the body lost and mute

Lived still with Death and ancient Ignorance;

The Inconscient was its base, the Void its fate. (Void in different planes of consciousness is to be bridged by movement of Consciousness. Then the fate or fixed destiny can be changed.)

In the verses below Satyavan instantly recognises that Savitri holds the transcendent power within her, her power exceeds his and he feels that she will be able to transform him...his physical can now be transformed to be akin to the indwelling spirit within...

But thou hast come and all will surely change: **(A promise.)**

I shall feel the World-Mother in thy golden limbs

And hear her wisdom in thy sacred voice.

The child of the Void shall be reborn in God (Here the child of the void **(experience of Nirvana)** refers to him as the child of fallen Nature...Mother (Maa Krishna) as I read these verses sometimes I feel that perhaps Satyavan is also like a child to Savitri...(In their past births they must have incarnated as Mother Meri and lord Christ) from another perspective, one could say that the Divine Mother incarnated in Savitri to save and transform her child of Nature - Satyavan), **(Yes. This is what you have written is the Vedic consecration which is complemented with the Vedantic consecration in which Ishwari is created from the body of the Ishwara.)**

My Matter shall evade the Inconscient’s trance. **(by realising the Inconscient Self in the Inconscient sheath.)**

My body like my spirit shall be free. (Cellular transformation)

It shall escape from Death and Ignorance.” **(the Final promise of Savitri.)**

And Savitri, musing still, replied to him:

“Speak more to me, speak more, O Satyavan,

Speak of thyself and all thou art within;

I would know thee as if we had ever lived

Together in the chamber of our souls. (Though separate in body)

Speak till a light shall come into my heart **(Through Word Wordless Light shall penetrate the body.)**

And my moved mortal mind shall understand

What all the deathless being in me feels.

It knows that thou art he my spirit has sought (**Finding of the second self.**)

Amidst earth's thronging visages and forms
Across the **golden spaces** of my life." (golden space and golden time represent Supramental Spaceless and Timeless state.)

Its complementary line:

"For somewhere on the longing breast of earth,
Thy unknown lover waits for thee the unknown.
Thy soul has strength and needs no other guide
Than One who burns within thy bosom's powers.
There shall draw near to meet thy approaching steps
The second self for whom thy nature asks,
He who shall walk until thy body's end
A close-bound traveller pacing with thy pace,
The lyrist of thy soul's most intimate chords
Who shall give voice to what in thee is mute." Savitri-374

And Satyavan like a replying harp
To the insistent calling of **a flute**

"Afterwards we do not obey, but move to his will as the string replies to the finger of the musician. To be the instrument is this higher stage of self-surrender and submission. But this is the living and loving instrument and it ends in the whole nature of our being becoming the slave of God, rejoicing in his possession and its own blissful subjection to the divine grasp and mastery. With a passionate delight it does all he wills it to do without questioning and bears all he would have it bear, because what it bears is the burden of the beloved being." [The Synthesis of Yoga Pg-603]

Satyavan considers his meeting Savitri as the moment of his (**second Spiritual**) rebirth, he confesses that he had lived his life mainly on the surface like other worldly men, except for glimpses of a deeper life/self and that all of Life has prepared him for this moment (**or in Savitri's language—"Earth keeps for man some short and perfect hours"** Savitri-421)

Answered her questioning and let stream to her
His heart in many-coloured waves of speech:
"O golden princess, perfect Savitri,
More I would tell **than failing words can speak**, (**The Unknowable can escape the limitation of word.**)
Of all that thou hast meant to me, unknown,
All that the **lightning-flash of love** reveals (brief Supramental touch.)
In one great hour of the unveiling gods.

“But although thus indeterminable to Mind, because of its absoluteness and infinity, we discover that this Supreme and Eternal Infinite **determines itself to our consciousness** in the universe by **real and fundamental truths** of its being which are beyond the universe and in it and are very foundation of its existence. These truths present themselves to our conceptual cognition as the fundamental aspects in which we see and experience the omnipresent Reality. In themselves they are **seized directly**, not by intellectual understanding but by a spiritual intuition, a spiritual experience in the very substance of our consciousness; but they can also be caught at in conception **by a large and plastic idea** and can be expressed in some sort by a **plastic speech** which does not insist too much on rigid definition or limit the wideness and subtlety of the idea. In order to express this experience or this idea with any nearness **a language has to be created** which is at once intuitively metaphysical and revealingly poetic, admitting significant and living images as the vehicle of a close, suggestive and vivid indication, --a language such as we find hammered out into a subtle and pregnant massiveness in the *Veda* and the *Upanishads*.” The Life Divine-337

Even a brief nearness (of this Divine Love) has reshaped my life. (Because the Psychic being has come to the front and subtle body's union took place because subtle body is extended beyond the gross body and both came direct contact with their subtle body which has brought intense Ananda, Divine creation and transformation of vital sheath.)

“There man can visit but there he cannot live.” Savitri-659 (All Man can get Supramental touch or God's touch but unfit or not prepared to get His embrace.)

“A child of heaven who never saw his (Supramental) home,

Its impetus meets the eternal at a point:

It can only near and touch, it cannot hold;” Savitri-179 (The child can briefly touch but cannot constantly embrace the Supramental plane)

For now I know that all I lived and was
Moved towards this moment of my heart's rebirth; **(the beginning of new phase of life.) (dvija)**

Satyavan then again details his spiritual journey and the inadequacies of his instruments (starting from an initial intuitive feeling within, a call of the Soul, to his use of Thought and his mortal/physical mind to find the Truth of his being, failing which he turns to his inner mind. However even his journeys to the realms of the highest inner mind does not allow him to transcend the mental awareness....)

I look back on the meaning of myself,
A soul made ready on earth's soil for thee.

“A soul made ready through a thousand years” Savitri-398

Once were my days like days of other men:

To think and act was all, to enjoy and breathe; **(mundane living)**

This was the width and height of mortal hope:

Its complementary line:

“But when she (Savitri) came back to her self of thought,

Once more she was a human thing on earth,

A lump of Matter, a house of closed sight,

A mind compelled to think out ignorance,

A life-force pressed into a camp of works

And the material world her limiting field.” Savitri-488

Yet there came glimpses of a deeper self

That lives behind Life and makes her act its scene.

A truth was felt that screened its shape from mind,

A Greatness working towards a hidden end,

And vaguely through the forms of earth there looked

Something that life is not and yet must be.

I groped for the Mystery with the lantern, **Thought.**

Its glimmerings lighted with the abstract word

A half-visible ground and travelling yard by yard **(the mind can at best provide a partial glimmering that can barely light up the path before us)**

It mapped a system of the Self and God.

I could not live the truth it spoke and thought. (Because truth living is beyond the scope of mind, a limited consciousness.)

I turned to seize its form in visible things,

Hoping to fix its rule by **mortal mind,**

Imposed a narrow structure of world-law **(Mother (Maa Krishna), is this the school man’s mind that Savitri encounters later on as. Yes**

***"A schoolman** mind had captured life’s large space,*

But chose to live in bare and paltry rooms

Parked off from the too vast dangerous universe,

Fearing to lose its soul in the infinite.

Even the Idea’s ample sweep was cut

Into a system, chained to fixed pillars of thought

Or rivetted to Matter’s solid ground:(Savitri-p 496, Entry into the Inner Countries)

(Then journeying forward beyond the physical mind she (Savitri) reached a space where the **schoolman mind** has captured life’s large domain. There, her servant mind and sense governed the house. The Spirit’s almighty freedom was not there in reason’s small limiting ideals. The reason’s diplomatic balanced reign kept order and peace, disciplined beauty and harmonic smooth life and she lived in the closed adamant walls of law, ethic’s rule and fixed pillars of thought. Its rational religion dries the heart, meditation muses on a narrow seat, worship turns to an exclusive God, prays the God in the chapel whose doors are shut against the universe and offers a cold and flameless sacrifice.)

Upon the freedom of the Infinite,
 A hard firm skeleton of outward Truth,
 A mental scheme of a mechanic Power.
 This light showed more the darkneses unsearched;
 It made the original Secrecy more occult;
 It could not analyse its cosmic Veil
 Or glimpse the Wonder-worker's hidden hand
 And trace the pattern of his magic plans.
 I plunged into an **inner seeing Mind** (*subtle mind*)
 And knew the secret laws and sorceries
 That make of Matter mind's bewildered slave:
 The mystery was not solved but deepened more.
 I strove to find its hints through Beauty and Art,
But Form cannot unveil the indwelling Power;
 Only it throws its symbols at our hearts.
 It evoked a mood of self, invoked a sign
 Of all the brooding glory hidden in sense:
I lived in the ray but faced not to the sun. (*Satyavan's early Spiritual life where he received God's touch and not His constant embrace.*)
King Aswapati's similar experience:
"Climbed through white rays to meet an unseen Sun." Savitri-23
"And lived in the rays of an intuitive Sun." Savitri-299 (*King lived in the ray*
and not ready to face the direct sunlight.)

"A ray has touched him (moderate Thinker) from the eternal sun." Savitri-622

*"The mind, when we trace the descent of the self towards matter, we see as a derivation which travels away from the fullness of self, the fullness of its light and being and which lives in a division and diversion, not in the body of the sun, but first in its nearer and then in its **far-off rays**. There is a highest intuitive mind which receives more nearly the supramental truth, but even this is a formation which conceals the direct and greater real knowledge. There is an intellectual mind which is a luminous **half-opaque lid** which intercepts and reflects in a radiantly distorting and suppressively modifying atmosphere the truth known to the supermind. There is a still lower mind built on the foundation of the senses between which and the sun of knowledge there is a thick cloud, an emotional and a sensational mist and vapour with here and there lightnings and illuminations. There is a vital mind which is shut away even from the light of intellectual truth, and lower still in submental life and matter the spirit involves itself entirely as if in a sleep and a night, a sleep plunged in a dim and yet poignant nervous dream, the night of a mechanical somnambulist energy. It is a re-evolution of the spirit out of this lowest state in which we find ourselves at a height above the lower creation having taken it up all in us and reaching so far in our ascent only the light of the well-developed mental reason. The full powers of self-knowledge and the illumined will of the spirit are still beyond us above the mind and reason in supramental Nature." The Synthesis of Yoga-792-793*

I looked upon the world and missed the Self, **(In ordinary life man is separated from Self and God.)**

And when I found the Self, I lost the world, **(In Spiritual life one finds God by renouncing life)**

My other selves I lost and the body of God,

The link of the finite with the Infinite, **(The Link can be bridged in Supramental.)**

The bridge between the appearance and the Truth,

The mystic aim for which the world was made,

The human sense of Immortality.

But now the gold link comes to me with thy feet (Supramental is the gold link)

And His gold sun has shone on me from thy face. (Savitri represents Supramental Sun.)

For now another realm draws near with thee

And now diviner voices fill my ear,

A strange **new world** swims to me in thy gaze **(Supramental world without sorrow, negation and death.)**

Approaching like a star from unknown heavens;

A cry of spheres comes with thee and a song

Of flaming gods. I draw a wealthier breath

And in a fierier march of moments move.

My mind transfigures to a rapturous seer.

A foam-leap travelling from **the waves of bliss**

Has changed my heart and changed the earth around: **(This Supramentalised Psychic experience has its effect on the whole earth in transforming it. Another effect of Psychic being is:**

“One man’s perfection still can save the world.”

Savitri-531

“One soul’s ambition lifted up the race;”

Savitri-44

“She had found herself, she knew her being’s aim...

Although her kingdom of marvellous change within

Remained unspoken in her secret breast,

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

The trees’ rustling voices told it to the winds,

Flowers spoke in ardent hues an unknown joy,

The birds’ carolling became a canticle,

The beasts forgot their strife and lived at ease.

Absorbed in wide communion with the Unseen

The mild ascetics of the wood received

A sudden greatening of their lonely muse.

This bright perfection of her inner state

Poured overflowing into her outward scene,

Made beautiful dull common natural things

And action wonderful and time divine.” Savitri-532

All with thy coming fills. Air, soil and stream
Wear bridal raiment to be fit for thee (here Satyavan intimates that all of Nature is like the bride awaiting her Lord (Creatrix Mother) Savitri....)

And sunlight grows a shadow of thy hue (It means before the brightness of the Mother's Bliss Consciousness, the Supramental Consciousness becomes a shadow.)

Because of change within me by thy look. (Our ancient scripture describes eye as the station of Psychic being.)

Come nearer to me from thy car of light

On this green sward disdaining not our soil (he asks her not to stay above the earth, but descend and let her divine touch be felt by Nature...in many way this is akin to King Ashwapathi prayer to the Divine Mother asking her to incarnate).

For here are secret spaces made for thee

Whose caves of emerald long to screen thy form.

Wilt thou not make this mortal bliss thy sphere? (human love transforming into Divine love.)

Descend, O happiness, with thy moon-gold feet

Enrich earth's floors upon whose sleep we lie. (The Descent of the Avatara.)

O my bright beauty's princess Savitri,

By my delight and thy own joy compelled

Enter my life, thy chamber and thy shrine. (Entry of Divine Shakti into earth life.)

In the great quietness where spirits meet, (quietness is the condition of meeting Divine Spirits and subsequent descent of Divine Love.)

Led by my hushed desire into my woods

Let the dim rustling arches over thee lean;

One with the breath of things eternal live,

Thy heart-beats near to mine, till there shall leap

Enchanted from the fragrance of the flowers

A moment which all murmurs shall recall

And every bird remember in its cry."

Allured to her lashes by his passionate words

Her fathomless soul looked out at him from her eyes; (Spiritual energy is radiated through eye and vibrated through the voice.)

Passing her lips in liquid sounds it spoke.

This word alone she uttered and said all:

"O Satyavan, I have heard thee and I know;

I know that thou and only thou art he." (Her second Self) (Her only Lord)

Then down she came from her high carved car

Descending with a soft and faltering haste;

Her many-hued raiment glistening in the light

Hovered a moment over the wind-stirred grass,

Mixed with a glimmer of her body's ray

Like lovely plumage of a settling bird.

Her gleaming feet upon the green-gold sward

Scattered **a memory of wandering beams**

And lightly pressed the unspoken desire of earth

Cherished in her too brief passing by the soil (intimates that the Earth always desires the Divine touch and feels that this touch which comes directly when the Divine incarnates on Earth is always all too brief).

Then flitting like pale-brilliant moths her hands
Took from the sylvan verge's **sunlit** arms
A load of their jewel-faces' clustering swarms,
Companions of the spring-time and the breeze.
A candid **garland** set with simple forms
Her rapid fingers taught a flower song,
The stanzaed movement of a marriage hymn.
Profound in perfume and immersed in hue
They mixed their yearning's coloured signs and made

The bloom of their purity and passion one.

A sacrament of joy in treasuring palms
She brought, flower-symbol of her offered life,
Then with raised hands that trembled a little now
At the very closeness that her soul desired,
This bond of sweetness, their bright union's sign,
She laid on the bosom coveted by her love.
As if inclined before some gracious god
Who has out of his mist of greatness shone
To fill with beauty his adorer's hours,
She bowed and **touched his feet** with worshipping hands; **(Shakti Surrendering before the Ishwara-Vedantic Sacrifice.)**

She made her life his world for him to tread
And made her body the room of his delight,
Her beating heart a remembrance of bliss.

"His (Satyavan's) eyes keep a memory from a world of bliss." Savitri-430

He bent to her and took into his own
Their married yearning joined like folded hopes;
As if a whole rich world suddenly possessed,
Wedded to all he had been, became himself, (Reconciliation of World, Self and God.)

An inexhaustible joy made his alone,
He gathered all Savitri into his clasp. **(The marriage between Eternal Lord and the Spouse.)**

The transformation of transient unstable vital enjoyment of human love into eternal Divine Love is the prerogative of few decreed 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 'The calm delight that weds one soul to all,'¹⁰² 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. When human love transforms into universalised Divine Love, annulling all division and separation of Consciousness, 'Then shall the **business** fail of Night and Death.'⁹⁶

Around her his embrace became the sign
Of a locked closeness through slow intimate years,
A **first** sweet summary of delight to come,
One brevity intense of all long life.
In a wide moment of two souls that meet
She felt her being flow into him as in waves
A river pours into a mighty sea. (Experience of Vedantic
sacrifice.)(Ishwari is created from Ishwara, so former is river and
the latter is sea.)
A complementary line:

"I (Savitri) know my coming was a wave from God." Savitri-594

As when a soul is merging into God
To live in Him for ever and know His joy,
Her consciousness grew aware of him alone
And all her separate self (*Jivatma*) was lost in his (*Paramatma*). (A Sadhaka's
separative identity is lost in the Divine.)
As a starry heaven encircles happy earth,
He shut her into himself in a circle of bliss
And shut the world into himself and her. (Divine Love is experienced by
reconciliation of World, Self and God.)
A boundless isolation made them one;
He was aware of her enveloping him
And let her penetrate his very soul
As is a world by the world's spirit filled,
As the mortal wakes into Eternity,
As the finite opens to the Infinite.
Thus were they in each other lost awhile,
Then drawing back from their **long ecstasy's trance (Divine Love is**
experienced in trance.)
Came into a new self and a new world. (**the promise of Supramental**
world is worked out through Their supreme Union.)
Each now was a part of the other's unity,
The world was but their twin self-finding's scene

Or their own wedded being's vaster frame.
On the high glowing cupola of the day
Fate tied a knot with morning's halo threads
While by the ministry of an auspice-hour
Heart-bound before the sun, their marriage fire,

The wedding of the eternal Lord and Spouse (Must take place first in our heart centre and then in all other planes of Consciousness.)

Took place again on earth in human forms:
In a new act of the drama of the world

The united Two began a greater age.

In the silence and murmur of that emerald world
And the mutter of the priest-wind's sacred verse,
Amid the choral whispering of the leaves
Love's twain had joined together and grew one.

The natural miracle was wrought once more:

In the immutable ideal world

One human moment was eternal made.

Then down the narrow path where their lives had met (Material world is identified as life's narrow path.)

He led and showed to her her future world,
Love's refuge and corner **of happy solitude.**

At the path's end through a green cleft in the trees

She saw a clustering line of **hermit-roofs**

And looked now **first** on her heart's future home,

The thatch that covered the life of Satyavan.

Adorned with creepers and red climbing flowers

It seemed a sylvan beauty in her dreams

Slumbering with brown body and tumbled hair

In her chamber inviolate of emerald peace.

Around it stretched the forest's anchorite mood

Lost in the depths of its own solitude.

Then moved by the deep joy she could not speak,

A little depth of it quivering in her words,

Her happy voice cried out to Satyavan:

"My heart will stay here on this forest verge (Here the forest represents symbolically the inner wood-land.)

And close to this thatched roof while I am far:

Now of more wandering it has no need. (this perhaps can be read in 2 ways (1). once we unite with the Divine within us, we no longer need to wander outside to find joy and/or (2). Unlike those who came before him (other saints , sages etc) , Sri Aurobindo did not wander out of his room, through the power of his Yoga its effects and His influence radiated through the whole world. Even in the case of our Divine Mother, after she came to India the second time she stayed permanently.) (Very important observation.)

But I must haste back to my father's house

Which soon will lose one loved accustomed tread

And listen in vain for a once cherished voice.

For soon I shall return nor ever again

Oneness must sever its recovered bliss

Or fate sunder (**divide**) our lives while life is ours."

Once more she mounted on the carved car

And under the ardour of a fiery noon

Less bright than the splendour of her thoughts and dreams

She sped swift-reined, swift-hearted but still saw

In still lucidities of sight's inner world

Through the cool-scented wood's luxurious gloom

On shadowy paths between great rugged trunks

Pace towards a tranquil clearing Satyavan.

A nave of trees enshrined the hermit thatch (**This perhaps reveals that the Divine Mother will enter into the lives of those who live in the Ascetic's fortress (within) (or practice self-control, *samyama*) and will envelope them with Her love and act as the bridge towards their supramentalisation, without her those in the (actual) ascetic's fortress cannot reach that stage)**

The new deep covert of her felicity,

Preferred to heaven her soul's temple and home. (**heaven is a poor alternative compared to the joy of union with our Soul and the Divine**)

This now remained with her, her heart's constant scene. (**The Psychic experience of oneness is unforgettable. So first meeting of Savitri and Satyavan or The Mother and Sri Aurobindo are unforgettable.**)

END OF CANTO THREE

END OF BOOK FIVE

With my all love and blessings.

Om Namo Bhagavateh

"A foam-leap travelling from **the waves of bliss**

Has changed my heart and changed the earth around:" Savitri-408

"**Wedded to all** he had been, became himself," Savitri-410

"The calm delight that **weds one soul to all**," Savitri-6

"A boundless isolation made them one;

He was aware of her enveloping him

And let her penetrate his very soul

As is a world by the **world's spirit** filled,

As the mortal wakes into Eternity,

As the finite opens to the Infinite." Savitri-410

"The **wedding** of the eternal Lord and Spouse

Took place again on earth in human forms:

In a new act of the drama of the world

The united Two began a greater age." Savitri-411

Sri Matriniketan Ashram

19.06.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This chapter hints about Divine Love in which the World, the Self and the God are reconciled. In human love these three aspects are entirely separated. Human love is experienced by activation of three *Gunas* and one will be tired soon by loss of energy. Divine Love is tireless and is experienced in trance of the passive mind. Psychic Love gives the experience of waking trance. Spiritual Love gives the experience of non-waking trance and Supramental Love gives the experience of intense waking trance or 'long ecstasy's trance'. The previous Canto proposes that in order to hold the Divine Love in totality or holding the dual Avatara in the heart a Soul needs thousand year of preparation.

For Satyavan, Savitri was 'gold link,' 'gold sun,' 'golden princess,' 'golden maid,' 'moon-gold feet,' 'golden body,' golden limbs,' representing the native of Supramental world and even Supramental energy grows a shadow before her Creatrix Bliss consciousness. Or 'And sunlight grows a shadow of thy hue.' Savitri came down to this bare earth, forest, creepered hermitage, thatched house, hermit roof and accepted the natural brothers of Satyavan in order to 'enrich earth's floors upon whose sleep we lie.' She returned to her father's Kingdom while her heart and Soul remained with Satyavan in the forest. Thus, with the finding of her second Self, or only Lord, her outer wandering ended and inner wandering began in order to confront doom and death.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

The Post Thesis

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

The Important Secret of this chapter:

"Yet in the heart their secret conscious selves

At once aware grew of each other warned

By the first call of a delightful voice

And a first vision of the destined face." Savitri-400

"And strives to find the heart-disclosing word," Savitri-400

"Yet thy voice has wakened my heart to an unknown bliss," Savitri-400

"And thy heart can beat beneath a human gaze

And thy aureate bosom quiver with a look" Savitri-401

"Speak till a light shall come into my heart" Savitri-406

"Moved towards this moment of my heart's rebirth;" Savitri-406

"I strove to find its hints through Beauty and Art,

But Form cannot unveil the indwelling Power;

Only it throws its symbols at our hearts." Savitri-407

"A foam-leap travelling from **the waves of bliss**

Has changed my heart and changed the earth around:" Savitri-408

"Her fathomless soul looked out at him from her eyes;" Savitri-409

"And looked now **first** on her heart's future home," Savitri-411

The More Important Secret of this chapter:

"Love's twain had joined together and grew one." Savitri-411

"Now of more wandering it has no need." Savitri-412

The Most Important Secret of this chapter:

"Her beating heart a remembrance of bliss" Savitri-410

"Oneness must sever its recovered bliss

Or fate sunder (divide) our lives while life is ours." Savitri-412

Om Namo Bhagavateh

“Oneness must sever its recovered bliss
Or fate sunder (divide) our lives while life is ours.”

Savitri-412

Sri Matriniketan Ashram

25.05.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Book-5, Canto-3 gives most thrill by witnessing the first meeting of dual Avatara in a secluded shrine of earth and in the secluded chamber of their heart who carry all the memory of their past births and their unfulfilled world task. From time to time or from the beginning of the creation, earth waits patiently for this destined meeting. Each meeting after the passing of many ages brings new promise of Divine manifestation and the new hope becomes again visible in earth's creatures.

This Canto hints that Inconscient Self (Matter still slept empty of its Lord) is the Divine's last and the greatest Spiritual energy by whose intervention 'a grand solution' (Savitri-90) will be witnessed in the cosmic life. So, after the discovery of Psychic, Spiritual and Supramental Self, a Sadhaka's task is the discovery of Subconscient and Inconscient Selves, by whose discovery Supramental energy will flow into mind, life and body from below the feet.

This Canto proposes a Sadhaka to live in the double seclusion **that of outcast from the empire of the outer enjoyment and (2) lost to the comradeship of sound, touch, sight, taste and smell and to live in the high peopled loneliness of the Spirit.**

This Canto proposes to live in the Bliss of Oneness or else fate will be able to divide our life. Those who quarrel, speak lies or soul slaying truth, have superstition or twilight thought, enter human association and love and have personal will in place of Souls' aim invite death unconsciously and they are prone to fall in the world spreading death net trap which divides life.

After Soul's (Jivatma's) union with Divine (Paramatma) and Soul's (Jivatma's) union with Divine Mother (Para prakriti), a Sadhaka learns the lesson of

Divine's (Paramatma's) union with Divine Mother (Para prakriti) in the heart. Through this lesson he enters Supramental and Bliss plane. Then to reconcile Spirit with Matter becomes easy and practicable. This Canto gives us the experience of meeting of a dual Avatara in the heart, who alone can open Divine's Supramental door.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

Addendum

Om Namo Bhagavateh

"She wrote the **account** of all that she had lost," Savitri-117, (Accountability to the Self.)

"The Voice replied: "Is this enough, O spirit?
And what shall thy soul say when it wakes and knows
The work was left undone for which it came?
Or is this all for thy being born on earth
Charged with a mandate from eternity,
A listener to the voices of the years,
A follower of the footprints of the gods,
To pass and leave unchanged the old dusty laws?" Savitri-475 (Accountability to the Self)

"To account for the Actual's unaccountable sum," Savitri-269, (Accountability to the Divine.)

"Is this then the report that I must make,
My head bowed with shame before the Eternal's seat, —
His power he kindled in thy body has failed,
His labourer returns, her task undone?" Savitri-476 (Accountability to the Divine.)
"And in the transactions of our positive consciousness, even Unity has to make its **account** with Multiplicity; for the Many also are Brahman." CWSA/21/The Life Divine-39 (Accountability to the world)

“In transparent systems bodied termless truths,

The Timeless made **accountable** to Time” Savitri-273

Sri Matriniketan Ashram

17.06.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Book-5, Canto-3 is the last Canto of the chapter “The Book of Love.” Incidentally our Yoga Sadhana camp came during the completion of the third revision of this Canto-3. So the questions put on the last day of Yoga Sadhana Camp examination and your timely reply to those questions gives me an opportunity to include them here as Addendum. Wherever you have stumbled in your understanding of Divine Love, I have made some of my observations/comments. It will be of great help in tracing our Spiritual path and also to them those who are along with us in tracing a new path. By doing this exercise jointly we became accountable for our sadhana.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

Om Namo Bhagavateh

Sri Matriniketan Ashram Yoga Sadhana Camp

From 12.06.2021 to 16.06.2021

(This examination fulfils the condition of accountability in sadhana)

Name: Sri Guru Prasad

Give reply to all the Questions (Open book) Marks: 20x5=100

1: Your identity in Yoga Sadhana Camp as (1) Observer, (2) Seeker of Truth, (3) sincere Sadhaka. (choice is voluntary)

(2) Seeker of Truth and (3) sincere Sadhaka

2: You want to lead (1) an ordinary earth bound life, (2) rare liberated Spiritual life.

(2) rare liberated Spiritual life.

3: Human love (1) binds the Soul, (2) liberates the Soul.

(1) binds the Soul,

4: What is the central truth of Savitri? (for example central truth of integral Yoga/The Synthesis of Yoga is consecration)

Divinity on Earth (symbolized as Divine Love)

5: Human love shows safe and secured passage to (1) weak Souls, (2) strong Souls.

(1) Weak souls

6: Human love (1) can fight, (2) cannot fight against Death and Ignorance.

(2) cannot fight

7: Human love is experienced by (1) activating, (2) by pacifying the mind and vital.

(2) by pacifying (by exciting the mind and vital)

8: Divine love is experienced by (1) activating, (2) by pacifying the mind and vital.

(1) activating (by silencing the mind and vital)

9: Human love is (1) acceptable, (2) forbidden for a seeker of Truth/beginner of integral Yoga.

(2) forbidden for a seeker of Truth/beginner of integral Yoga.

10: Divine love is (1) acceptable, (2) forbidden for a seeker of Truth/beginner of integral Yoga.

- (1) **acceptable** (Divine love asks pure vessel to hold. ‘A soul is made ready through a thousand years’ (Savitri-398) to hold the Divine Love. “It is for this reason that Divine Love which is at the heart of all creation and the most powerful of all redeeming and creative forces has yet been the least frontally present in earthly life, the least successfully redemptive, the least creative. Human nature has been unable to bear it in its purity for the very reason that it is the most powerful, pure, rare and intense of all the divine energies; what little could be seized has been corrupted at once into a vital pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism of the roseate coloured mind or passionately turbid life-impulse and with these simulations compensated its inability to house the Mystic Flame that could rebuild the world with its tongues of sacrifice. It is **only the inmost psychic being unveiled** and emerging in its full power that can lead the pilgrim sacrifice unscathed through these ambushes and pitfalls; at each moment it catches, exposes, repels the mind’s and the life’s falsehoods, seizes hold on the truth of the Divine Love and Ananda and separates it from the excitement of the mind’s ardours and the blind enthusiasms of the misleading life-force.” The Synthesis of Yoga-167

Again “If once it met the intense original Flame (of Divine Love),

An answering touch might shatter all measures made

And earth sink down with the weight of the Infinite.” Savitri-18

“Awake not the immeasurable descent,

Speak not my secret name to hostile Time;

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

Truth born too soon might break the imperfect earth.” Savitri-335

“If the psychic mutation has not taken place, if there has been a premature pulling down of the higher Forces, their contact may be too strong for the flawed and impure material of Nature and its immediate fate may be that of the unbaked jar of the Veda which could not hold the divine Soma Wine; or the descending influence may withdraw or be spilt because the nature cannot contain or keep it. Again, if it is Power that descends, the egoistic mind or vital may try to seize on it for its own use and a magnified ego or a hunting after powers and self-aggrandising masteries may be the untoward result. The Ananda descending cannot be held if there is too much sexual impurity creating an intoxicant or degrading mixture; the Power recedes, if there is ambition, vanity or other aggressive form of lower self, the Light if there is an attachment to obscurity or to any form of the Ignorance, the Presence if the chamber of the heart has not been made pure. Or some undivine Force may try to seize hold, not of the Power itself, for that withdraws, but of the result of force it leaves behind in the instrument and use it for the purposes of the Adversary. Even if

none of these more disastrous faults or errors should take place, still the numerous mistakes of reception or the imperfections of the vessel may impede the transformation. The Power has to come at intervals and work meanwhile behind the veil or hold itself back through long periods of obscure assimilation or preparation of the recalcitrant parts of Nature; the Light has to work in darkness or semi-darkness on the regions in us that are still in the Night.” The Life Divine-948-49

11: Divine Love invites (1) Spiritual rise, (2) Spiritual fall for the seeker of Truth/beginner of integral Yoga.

(1) **Spiritual rise**

The central truth of *Savitri* is identified as Divine Love which is a sealed book for both developing and developed Souls. They suffer the danger of Spiritual fall, if there is a pre-matured descent of Divine Love to their unpurified recalcitrant human vessel. Few prepared Souls through their thousand years of birth history can call down the Supreme’s descent and hold Love’s nectar wine in their earthly vessel. For very few rare developed Soul, the indivisible Divine Love is identified as the most powerful of all redeeming and creative forces, most frontally active in their earthly life and the greatest force for transforming Nature and does not submit to the law of earthly attachment and death.

Savitri book proposes a *Sadhaka* to reject human love in Mental, Psychic and Spiritual plane and to transform human love into Divine Love in Supramental plane. It also proposes Divine Love as sealed book for seekers of Yoga as they cannot hold the purity of Divine Love in their impure vessel and hence of misuse and corruption of this Divine nectar becomes inevitable. Or the touch of Divine Love can activate and indulge in the working of the lower Nature. A practice of consecration of untransformed emotional part can purify the Nature. *Savitri* has confirmed that before a brief momentary touch of overhead Divine Love, ‘the riches of a thousand fortunate years’⁵¹ of human association and human love are a poverty. Even a brief nearness of this lightening-flash of Divine Love flowed from *Savitri* (symbol of overhead descent of Divine energy) has reshaped *Satyavan’s* life.⁵² So, before tracing Divine Love for perfecting his life, a *Sadhaka* of integral Yoga must develop double sincerity in calling down the Divine Will for the Divine manifestation, expansion of inner and outer kingdom and of calling down the Divine Wisdom for pioneering Divine action, new creation, movement of Consciousness and of guarding the Truth’s diamond throne. After he is established in the highest plane of Supramental and Bliss Self, his Consciousness becomes all-embracing and

Divine Love works freely in the dark Subconscious and Inconscious plane and alight them.

12: The joy one enjoys by entire separation of Self, World and God is (1) human Love (2) Divine Love.

(1) **human Love** (This part of the answer is correct) 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. Human love experiences a joy that forgets death for a brief period. It is a brief *sattwic* flame that can crumble vital passion to ashes. 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 Divine Love needs no human hand to feel and clasp but its mighty touch or vibration can heighten 'the intimacy of soul with soul' and prolongs 'the nearness of soul's clasp with soul.'

13: The joy one enjoys without separation of Self, World and God is (1) human Love (2) Divine Love.

(2) **Divine Love.**

14: (1) Human love (2) Divine Love moves the consciousness towards decay and death.

(1) **Human love**

15: (1) Human love (2) Divine Love moves the consciousness towards youthfulness and immortality.

(2) **Divine Love**

16: Human love is (1) tiring (2) nourishing, tireless and inexhaustible.

(1) **tiring**

17: Divine love is (1) tiring (2) nourishing, tireless and inexhaustible.

(2) **nourishing, tireless and inexhaustible**

18: A momentary glance of Divine Love (1) can change life (2) cannot change life.

(1) **can change life**

19: For whom action of Divine Love is without danger. (1) developing Soul (2) developed Soul (3) very rare developed Soul.

(1) developing Soul (2) developed Soul (3) very rare developed Soul. (Before meeting Satyavan, Savitri met twelve kind of liberated Souls who were considered unfit to hold her Divine Love. So very rare developed Souls through a thousand years of Soul preparation can hold the Divine Love. For others Divine Love is a sealed book. Sri Aurobindo wrote Savitri in symbolic language so that only prepared Souls can open the sealed book.)

20: What is your future vision on Yoga Sadhana Camp?

That it extends beyond the physical boundaries of location. (Integral Yoga proposes that Self-expansion must be a subordinate of Self-concentration and both are necessary for completeness of life, Yoga and Evolution.

OM TAT SAT

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

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