

Book 2, Canto-3

“In a considerable number of people, it is their body, the physical body, that obstinately resists.

The difficulty is greater for Westerners than for Indians. It's as though their substance were steeped in falsehood. It also happens with Indians, of course, but generally **the falsehood is much more in the vital** than in the physical – because after all, the physical has been utilized by bodies belonging to enlightened beings. The European substance seems steeped in rebellion; in the Indian substance this rebelliousness is subdued by an influence of *surrender*. The other day, someone was telling me about some Europeans with whom he corresponds, and I said, ‘But tell them to read, to learn, to follow *The Synthesis of Yoga*! – it leads you straight to the path.’ Whereupon he replied, ‘Oh, but they say it's full of talk on surrender, surrender, always surrender ...’ and they want none of it.

They want none of it! Even if the mind accepts, the body and **the vital** refuse. And when the body refuses, it refuses with the stubbornness of a stone.

(Question): Is it not due to the body's unconsciousness?

No. From the minute it is conscious, it is conscious of its own falsehood! It is conscious of this law, of that law, of this third law that fourth law, this tenth law – everything is a ‘law.’ ‘We are subject to physical laws: this will produce such and such a result if you do that, this will happen, etc.’ Oh! It reeks! I know it well. I know it very well. These laws reek of falsehood. In the body, we have no faith in the divine Grace, none, none, none, none! Those who have not undergone a *tapasya*’ as I have, say, ‘Yes, all these inner moral things, feelings, psychology, all that is very good; we want the Divine and we are ready to ... But all the same, material facts are material facts, they have their concrete reality, after all an illness is an illness, food is food, and everything you do has a consequence, and when you are ...’ – bah, bah, bah, bah, bah!

We must understand that this isn't true – it isn't true, it's a falsehood, all this is sheer falsehood. It is NOT TRUE, it is not true!

If only we would accept the Supreme inside our bodies, if we had the experience I had a few days ago: the supreme Knowledge in action along with the complete abolition of all consequences, past and future. Each second has its own eternity and its own law, which is a law of absolute truth.” The Mother/10th May-1958

“When you are exteriorized during sleep and conscious in the vital world, you can live a vital life as conscious as the physical life. I have known people who had this capacity and who were so intensely interested in their experiences in the vital world that they returned only with regret to their bodies. If you are conscious and master of yourself in the vital world and if you possess a certain power there, the circumstances are marvelous, infinitely more varied and more beautiful than in the physical world.

Suppose, for example, that you are very tired and need to rest. If you know how to exteriorize yourself and consciously enter into the vital world, you will find there a region like a miraculous virgin forest with all the splendors of a rich and harmonious vegetation, magnificent mirrors of water and an atmosphere so filled with this living, vibrant vitality of the plants!

There is such a life there, such a beauty, so much richness and plenitude that you awaken full of force and with an absolutely wonderful feeling of energy, even if you remain there but a minute.

And it is so objective, so concrete! I have taken people there, without telling them what it was all about, and they were able to describe the place exactly as I myself would.

There are regions like that – not very many, but some.

On the other hand, there are many unpleasant places in the vital world where it is better not to go. Those who can easily learn to go out of their bodies should do so with a great deal of caution. I could never teach this to many people, for were they to do it alone, it would mean abandoning them, sometimes without protection, to experiences that can be extremely harmful.

The vital world is a world of extremes. If, for example, you eat a bunch of grapes in the vital world, you feel so nourished that you can remain without hunger for thirty-six hours. But you can also run into things and enter places that will wrest all the energy from you in a minute and at times leave you ill or even disabled.

I knew an absolutely exceptional woman (Madame Theon) from the occult point of view who had just such an accident in the vital world. While trying to wrest someone she valued from the beings of the vital world, she received such a blow to one eye that she lost it.

Without going that far, it may happen that you meet with accidents in the vital world that leave their trace for hours after awakening.” The Mother’s Agenda-1/223-224

Canto 3: The Glory and the Fall of Life

Summary:

In this canto the King ascends to the subtle vital plane from the subtle matter’s plane. From here he could see understand the dichotomy between this subtle vital as it is reflected in our plane (in a fallen state) compared to its original beauty (higher Purer Vital world).

The Lord describes the beauty and grandeur of this (True) heavenly plane and contrasts it with its lower (fallen) vibration in our earth. He outlines how Life answered the desperate call of the Soul/Beings trapped in inert matter and longed for deliverance into other forms. The Life descended to our earth plane

(from above) to remake earth in Her glorious image, only to me swiftly stopped and maimed in her flow by a dark being of inconscience. Since then the vital on our plane (the subtle vital) thinks back to the glory of her original state but she is unable to reclaim it. (Perfect understanding)

Detail

The king enters the uncertain and ever changing world of the subtle vital – it is ever changing because she hopes to reclaim her old state and to that end keeps trying an infinite number of paths to re – enter that state from which she descended...

“Equally, **the vital and nervous energies** in us are there for a great utility; they too demand the divine realisation of their possibilities in our ultimate fulfilment. The great part assigned to this element in the universal scheme is powerfully emphasised by the catholic wisdom of the Upanishads. “As the spokes of a wheel in its nave, so in the Life-Energy is all established, the triple knowledge and the Sacrifice and the power of the strong and the purity of the wise. Under the control of the Life Energy is all this that is established in the triple heaven.”

(Prasna Upanishad II.6 and 13) It is therefore no integral Yoga that kills these vital energies, forces them into a nerveless quiescence or roots them out as the source of noxious activities. **Their purification, not their destruction**, — their transformation, control and utilisation is the aim in view with which they have been created and developed in us.”

CWSA-23/The Synthesis of Yoga-11-12

Since Integral Yoga foresees the spiritual evolution of the race so it insists on the development of spiritual being of the individual through more difficult, complex, wholly powerful method of *Karma*, *Bhakti* and *Jnana Yoga*, on the three lines together as triple wheel of soul-power. In Integral Evolution, the three Purushas,

that of Body, **Vital** and Mind are brought to the front by silencing the Surface physical substance, surface vital and surface mind or by silencing the volition, emotion and intellect through rejection of lower desire and practice of equality and surrender through the above three methods of Yoga. Similarly it is possible to be aware of the Self of the body, **Self of vital** and Self of mind by separating the Prakriti from Purusha as per Sankhya doctrine; first to watch the activities of Prakriti as witness and then to withdraw support and become the Lord of Prakriti, thus Purusha pours down its Divinity on the Prakriti. During the continuation of all these activities of nature successively or together, it is possible to realise one's inner being, the psychic Purusha, who is behind the *annamaya, pranamaya and manomaya Purusha*, and with the emergence of psychic being, psychic transformation can resume its action. From the above exercises one can also open concurrently to the spiritual being above the head and can resume the spiritual transformation of nature.

AN UNEVEN (reflecting the uncertainty/changing nature of this plane) broad ascent now lured his feet.

Answering a greater Nature's troubled call (a nature greater than our earth nature...mother (Maa Krishna) is this the Universal nature? (Para-prakriti) And is it troubled because of the ignorance?)

We generally live in apparent surface mind, apparent surface vital and apparent surface physical behind which there is large ocean of inner subtle mental, inner subtle vital and inner subtle physical sheaths which govern, control and transform our surface workings. Behind these sheaths there are truth mind, true vital and true physical being, the immutable and imperishable godhead has occupied those centres. Similarly we have double Psychic entity, one is the apparent surface desire soul which works in our vital cravings, emotions, aesthetic faculty and mental seeking for power, knowledge and happiness and the other is our subliminal psychic entity or our true soul which is a pure power of light, love, joy and beauty. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal vital in us is open towards the universal force of cosmic Life, the subliminal physicality in us is open towards the universal force-formation of cosmic Matter. So also the subliminal soul in us is open towards the universal Delight of the cosmic Soul. The surface soul is cut off by egoistic wall of great thickness from true soul and when the divine delight

tries to penetrate the surface soul it becomes dwarfed, distorted or have to come in masked as their own opposites. The true psychic soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the divine heights and largenesses; this is the inner light and voice of the mystic, the witness and the Guide. It is that which endures the pain and suffering and is imperishable in us from birth to birth, untouched by death, decay and corruption and an indestructible spark of the Divine. It is the individual soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost psychic entity puts forward a psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression. He crossed the limits of embodied Mind (is this the physical mind, vital mind and mind proper or does it refer to the Mamomaya kosha?) King Aswapati in His inner journey by silencing the physical or physical mind, first entered subtle Physical, annamaya kosha and at its core met the annamaya Purusha or the true physical being. After meeting physical self He then he entered subtle vital realm or Pranamaya Kosha and met in its core the true vital being or the Pranamaya Purusha. So the limits of the embodied mind is physical mind which may be inter penetrated by vital mind and mind proper. And entered wide obscure disputed fields (a plane (surface part of the subtle vital sheath which is impure) where there is no clear mastery or domination of either forces of light or darkness...a plane in constant flux) (surface vital is impure and it is intermingled with surface vital sheath.)

“Even tiny, the tiniest mental or vital reactions – so tiny that to our ordinary consciousness they don’t appear to have the LEAST importance – act upon the body’s cells and can create disorders ... You see, when you observe carefully, you suddenly become aware of a very slight uneasiness, a mere nothing (when you’re busy, you don’t even notice it), and then if you follow this uneasiness to see what it is, you perceive that it comes from something quite imperceptible and ‘insignificant’ to our active consciousness – but it’s enough to create an uneasy feeling in the body.

Which is why – unless you are intentionally and constantly in what here is called the Brahmic consciousness – it is practically impossible to control. And this is what gives the impression of certain things happening in the body independently of ... not only of our will but of our consciousness – BUT IT IS NOT TRUE.

Only, there is all that comes from outside – that’s what is most dangerous. Constantly, constantly – when you eat, you catch it ... oh, what a mass of vibrations! The vibrations of the thing you eat when it was living (they always remain), the vibrations of the person who cooked it, vibrations of ... All the time, all the time, they never stop – you breathe, they enter. Of course, when you start talking to someone or mixing with people, then you become a bit more conscious of what is coming, but even just sitting still, uninvolved with others – it comes! There is an almost total

interdependence – isolation is an illusion. By reinforcing your own atmosphere (*Mother gestures, as if building a wall around her*), you can hold these things off TO A CERTAIN EXTENT, but simply this effort to keep them at a distance creates (I'm thinking in English and speaking in French) ... *disturbances.*' Anyway, now all this has been SEEN.

But I know in an absolute way that once this whole mass of the physical mind is mastered and the Brahmic consciousness is brought into it in a continuous way, you CAN ... you become the MASTER of your health.

This is why I tell people (not that I expect them to do it, at least not now, but it's good they know) that it's NOT a matter of fate, NOT something that completely escapes our control, NOT some sort of 'Law of Nature' over which we have no power – it is not so. We are truly the masters of everything which has been brought together to create our transitory individuality; we have been given the power of control, if only we knew how to use it.

It's a discipline, a tremendous *tapasya*.

But it's good to know in order to avoid this feeling of being crushed when things are still completely outside your control, this sense of fatality people have – they're born, they live, they die: Nature is crushing and we are the playthings of something much bigger, much stronger than us – that is the Falsehood.

In any case, for myself, in my yoga, only after I KNEW that I AM the Master of everything (provided I know how to BE this Master and LET myself be this Master – provided, that is, that the outer stupidity accepts to stay in its place), did I know that one could be the Master of Nature.” The Mother/The Mother's Agenda-1/p-455-56

Where all was doubt and change and nothing sure, (So if an individual lives in surface physical, vital and mental consciousness then he is hounded with impatience, doubt and fear.)

A world of search and toil without repose. (This is the disputed field of surface subtle vital sheath which is close to surface vital.)

As one who meets the face of the Unknown,

A questioner with none to give reply,

Attracted to a problem never solved,

Always uncertain of the ground he trod,

Always drawn on to an inconstant goal

He travelled through a land peopled by doubts (where doubt exists thereother two companion fear and impatience exist.)

In shifting confines on a quaking base.
 In front he saw a boundary ever unreached
 And thought himself at each step nearer now,—
 A far retreating horizon of mirage.
 A vagrancy was there that brooked no home (there is a feeling unsettled, vexed,
 no peace)
 A journey of countless paths without a close.
 Nothing he found to satisfy his heart; (impurity of vital sheath cannot satisfy the
 heart's longing for truth and purity.)
 A tireless wandering sought and could not cease.
 There life is the manifest Incalculable,
 A movement of unquiet seas, a long
 And venturous leap of spirit into Space,
 A vexed disturbance in the eternal Calm (like the surging waves of a deep
 ocean),
 An impulse and passion of the Infinite.
 Assuming whatever shape her fancy wills,
 Escaped from the restraint of settled forms (does settled forms here mean the
 physical forms of earth and the subtle matter?) (Physical form which is hold by
 subtle form)
 She has left the safety of the tried and known (are the tried and know earth and
 subtle matter?). (Matter exists because it is hold by subtle Matter.) (tried and
 known sphere is surface life.) (Life entered pure subtle vital world.)
 Unshepherded by the fear that walks through Time (unlike everything in our
 world which lives under the shadow of fear and Death and the forces of the
 inconscience, this greater nature does not have these constraints)

Undaunted by Fate that dogs and Chance that springs,

She (**higher Nature**) accepts disaster as a common risk (**this plane seems to be one where the Universal nature has no fear of any other force, is a law unto itself, but also seems to lack the influence of a higher intuitive/Ishwara force (higher vital force) acting on it....it seems a plane of pure experimentation where things are made and discarded just as quickly...it seems like an exaggerated version of Earth**);

Careless of suffering, heedless of sin and fall (**beyond the moralities of the human mind, unconstrained and unanswerable to anyone**),

She (**higher Nature**) wrestles with danger and discovery (**Heroic vital being**)

In the unexplored expanses of the soul.

“When you are exteriorized during sleep and conscious in the vital world, you can live a vital life as conscious as the physical life. I have known people who had this capacity and who were so intensely interested in their experiences in the vital world that they returned only with regret to their bodies. If you are conscious and master of yourself **in the vital world** and if you possess a certain power there, the circumstances are marvelous, infinitely more varied and more beautiful than in the physical world.

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To be (become Divine) seemed only a long experiment,

The hazard of a seeking **ignorant Force (lower Nature)**

That tries all truths and, finding none supreme,

Moves on unsatisfied, unsure of its end. (all truths she finds are relative/partial only and not absolute...much like the truths in our lives and on Earth...it is not holistic/integral) (It is a seeking ignorant Force.)

As saw some **inner mind**, so life was shaped (the life on this plane was shaped by the guidance of an inner mind and it went from form to form, shape to shape as quickly as it changed...it was not subject to the slow evolutionary changes in forms like on earth):

“The inner consciousness means the **inner mind**, inner vital, inner physical and behind them the psychic which is their inmost being. But the inner mind is not the higher mind; it is more in touch with the universal forces and more open to the higher consciousness and capable of an immensely deeper and larger range of action than the outer or surface mind — but it is of the same essential nature. The higher consciousness is that above the ordinary mind and different from it in its workings; it ranges from higher mind through illumined mind, intuition and overmind up to the border line of the supramental.

If the psychic were liberated, free to act in its own way, there would not be all this stumbling in the Ignorance. But the psychic is covered up by the ignorant mind, vital and physical and compelled to act through them according to the law of the Ignorance. If it is liberated from this covering, then it can act according to its own nature with a free aspiration, a direct contact with the higher consciousness and a power to change the ignorant nature.” CWSA-28/Letters on Yoga-85

From thought to thought she passed, from phase to phase,
Tortured by her own powers or proud and blest,
Now master of herself, now toy and slave (everything here
seems to be an exaggeration of manifested life on earth, much
like we are partially masters of ourselves/instruments and other
times a slave to these instruments). (Yes)

A huge inconsequence was her action's law (the feeling of non
achievement of Her actions...nothing solid remained ...all was a
constant shape of flux, experiments tried and discarded just as
quickly),

As if all possibility must be drained (in that confused state of
ignorant force) (Mother (Maa Krishna), this reminds me of the
Neti, Neti principle followed by some yogis...it seems the greater
nature is trying the same thing, looking for the Absolute...),

The Absolute does not deny the truth of His own existence but so infinitely
expansive that no finite positive *iti iti* (It is this, it is that) and finite negative,
neti neti (It is not this, it is not that) can be formulated which can exhaust It or
bind it to the limitation of the definition.

And anguish and bliss (mother (Maa Krishna), the Lord uses the term 'bliss' not
'pleasure' here...this sounds like some temporary kind of bliss and not Ananda?
(Or inability to hold the eternal bliss whose momentary touch He receives.) were
pastimes of the heart.

In a gallop of thunder-hooved vicissitudes (flux)

She swept through the race-fields of Circumstance,

Or, swaying, she tossed between her heights and deeps,

Uplifted or broken on Time's inconstant wheel.

Amid a tedious crawl of drab desires (one moment she races through things with
thunder hooves, next moment she crawls)

She writhed, a worm mid worms in Nature's mud,

Then, Titan-statured, took all earth for food (one moment she is the
micro/smallest, next she becomes the macro/biggest),
Ambitioned the seas for robe, for crown the stars
And shouting strode from peak to giant peak,
Clamouring for worlds to conquer and to rule.
Then, wantonly (meaning she willingly subjects herself to sorrow?) enamoured
of Sorrow's face (the Lord ascribes Sorrow as a personality),
She (higher Nature) plunged into the anguish of the depths
And, wallowing, clung to her own misery.
In dolorous converse with her squandered self

She wrote the account of all that she had lost, (In Sadhana life
accountability of our life is important. We must be well informed about our full
account of the human imperfection.)

“In transparent systems bodied termless truths,
The Timeless made **accountable** to Time” Savitri-273
“But whatever his (Sadhaka) aim, however exalted his aspiration, he has to
begin from the law of his present imperfection, to **take full account** of it and
see how it can be converted to the law of a possible perfection.” CWSA-
23/The Synthesis of Yoga-631,

Or sat with grief as with an ancient friend.
A romp of violent raptures soon was spent,
Or she lingered tied to an inadequate joy
Missing the turns of fate, missing life's goal (she kept going round in circles
between joy and grief, high and low, but achieving nothing of the Cosmic plan or
evolving...Mother (Maa Krishna) this seems to be another typical world...in that it
does not seem to evolve...but rather a play of possibilities...and this Life is trying

all the possibilities to re-enter/regain something?). (yes)

A scene was planned for all her numberless moods

Where each could be the law and way of life,

But none could offer a pure felicity;

Only a flickering zest they left behind

Or the fierce lust that brings a dead fatigue (much like the effect of lust and passion on earth). (Fall of Spiritual life.)

Amid her swift untold variety

Something remained dissatisfied, ever the same (Psychic being and true vital being remain dissatisfied with the imperfection of life.)

And in the new saw only a face of the old,

For every hour repeated all the rest

And every change prolonged the same unease. (Not the radical change.)

A spirit of her self and aim unsure,

Tired soon of too much joy and happiness (this joy is not the Divine bliss or

Ananda for that would satisfy Her but an inferior type of joy...Mother (Maa

Krishna), given this plane is higher than the subtle matter, I would have

expected it to be more harmonious and closer to the light. (Each of these

ascending planes of lower hemisphere has its zone of harmony and disharmony,

purity and impurity.) In the subtle matter plane beings were satisfied with their

lot/happiness and did not consider the greater work to be done...on this plane

greater Nature is definitely in a state of flux and needs to swing between

pleasure and pain...why is there this dissatisfaction on a higher plane...perhaps it

can be explained by the analogy that human beings who are more evolved or

higher than say ants/animals are more miserable than the latter due to the

presence of the mind...in the same way on this plane there is another force that

does not allow the greater nature to rest?) (Yes)

"The universe comes to the individual as Life, --a dynamism the entire secret of which he has to master and a mass of colliding results, a whirl of potential energies out of which he has to disengage some supreme order and some yet unrealized harmony. This is after all the real sense of man's progress. It is not merely a restatement in slightly different terms of what physical Nature has already accomplished. Nor can the ideal of human life be simply the animal repeated on a higher scale of mentality. Otherwise, **a moderate mental satisfaction** would have stayed our advance. The animal is satisfied with a modicum of necessity; the gods are content with their splendours. But man cannot rest permanently until he reaches some highest good. He is the greatest of living beings because **he is the most discontented**, because he feels most the pressure of limitations. He alone, perhaps, is capable of being seized by the divine frenzy for a remote ideal." The Life Divine-51

She needs the spur of pleasure and of pain

And the native taste of suffering and unrest:

She strains for an end that never can she win.

A perverse savour (what is this force that drives her?)(this force has its root in Inconscient, rising through subconscious gate to the vital plane) haunts her thirsting lips:

For the grief she weeps which came from her own choice (She made a choice she now regrets?...is this the choice Life made that resulted in her fall..that haunts Her...(Her choice to accept the imperfection of the world) she is trying to recover Her past unblemished glory by a multitude of methods but to no

avail...reminds me of a fish that has jumped out of the aquarium and writhing in agony/gasping for air and trying to return to the water), (fish in the fish bowl.)

For the pleasure yearns that racked with wounds her breast;

Aspiring to heaven she turns her steps towards hell (there seems to be a division in her being much like ours, where there is a part that spire for the higher Truth, but her other parts drag her down). (Because the key is there concealed in the Inconscient and hell is a shortcut to the heaven's gate.) (This is the Soul's ascent to Supramental state followed by descent of Supramental Shakti to Subconscient and Inconscient plane.)

Chance she has chosen and danger for playfellows; (Spiritual life rests on taking risk, danger and adventure.)

Fate's dreadful swing she has taken for **cradle and seat**.

Its complementary line:

"Our human state **cradles** the future god," Savitri-240

Yet pure and bright from the Timeless was her birth (her original state),

A lost world-rapture lingers in her eyes,

Her moods are faces of the Infinite (it is the Divine exploring and experimenting through Her...it reminds me of the Holocaust of the Divine Mother):

Beauty and happiness are her native right,

And endless Bliss is her (Para-prakriti's) eternal home.

This now revealed its antique (antique because it is hidden within Her and surfaces occasionally to sustain Her misery and hold on) face of joy,

A sudden disclosure to the heart of grief

Tempting it to endure and long and hope.

Even in changing worlds bereft of peace,

In an air racked with sorrow and with fear

And while his feet **trod on a soil unsafe**,

He saw the image of a happier state (Mother (Maa Krishna) was this the happier state before the fall?). (He was moving inward from the surface of the subtle vital to its core which is the seat of vital self or true vital or the pranamaya purusha.)

In an architecture of hieratic Space

Circling and mounting towards creation's tops,

At a blue height which never was too high

For warm communion between body and soul (it suggests that the body communed directly with the (vital self) Soul without an intermediary?),

As far as heaven, as near as thought and hope,

Glimmered the kingdom of a griefless life (before the fall?). (as she moved within closer to vital self or above the head in the spiritual self.)

Above him in a new celestial vault

Other than the heavens beheld by mortal eyes, (the verses below describes the True Vital (after the experience of the surface impure subtle vital sheath) before the fall state.)

As on a fretted ceiling of the gods,

An archipelago of laughter and fire,

Swam stars apart in a rippled sea of sky.

Towered spirals, magic rings of vivid hue

And gleaming spheres of strange felicity

Floated through distance like a symbol world.

On the trouble and the toil they could not share (the beings of this plane stood above untouched by earth and evolution from ignorance), (Yes)

On the unhappiness they could not aid,

Impervious to life's suffering, struggle, grief,
Untarnished by its anger, gloom and hate,
Unmoved, untouched, looked down great visioned planes
Blissful for ever in their timeless right.
Absorbed in their own beauty and content (seems like another Typal world like
subtle matter but perhaps higher?), (Vital is always higher than Matter. Similarly
subtle vital is always higher than the subtle Matter.)
Of their immortal gladness they live sure.
Apart in their self-glory plunged, remote
Burning they swam in a vague lucent haze,
An everlasting refuge of dream-light,
A nebula of the splendours of the gods
Made from the musings of eternity.
Almost unbelievable by human faith (far greater than conceived by any human
imagination or religion),
Hardly they seemed the stuff of things that are.
As through a magic television's glass
Outlined to some magnifying inner eye (can only be seen by our subtle inner
vision)
They shone like images thrown from a far scene
Too high and glad for mortal lids to seize.
But near and real to the longing heart
And to the body's passionate thought and sense
Are the hidden kingdoms of beatitude.
In some close unattained realm which yet we feel,
Immune from the harsh clutch of Death and Time, (True vital being's

experience)

Escaping the search of sorrow and desire,

In bright enchanted safe peripheries

For ever wallowing in bliss they lie.

In dream and trance and muse before our eyes, (Subtle vital can be approached through dream vision and trance.)

Across a subtle vision's inner field,

Wide rapturous landscapes fleeting from the sight,

The figures of the perfect kingdom pass

And behind them leave a shining memory's trail.

“For instance, there is a region (I went there exclusively for a time, a few months – I don't remember, maybe a little more, maybe a year), a region where there are many scenes from Nature, like fields, gardens ... but all behind nets! There is a net of one color, another color ... And it has a meaning. Absolutely everything is behind a net, you are ... as if you moved about with nets. But it's not a single net, it depends: for its form and color the net depends on what's behind. And it is ... the means of communication. You understand, it's lucky I don't speak because they'd say I have taken leave of my senses! And I see that with my eyes open, during the day, can you imagine! So I'll see my room, for example – I'll be here, seeing people – and at the same time I'll see one landscape or another, and it all changes and moves about... with a net between me and the landscapes, like that.... The net seems to be ... (how can I explain?) what separates this subtle physical from the ordinary physical. But what does this net represent? I don't know... You see, there is no mentalization, there are no explanations, there's no thought, no reasoning, all that is clearly done away with. So, in fact, I see ...

The sensation isn't the same either. Our way of feeling on the physical level isn't there, it doesn't work that way.... It's more like a sense of proximity or non-communication, or indifference; but things belonging to the indifferent world do not show themselves when the dual vision is there.

(silence)

Nights are very peculiar. And precisely because all that isn't mentalized, it's hardly possible to describe or explain.... But this subtle physical very concretely has the sense or feeling or perception (I don't know) of the divine Presence – the divine Presence in all things, everywhere. So then, this body is ... one might say, partly this way and partly that way (*gesture of oscillation between two worlds*).... That was one thing I asked this morning: how (the body asked itself), why, how, how is it that, having this divine perception almost constantly (because, as I told you, that consciousness is in

the process of being established), how is it that the body feels this anguish? – It lives in a sort of constant anguish. So what's that anguish?... And there are no explanations or ... But just when it asked that, there was something like Sri Aurobindo's manner, so full of humor, as if it were he (but not visible), telling me, "Look carefully: in this anguish, there is Bliss." And this morning, I was sitting on my bed about to get up, and there was this kind of ... I can't call it suffering, but ... it would be more like a discomfort, I don't know, as if at the thought of the whole day ahead (but "thought," it's not a thought: it's as if the day were weighing down), and while I was feeling that discomfort (I had to make an effort to get up and resume activity), at the same time, there was something laughing deep down, all the way down, and saying, "But!..." And it was in bliss. But then, the body has been (that was part of its formation) very careful to maintain commonsense – not to go off its rocker.... You feel you are ... just on the borderline, you know: one very small movement like that, and ... (*gesture of dissolution*).” *The Mother*/22nd April, 1970

"The first note is dated August 22:

"For several hours, the landscapes were wonderful, perfectly harmonious.

" For a long time too, visions inside immense temples, with living godheads. Each thing with a precise reason and purpose, to express nonmentalized states of consciousness.

"Constant visions.

"Landscapes.

"Constructions.

"Cities.

" The whole thing immense and very diverse, covering the entire visual field and expressing states of consciousness of the body.

"Many, a great many constructions, immense cities being built....

Yes, the world being built, the future world being built. I couldn't hear anymore, couldn't see anymore, couldn't speak anymore: I was living inside that all the time, all the time, night and day. So, as soon as I could write a note, I noted that.

"... All kinds of building styles, mostly new, inexpressible.

"These are not pictures seen, but places where I am."

Yes, that's right. I'll explain to you what happened. There's another note which is the beginning:

"The vital and the mind sent packing so that the physical may truly be left to its own resources."

All by itself! All alone. And I realized the extent to which the vital and the mind are what make you see and hear and able to speak. It was ... I could see, in the sense that I was able to move about, but it quite lacked precision. It lacked precision. I heard still less than before, that is to say, very little – a little: sometimes the same as before; sometimes a very faint sound, very far away, which others couldn't hear, I heard; and when they spoke to me, I wouldn't hear: "What are you saying?" I don't know. And that was continuous, night and day.

One night (this is to tell you how everything was upset), one night I was in pain; something had happened and there was a rather strong pain: impossible to sleep. I remained concentrated like that, and the night went by in what seemed to be a few minutes. While at other times, on other days, at other moments, I was concentrated, and off and on I would ask for the time; once I thought I had remained like that for hours and hours, and I asked, "What time is it?" – Only five minutes had gone by.... You understand, everything was, I can't say upset, but of a completely different order, completely different." The Mother/ 28th August-1968

Imagined scenes or great eternal worlds,

Dream-caught or sensed, they touch our hearts with their depths;

Unreal-seeming, yet more real than life, (Subtle vital dream experience is more real and more concrete than the surface life.)

Happier than happiness, truer than things true, (Subtle vital world is happier and truer than the surface vital world.)

If dreams these were or captured images,

Dream's truth made false earth's vain realities.

In a swift eternal moment fixed there live

Or ever recalled come back to longing eyes

Calm heavens of imperishable Light (the worlds of the overmind?), (higher vital world)

Illumined continents of violet peace,

Oceans and rivers of the mirth of God

And griefless countries under purple suns (planes of pure joy and bliss).

This, once a star of bright remote idea

Or imagination's comet trail of dream,

Took now a close shape of reality.

The gulf between dream-truth, earth-fact was crossed,

(Guruprasad's question: What is dream-truth and earth fact?) When dream truth manifests as earth fact, then the gulf is bridged.

Savitri bridges the gap between the *Nirvanist* and *Illusionist* of the later *Vedantic* schools and the Integral Yogic vision of *Sri Aurobindo*. The Traditional Yoga identifies the first three static Selves (Waking or *Virat*, Dream or *Hiranyagarva* and Sleep, *Suspti* or Supramental) as Illusion or construction of an illusory consciousness and the last state of *Turiya* as the sole real Reality and has not developed much of their fourfold dynamic higher Divine state (Three *gunas* of *Apara Prakriti* is the dynamic side of waking self, Brahma Shakti, Kshetra Shakti, Vaisya Shakti and Shudra Shakti are the four-fold Psychic energy, Maheswari, Mahakali, Mahalakshmi and Mahasaraswati are the Spiritual Mother Power, Truth supreme, power Supreme, Supreme bliss and Will supreme are the Supramental Mother Power and Creatrix Bliss Mother Power of *Turiya* are dynamic *Para Prakriti*) and hence they can be considered as part of Illusion, *Maya*. In integral Yoga all the four states of *Brahman* are accepted as different planes of Consciousness of one Reality and their respective dynamic *Brahman* or *Shakti* are meant for the manifestation of Divine Reality and transformation of earthly Nature.

Subtle world or Dream world holds the gross world. Superconscious or Sleep Self holds the subtle world. Supreme Self holds the Sleep Self. Thus Spirit descends into Matter through hierarchies of Consciousness.)

The wonder-worlds of life were **dreams** no more;

Date: Sat, Jul 25, 2020 at 10:15 AM

Subject: Re: A vision during my afternoon meditation.....

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

OM NAMO BHAGAVATE

Divine Amar Atman!

My loving child Guruprasad,

My all love and blessings to you....

And let us offer deeply everything at Their Feet and Lord will take care of all and everything surely.....

Always I realise from my childhood that when Hari will save who can kill and if HE will kill who can save.....

Always our attitude will be like that- our entire consciousness is merged with the Divine and nothing is there as separation from the Divine.....

And we will accept everything whatever Lord is giving or also will give to us....

Because nothing is eternal here upon earth without HIM....

And during this very transition period we will keep more closer our soul with the Supreme and can enjoy the eternal love and bliss.....

I am offering everything at Their Feet and He is there to bring change in His Creation.....

Let us keep absolute Faith on the Lord and the Divine Mother as well....

My loving child,

Always I make isolate myself after 2.30pm during this lock down period till 8pm after my evening meditation ...

And I meditate one hour at 3pm to 4pm...

During this time yesterday I saw you and you are here at Ashram or in Pondicherry: I can't recognise properly.....

But you are there with another two inmates of Ashram and I saw you are crying and tears are there in your eyes...

And I asked you immediately -

- " Are you crying?

And you are coming to me and giving answer.....

- " No, just it is my gratitude at the Divine and I am feeling free more and more before you.....

It was not with me in previous meeting....

And I am able to accept within easily..."

Then I said....

- " Yes, you know that when your consciousness will be universal and wide then you can realise Lord's love and unite with Him completely and will not remain any separative thought or difference from the Lord...."

And immediately I saw time ...

It was 5pm and couldn't write last night...

Remember always that we all are One with the Lord and the Divine Mother and you can't stand in one place for long time and you are marching in your spiritual journey and Sri Aurobindo is there to give all joy and completeness in this life and for the eternity.....

Don't worry at all about your present situation and Lord has given some leisure time to realise and get more spiritual strength to do more works for HIM. ...

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S. A. Maa Krishna

Date: Sat, Jul 25, 2020 at 10:15 AM

Subject: Re: A vision during my afternoon meditation.....

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

Om Namo Bhagavate

Dear Mother.

It was nice to read your email and it brings me a lot of comfort hearing about your vision. It is only with Divine Grace and your loving touch and guidance that I will be free in this world. I hope that one day I will be of comfort to others as you are to me, ...

This period will be a new adventure for me which I am prepared for, I will follow the routine you have set in your WhatsApp message.

Love

Guruprasad

Date: Fri, Jul 24, 2020 at 11:40 AM

Subject: Re: A vision during my afternoon meditation.....

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

My sweet loving Mother

Pranams

I am glad to read the vision that you had of Guruprasad and his opening to you/the Divine.

By your Love and touch he will surely grow...

By your Grace I am sure everything will go well.

Pranams

At your feet your child

Auoprem

His vision made all they unveiled its own:

Their scenes, their happenings met his eyes and heart

And smote them with pure loveliness and bliss.

A breathless summit region drew his gaze

Whose boundaries jutted into a sky of Self

And dipped towards a strange ethereal base.

The quintessence glowed of Life's supreme delight (the original state of Life before the fall).

On a spiritual and mysterious peak

Only a miracle's high **transfiguring line**

Divided life from the formless Infinite (Life was very close to the original

Supreme) This gulf must be bridged through movement of Consciousness in vital plane. The three negations of the divided life are identified as Death, Desire or Hunger and Incapacity transformed in integral Yoga in to Immortality, satisfied Delight and Omnipotence.

“It has been shown indeed *that division of consciousness* is the basis of the Ignorance, a division of individual consciousness from the cosmic and the transcendent of which yet it is an intimate part, in essence inseparable, a division of Mind from the Supramental Truth of which it should be a subordinate action, of Life from the original Force of which it is one energism, of Matter from the original existence of which it is one form of substance. But it has still to be made clear *how this division came about in the Indivisible*, by what peculiar self-diminishing or self-effacing action of Consciousness-Force in the Being; for since all is a movement of that Force, only by some such action obscuring its *own plenary light and power* can there have arisen the dynamic and effective phenomenon of the Ignorance. But this problem can be left over to be treated in a more close examination of the dual phenomenon of Knowledge-Ignorance which makes our consciousness a blend of light and darkness, a half-light between the full day of the supramental Truth and the night of the material Inconscience. All that is necessary to note at present is that it *must* be in its essential character an *exclusive concentration* on one movement and status of Conscious Being, which puts all the rest of consciousness and being behind and veils it from that one movement’s now partial knowledge.” The Life Divine-286

And sheltered Time against eternity.
Out of that formless stuff Time mints his shapes;
The Eternal’s quiet holds the cosmic act:
The protean images of the World-Force
Have drawn the strength to be, the will to last
From a deep ocean of dynamic peace.
Inverting the spirit’s apex towards life, (Life here is descended from a life from above. Sat became Matter
Chit became Life
Ananda became the Soul
Vijnana or Supermind became Mind
She (The Mother Nature) spends the plastic liberties of the One
To cast in acts the dreams of her caprice,
His wisdom’s call steadies her careless feet,
He props her dance upon a rigid base,
His timeless still immutability
Must standardise her creation’s miracle. (Static Brahman must become dynamic Brahman or Shakti to harmonise and perfect the mutable and mobile creation.)
Out of the Void’s unseeing energies
Inventing the scene of a concrete universe,
By his thought she has fixed its paces, in its blind acts (The Divine Mother creates with the Supreme’s guidance)

She sees by flashes of his all-knowing Light (He illumines Her actions).
At her will the inscrutable Supermind leans down
To guide her force that feels but cannot know,
Its breath of power controls her restless seas (of the vital world.)
And life obeys the governing Idea (The Chit force or life is obedient to the
Supreme's directive). (Life below becomes obedient to the governing idea of the
absolute Life above or Chit Shakti.)

“And several times I thought how unfortunate it was that I had never studied or pursued certain ancient Indian disciplines. Because, for example, when Sri Aurobindo and I were working to bring down the supramental forces, a descent from the mental plane to **the vital plane**, he was always telling me that everything I did (when we ‘meditated’ together, when we worked) – all my movements, all my gestures, all my postures, all my reactions – was absolutely tantric, as if I had pursued a tantric discipline. But it was spontaneous, it did not correspond to any knowledge, any idea, any will, nothing, and I thought it was like that simply because, as He knew, naturally I followed.” The Mother/The Mother’s Agenda-1/p-417

At her will, led by a luminous Immanence (the immanent Divine within all
creation) or Kshara Purusha of the Gita.

The hazardous experimenting Mind

Pushes its way through obscure possibles

Mid chance formations of an unknowing world.

Our human ignorance moves towards the Truth (the divine Mother’s force
(through Her Immanent Divine in all creation.) through the guidance of the
Supreme uses His Supermind aspect to drive terrestrial nature and mind towards
the Divine) (To support the Immanent Divine there is Universal Divine or Akshra
Purusha and transcendent Divine or Purushottama or Supermind.)

That Nescience may become omniscient, (by the pressure of Supermind)

Transmuted instincts shape to divine thoughts, (Transformation of
untransformed Nature.)

Thoughts house infallible immortal sight (Reconciliation truth vision and truth
thought.)

And Nature climb towards God's identity. (The Divine union of Paramatma and Paraprakriti.)

Its complementary line:

"Inscribe the long romance of Thee (Para prakriti) and Me (Paramatma). Savitri-699,

The Master of the worlds self-made her slave (The Purusha acquiesces to the Nature's whims) (Paraprakriti became the slave of Paramatma)

Its complementary line: "**But conquering her, then is he most her slave;**" **Savitri-65** (Paramatma became the slave of Paraprakriti)

Is the executor of her fantasies:

She has canalised the seas of omnipotence; (the descent of Divine force in large scale)

She has limited by her laws the Illimitable.

The Immortal bound himself to do her works (till the vessel is made ready by Nature and then he steps out from Purusha in Ignorance to Ishwara in Knowledge as Nature's Lord);

He labours at the tasks her Ignorance sets,

Hidden in the cape of our mortality.

The worlds, the forms her goddess fancy makes

Have lost their origin on unseen heights:

Even severed, straying from their timeless source,

Even deformed, obscure, accursed and fallen,—

Since **even fall** has its perverted joy (she plunges them in ignorance to raise them to greater heights)

And nothing she leaves out that serves delight (all are used for the evolution, for the service of the Delight, to become self-existent Delight),—

These too can to the peaks revert or here

Cut out the sentence of the spirit's fall, (nothing is degenerated so far that it cannot be made pure and united with the divine)

Recover their **forfeited** divinity.

At once caught in an eternal vision's sweep

He saw her pride and splendour of **highborn** zones

And her regions crouching in the nether deeps.

Above was a monarchy of unfallen self (the Life's original state), (Spiritual being and Supramental being)

Beneath was the gloomy trance of the abyss, (Separation of Inconscient from the origin.)

An opposite pole or dim antipodes.

There were vasts of the glory of life's absolutes: Here we are referring the glories of the Mother's past birth:

“(Later, Mother again speaks of her vision of the tall white being armed with kind of halberd.) What was standing there was a manifestation of one of my states of being, a part of my vital being, or rather one of my innumerable vital beings – because I have quite a few! And this one is particularly interested in things on earth.

(Question) *A projection of yours – an emanation?*

You know, mon petit, I said one day that in the history of earth, wherever there was a possibility for the Consciousness to manifest, I was there; this is a fact. It's like the story of *Savitri*: always there, always there, always there, in this one, that one – at certain times there were four emanations simultaneously! At the time of the Italian and French Renaissance. **And again at the time of Christ**, then too.... Oh, you know, I have remembered so many, many things! It would take volumes to tell it all. And then, more often than not (not always, but more often than not), what took part in this

or that life was a particular yogic formation of the vital being – in other words something immortal. And when I came this time, as soon as I took up the yoga, they came back again from all sides, they were waiting. Some were simply waiting, others were working (they led their own independent lives) and they all gathered together again. That's how I got those memories. One after the other, those vital beings came – a deluge! I had barely enough time to assimilate one, to see, situate and integrate it, and another would come. They are quite independent, of course, they do their own work, but they are very centralized all the same. And there are all kinds – all kinds, anything you can imagine! Some of them have even been in men: they are not exclusively feminine. ..At first, I used to think they were fantasies. Before I met Sri Aurobindo they would come and come and come to me, night after night and sometimes during the day – a mass of things! Afterwards I told Sri Aurobindo about it, and he explained to me that it was quite natural. And indeed, it is quite natural: with the present incarnation of the Mahashakti (as he described it in *Savitri*), whatever is more or less bound up with Her wants to take part, that's quite natural. And it is particularly true for the vital: there has always been a preoccupation with organizing, centralizing, developing and unifying the vital forces, and controlling them. So there's a considerable number of vital beings, each with its own particular ability, who have played their role in history and now return. But this one [the tall white Being] is not of human origin; it was not formed in a human life: it is a being that had already incarnated, and is one of those who presided over the formation of this present being [The Mother]. But, as I said, I saw it: it was sexless, neither male nor female, and as intrepid as the vital can be, with a calm but absolute power.... Ah, I found a very good

description of it in one of Sri Aurobindo's plays, when he speaks of the goddess Athena (I think it's in 'Persius', but I am not sure); she has that kind of ... it's an almighty calm, and with such authority! Yes, it's in *Perseus* – when she appears to the Sea-God and forces him to retreat to his own domain. There's a description there that fits this Being quite well.

Besides, all the Greek gods are various aspects of a single thing: you see it this way, that way, that way, this way (*turning her hand, the Mother seems to show several facets of a single prism*)...But it is simply one and the same thing.

Sri Aurobindo's description fits this Being exactly. And a few days ago, this same Being came, without my calling it or thinking about it or wishing it to come. And it seemed to be saying it was time for it to intervene. So I let it!

During the whole time Sri Aurobindo was here, the four entities he speaks of, the four Aspects of the Mother, were always present. And I was constantly obliged to tell one or the other of them, "Now keep calm, now, now, calm down" – they were always inclined to intervene! Did I ever tell you? Last time I went down for the pujas (was it last year or the year before? I remember nothing any more, you know: it all gets swept away, brrrt!).... Yes, it was the year before last, in 1960, after that anniversary.(Durga used to come every year, two or three days before the Durga puja.) I was walking as usual and she came; that was when she made her surrender to the Supreme.... Those divinities don't have the sense of surrender. Divinities such as Durga and the Greek gods (although the Greek gods are a bit dated now; but the gods of India are still very much alive!). Well, they are embodiments – what you might almost call localizations – of something eternal, but they lack the sense of surrender to the Supreme. And while I was walking, Durga was there—really, it was beautiful! Durga with that awesome power of hers, forever bringing the adverse forces to heel – and she surrendered to the Supreme, to the point of no longer even recognizing the adverse forces: ALL is the Supreme. It was like a widening of her consciousness. Some interesting things have been happening in that world [since the supramental descent].... How can I explain? Those beings have an independence, an absolute freedom of movement (although at the same time, they are all a single Being), but they had the true sense of perfect Unity only with the supreme Consciousness. And now with this present intervention [the Mother's], with this incarnation and the establishment of the Consciousness here, like this (*Mother makes a fist in a gesture of immutable solidity*), in such an absolute way (I mean there are no fluctuations)...HERE on earth, in the terrestrial atmosphere, this incarnation has a radiating action throughout all those worlds, all those universes, all those Entities. And it results in small events, incidents scaled to the size of the earth – which in themselves are quite interesting. ” The Mother/27th June-1962

All laughed in a safe immortality

And an eternal childhood of the soul

Before darkness came and pain and grief were born (Limitation of
consciousness, which gave birth to Pleasure, Pain and Indifference)
Where all could dare to be themselves and one
And Wisdom played in sinless innocence
With naked Freedom in Truth's happy sun.
There were worlds of her laughter and dreadful irony,
There were fields of her taste of toil and strife and tears; (of Lower hemisphere.)
Her head lay on the breast of amorous Death,
Sleep imitated awhile extinction's peace.
The light of God she has parted from his dark
To test the savour of bare opposites (To experience opposites she has stepped
down and cleaved the original pure state into two...one of light and another of
darkness).
Here mingling in man's heart their tones and hues
Have woven his being's mutable design,
His life a forward-rippling stream in Time,
His nature's constant fixed mobility,
His soul a moving picture's changeful film, (this is the experience of three time
moving like a picture.)
His cosmos-chaos of personality.
The grand creatrix with her cryptic touch
Has turned to pathos and power being's self-dream,
Made a passion-play of its fathomless mystery.
But here were worlds lifted half-way to heaven.
The Veil was there but not the Shadowy Wall (The shadowy wall is a thicker wall
like the separation of subtle matter to our earthly matter...the Veil is less thicker

and more finer so can be more easily pierced or rent); (yes, the veil between subtle vital and surface life can be unveiled with less difficulty.)

In forms not too remote from human grasp

Some passion of the **involute purity**

Broke through, a ray of the original Bliss (the veil was not thick, so something of the original unalloyed joy could still get through).

Heaven's joys might have been earth's if earth were pure (but earth could not bear the purity of heaven). Savitri promises that earth life could have been made equal and peer of heaven and heaven's joy could have stabilized on earth had earth were made pure and virgin.

There could have reached our **divinised sense** and heart

The complementary line:

"Held by intuitive heart and **secret sense**." Savitri-29

"A secret sense awoke that could perceive

A Presence and a Greatness everywhere." Savitri-42

"Eternity's contact broke the moulds of sense.

A greater Force than the earthly held his limbs,

Huge workings bared his undiscovered sheaths," Savitri-81

"His knowledge stripped bare of the **garbs of sense**" Savitri-294

"Sense failed in that tremendous lucency;" Savitri-319

"Where **sense** can build a world of pure delight:" Savitri-328

"Life's rapture kept for ever its flame and cry." Savitri-329

"The Power within her shaped her **moulding sense**

In deeper figures than our surface types." Savitri-356

"This spirit stumbling in the **fields of sense**," Savitri-380

"He (Satyavan) takes with bright surprise spirit and sense." Savitri-430

“A mighty life-self with its inner powers

Supports the dwarfish modicum we call life;” Savitri-485

“The All-Wonderful makes a marvel of each event,

The All-Beautiful is a miracle in each shape;

The All-Blissful smites with rapture the heart’s throbs,

A pure celestial joy is the use of sense.” Savitri-663

“All here but passionate hint and mystic shade

Divined by the inner prophet who perceives

The spirit of delight in **sensuous things**,

Turned to more sweetness than can now be dreamed.” Savitri-675

“There was a greater tranquil sweetness there,

A subtler and profounder ether’s field

And mightier scheme than heavenliest **sense** can give.” Savitri-677

Some natural felicity’s bright extreme,

Some thrill of Supernature’s absolutes:

All strengths could laugh and sport on earth’s hard roads

And never feel her cruel edge of pain, (the establishment of the Law of Ecstasy.)

All love could play and nowhere Nature’s shame.

But she has stabled her dreams in Matter’s courts (rather than on the higher

natures/Divines) (The Divine perfection is stabilised on the Matter which is the foundation of our life.)

And still her doors are barred to things supreme (not open to the Divine

directly..the Divine has work under a cloak of secrecy/hidden within matter and only emerge after long trial/evolution). (Her doors are open towards

Supramental manifesting and perfecting material life.)

These worlds (the higher natures worlds which are two-fold,(1) one the

unsullied by darkness and (2) others that have fallen to experience the opposites

– in this verse it refers to the unsullied worlds before the fall?) could feel God's breath visiting their tops; (These are the ascending movement of mind, life and Matter.)

Some glimmer of the Transcendent's hem was there.

Across the white aeonic silences

Immortal figures of embodied joy (guardians of Supravital and subtle vital world as that of guardians of Supermind as discussed in page-57 of Savitri.)

Its complementary line:

"Only the Immortals in their deathless heights" Savitri-53

Traversed wide spaces near to eternity's sleep.

Pure mystic voices in beatitude's hush (Mother (Maa Krishna) these sound like the aspiration of certain higher beings? (Supramental and Supravital Guardians))

Appealed to Love's (the Divine) immaculate sweetnesses,

Calling his (Love's) honeyed touch to thrill the worlds,

His (Love's) blissful hands to seize on Nature's limbs,

His (Love's) sweet intolerant might of union (bliss too much for the lower members)

To take all beings into his (Love's) saviour arms,

Drawing to his (Love's) pity the rebel and the waif

To force on them the happiness they refuse (the aspiration or yearning of these beings is that the Divine takes these forces of darkness into a loving embrace/wrestle and "lift His beauty's dreadful veil, **impose** delight on the world's beating heart and bare His secret body of light and bliss" – from Sraddha paper). (This is the universal action of an integral Yogi.)

A chant hymeneal to the unseen Divine (the nature calling out to Her Lord and Eternal Spouse husband/partner),

A flaming rhapsody of white desire
Lured an immortal music into the heart
And woke the slumbering ear of ecstasy.
A purer, fierier sense had there its home,
A burning urge (unlike the burning edge of desire in our world when it consumes
man, this is the burning of Purity) no earthly limbs can hold (the descent of the
Divine ananda?);
One drew a large unburdened spacious breath (earthly breath is always
burdened with our troubles...in fact to breathe is in some ways to continue our
suffering) Best understanding.
And the heart sped from beat to rapturous beat.
The voice of Time sang of the Immortal's joy (in our world we look to pass time
in unconsciousness or look to escape from misery);
An inspiration and a lyric cry,
The moments came with ecstasy on their wings;
Beauty unimaginable moved heaven-bare
Absolved from boundaries in the vasts of dream;
The cry of the Birds of Wonder called from the skies

To the deathless people of **the shores of Light** (Supramental beings held in
the Supreme Mother's arms...like I am held in your arms my sweet Mother (Maa
Krishna)). Yes

“The experience I had on February 3 proves this. Before, I had had an individual,
subjective contact with the supramental world, whereas on February 3, I went strolling
there in a concrete way – as concretely as I used to go strolling in Paris in times past –
in a world that EXISTS IN ITSELF, beyond all subjectivity.

It is like a bridge being built between the two worlds.

This is the experience as I dictated it immediately thereafter:

(silence)

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

I found myself upon an immense ship, which is the symbolic representation of the place where this work is being carried out. This ship, as big as a city, is thoroughly organized, and it had certainly already been functioning for quite some time, for its organization was fully developed. It is the place where people destined for the supramental life are being trained. These people (or at least a part of their being) had already undergone a supramental transformation because the ship itself and all that was aboard was neither material nor subtle-physical, neither vital nor mental: it was a supramental substance. This substance itself was of the most material supramental, the supramental substance nearest the physical world, the first to manifest. The light was a blend of red and gold, forming a uniform substance of luminous orange. Everything was like that – the light was like that, the people were like that – everything had this color, in varying shades, however, which enabled things to be distinguished from one another. The overall impression was of a shadowless world: there were shades, but no shadows. The atmosphere was full of joy, calm, order; everything worked smoothly and silently. At the same time, I could see all the details of the education, the training in all domains by which the people on board were being prepared.

This immense ship had just arrived at the shore of the supramental world, and a first batch of people destined to become the future inhabitants of the supramental world were about to disembark. Everything was arranged for this first landing. A certain number of very tall beings were posted on the wharf. They were not human beings and never before had they been men. Nor were they permanent inhabitants of the supramental world. They had been delegated from above and posted there to control and supervise the landing. I was in charge of all this since the beginning and throughout. I myself had prepared all the groups. I was standing on the bridge of the ship, calling the groups forward one by one and having them disembark on the shore. The tall beings posted there seemed to be reviewing those who were disembarking, allowing those who were ready to go ashore and sending back those who were not and who had to continue their training aboard the ship. While standing there watching everyone, that part of my consciousness coming from here became extremely interested: it wanted to see, to identify all the people, to see how they had changed and to find out who had been taken immediately as well as those who had to remain and continue their training. After awhile, as I was observing, I began to feel pulled backwards and that my body was being awakened by a consciousness or a person from here' – and in my consciousness, I protested: 'No, no, not yet! Not yet! I want to

see who's there!' I was watching all this and noting it with intense interest ... It went on like that until, suddenly, the clock here began striking three, which violently jerked me back. There was the sensation of a sudden fall into my body. I came back with a shock, but since I had been called back very suddenly, all my memory was still intact. I remained quiet and still until I could bring back the whole experience and preserve it.

The nature of objects on this ship was not that which we know upon earth; for example, the clothes were not made of cloth, and this thing that resembled cloth was not manufactured – it was a part of the body, made of the same substance that took on different forms. It had a kind of plasticity. When a change had to be made, it was done not by artificial and outer means but by an inner working, by a working of the consciousness that gave the substance its form or appearance. Life created its own forms. There was ONE SINGLE substance in all things; it changed the nature of its vibration according to the needs or uses.

Those who were sent back for more training were not of a uniform color; their bodies seemed to have patches of a grayish opacity, a substance resembling the earth substance. They were dull, as though they had not been wholly permeated by the light or wholly transformed. They were not like this all over, but in places.

The tall beings on the shore were not of the same color, at least they did not have this orange tint; they were paler, more transparent. Except for a part of their bodies, only the outline of their forms could be seen. They were very tall, they did not seem to have a skeletal structure, and they could take on any form according to their needs. Only from their waists to their feet did they have a permanent density, which was not felt in the rest of their body. Their color was much more pallid and contained very little red, it verged rather on gold or even white. The parts of whitish light were translucent; they were not absolutely transparent, but less dense, more subtle than the orange substance.

1. Indeed, one of the people near Mother had pulled Her out of the experience.

Just as I was called back, when I was saying, 'Not yet ... ,' I had a quick glimpse of myself, of my form in the supramental world. I was a mixture of what these tall beings were and the beings aboard the ship. The top part of myself, especially my head, was a mere silhouette of a whitish color with an orange fringe. The more it approached the feet, the more the color resembled that of the people on the ship, or in other words, orange; the more it went up towards the top, the more translucent and white it was, and the red faded. The head was only a silhouette with a brilliant sun at its center; from it issued rays of light which were the action of the will.

As for the people I saw aboard ship, I recognized them all. Some were here in the Ashram, some came from elsewhere, but I knew them as well. I saw everyone, but as I realized that I would not remember everyone when I came back, I decided not to give any names. Besides, it is unnecessary. Three or four faces were very clearly visible, and when I saw them, I understood the feeling that I have had here, on earth, while looking into their eyes: there was such an extraordinary joy ... On the whole, the people were young; there were very few children, and their ages were around fourteen or fifteen, but certainly not below ten or twelve (I did not stay long enough to see all the details). There were no very old people, with the exception of a few. Most of the people who had gone ashore were of a middle age – again, except for a few. Several

times before this experience, certain individual cases had already been examined at a place where people capable of being supramentalized are examined; I had then had a few surprises which I had noted – I even told some people. But those whom I disembarked today I saw very distinctly. They were of a middle age, neither young children nor elderly people, with only a few rare exceptions, and this quite corresponded to what I expected. I decided not to say anything, not to give any names. As I did not stay until the end, it would be impossible for me to draw an exact picture, for it was neither absolutely clear nor complete. I do not want to say things to some and not say them to others.

What I can say is that the criterion or the judgment was based EXCLUSIVELY on the substance constituting the people – whether they belonged completely to the supramental world or not, whether they were made of this very special substance. The criterion adopted was neither moral nor psychological. It is likely that their bodily substance was the result of an inner law or an inner movement which, at that time, was not in question. At least it is quite clear that the values are different.

When I came back, along with the memory of the experience, I knew that the supramental world was permanent, that my presence there is permanent, and that only a missing link is needed to allow the consciousness and the substance to connect – and it is this link that is being built. At that time, my impression (an impression which remained rather long, almost the whole day) was of an extreme relativity – no, not exactly that, but an impression that the relationship between this world and the other completely changes the criterion by which things are to be evaluated or judged. This criterion had nothing mental about it, and it gave the strange inner feeling that so many things we consider good or bad are not really so. It was very clear that everything depended upon the capacity of things and upon their ability to express the supramental world or be in relationship with it. It was so completely different, at times even so opposite to our ordinary way of looking at things! I recall one little thing that we usually consider bad ... actually how funny it was to see that it is something excellent! And other things that we consider important were really quite unimportant there! Whether it was like this or like that made no difference. What is very obvious is that our appreciation of what is divine or not divine is incorrect. I even laughed at certain things ... Our usual feeling about what is anti-divine seems artificial, based upon something untrue, unliving (besides, what we call life here appeared lifeless in comparison with that world); in any event, this feeling should be based upon our relationship between the two worlds and according to whether things make this relationship easier or more difficult. This would thus completely change our evaluation of what brings us nearer to the Divine or what takes us away from Him. With people, too, I saw that what helps them or prevents them from becoming supramental is very different from what our ordinary moral notions imagine. I felt just how ... ridiculous we are.” The Mother/February-3, 1958

Creation leaped straight from the hands of God (Mother (Maa Krishna) is this the descent of the Divine Mother’s force in response to the call/prayer (Human aspiration which is like a flame bringing down the Divine Shakti) of the higher

nature's plane?);

Marvel and rapture wandered in the ways.

Only **to be** was a supreme delight (does this refer to the state of Being, rather than Becoming?), *(To become the Divine which is both Immobile Being and transformed mobile Becoming.) Its complementary line:*

"To be seemed only a long experiment," Savitri-117

Life was a happy laughter of the soul *Its complementary line:*

'A wave of the laughter of light from morn to eve,' Savitri-468
And Joy was king with Love for minister.

The spirit's luminousness (clothed in a sheath of light) was bodied there.

Life's contraries were lovers or natural friends (a harmony of opposites) The Truth of things that emerges out of the phenomenal world's contradictions is an infinite Bliss and self-conscious Existence, the same everywhere, self-existent in all things, in all times and beyond Time, whose largest totality and intensest vibrations of activity can never be entirely expressed through its manifestations.

"This Truth of things that has to emerge out of the phenomenal world's contradictions is declared to be an infinite Bliss and self-conscious Existence, the same everywhere, in all things, in all times and beyond Time, and aware of itself behind all these phenomena by whose intensest vibrations of activity or by whose largest totality it can never be entirely expressed or in any way limited; for it is self-existent and does not depend for its being upon its manifestations." The Life Divine-48

Its complementary line:

*"This world is a vast unbroken totality,
A deep solidarity joins its contrary powers;
God's summits look back on the mute Abyss." Savitri-541*

And her extremes keen edges of harmony:

Indulgence with a tender purity came (in our world indulgence is always related

to lower vital desires/urges and always impure and are to be shunned persistently.) (Indulgence in pure Divine Love is the true action of Divine Life.)

“The original source of the perversion was, we have seen, the self-limitation of the individual soul bound to self-ignorance because it regards itself by an exclusive concentration as a separate self-existent individuality and regards all cosmic action only as it presents itself to its own individual consciousness, knowledge, will, force, enjoyment and limited being instead of seeing itself as a conscious form of the One and embracing all consciousness, all knowledge, all will, all force, all enjoyment and all being as one with its own. The universal life in us, obeying this direction of the soul imprisoned in mind, itself becomes imprisoned in an individual action. It exists and acts as a separate life with a limited insufficient capacity undergoing and not freely embracing the shock and pressure of all the cosmic life around it. Thrown into the constant cosmic interchange of Force in the universe as a poor, limited, individual existence, Life at first helplessly suffers and obeys the giant interplay with only a mechanical reaction upon all that attacks, devours, enjoys, uses, drives it. But as consciousness develops, as the light of its own being emerges from the inert darkness of the involutory sleep, the individual existence becomes dimly aware of the power in it and seeks first nervously and then mentally to master, use and enjoy the play. This awakening to the Power in it is the gradual awakening to self. For Life is Force and Force is Power and Power is Will and Will is the working of the Master-consciousness. Life in the individual becomes more and more aware in its depths that it too is the Will-Force of Sachchidananda which is master of the universe and it aspires itself to be individually master of its own world. To realise its own power

and to master as well as to know its world is therefore the increasing impulse of all individual life; that impulse is an essential feature of the growing self-manifestation of the Divine in cosmic existence.” The Life Divine-202-03

And nursed the god on her maternal breast (the Soul, Jivatman is the god? Or does it refer to one of the Gods in the plane): (The Jivatman in whom the future god is manifesting.)

There none was weak, so falsehood could not live; (falsehood can only be sustained by our weakness and our reliance on our instruments of ignorance) (Exactly) (In higher life none was weak. Weakness is there in lower life.)

Ignorance (as contrasted from falsehood which is distortion and opposing force of Truth) was a thin shade protecting light (because even in this plane the Pure Truth could not descend, only a limited light could this plane bear although it was much greater than what the earth could bear) (In higher life ignorance is very thin.)

(Guruprasad's Question: Why Ignorance is a thin shade of protecting light?)

(Because in higher life thickness of Ignorance diminishes...)

Savitri has further identified the four fundamental essential negations of Ignorance, Falsehood, Suffering and Death not as a weakness, denial (Refer CWSA/21/The Life Divine/333) and curse on humanity but 'must be considered one of the greatest (utilitarian) powers of the divine Consciousness' (Refer-CWSA/21/The Life Divine/418-20) and serve a definite transitional end, Divine meaning and Spiritual profit (Refer-CWSA/21/The Life Divine/420-21) in her upward evolution. These instruments of distorting consciousness have fallen from the total and unifying knowledge of themselves into every error and discord of division and partial experience and the office of their individual and cosmic utility and existence must diminish and finally cease in the destined conquest of the Soul over subjection to Matter and egoistic mental limitation.

Imagination the free-will of Truth, (Where Imagination is a descended Truth Idea.)

Pleasure a candidate for heaven's fire (Pleasure in our world is a perversion of this higher plane); (Where pleasure is a Descended ananda from the higher Plane.)

The intellect was Beauty's worshipper (on earth intellect can usually be dry and barren of Beauty), (Where Supramental Beauty descended into the pure and plastic and disciplined intellect.) Somewhere in The Life Divine, Sri Aurobindo described mind as barren mother. (Refer CWSA-21/The Life Divine-512)

“Or else Mind might be the matrix in which some original Illusion or Ignorance, Maya or Avidya, cast the seed of a false impermanent universe; Mind would still be the mother,-- a “barren mother” since the child would be unreal, (this world as perceived by mind)--and Maya or Avidya could be looked at as a sort of grandmother of the universe; for Mind itself would be a production or reproduction of Maya.” The Life Divine-512

Strength was the slave of calm spiritual law (on earth might is right and does not submit itself to a higher law easily), (Where Strength is the Supramental energy descended as calm spiritual Law.)

Power laid its head upon the breasts of Bliss.

There were **summit-glories** inconceivable,

Autonomies of Wisdom's still self-rule

And high dependencies of her **virgin sun**, (virgin sun is Para-prakriti's Supramental Power)

Illumined theocracies of the seeing soul

Throned in the power of the Transcendent's ray.

A vision of **grandeurs**, a dream of magnitudes

Supramental vision: Supramental vision is a secondary part of Supramental Knowledge that need not depend on support of superficial mental image; it concretises all mental abstractions and has the character of sight and its object is an invisible and formless truth which is something much more near, profound and comprehensive than the mental vision. The truth of the thing known is subjectively seen in the self or a direct seizing or penetrating luminous contact of Spiritual consciousness, *dristi, pasyati*, the Spirit that sees through knowledge by identity. It surpasses the indications of thought, does not need the aid of thought and makes the truth of thing directly evident, *pratakhya*. So Supramental vision is a complementary and supplementary experience of Supramental touch and Supramental sound and there is a retaining of movement, vibration, rhythm, presence and contact of the Spirit.

In **sun-bright kingdoms** moved with regal gait:

Assemblies, crowded senates of the gods, (sounds like the Overmind plane Mother?(*Maa Krishna*))

“ In the Veda all these poises are asserted of the gods. In essence the gods are one existence which the sages call by different names; but in their action founded in and proceeding from the large Truth and Right Agni or another is said to be all the other gods, he is the One that becomes all; at the same time he is said to contain all the gods in himself as the nave of a wheel contains the spokes, he is the One that contains all; and yet as Agni he is described as a separate deity, one who helps all the others, exceeds them in

force and knowledge, yet is inferior to them in cosmic position and is employed by them as messenger, priest and worker,-- the creator of the world and father, he is yet the son born of our works, he is, that is to say, the original and the manifested indwelling Self or Divine, the One that inhabits all.' *The Life Divine-166-167*

Life's puissances reigned on seats of marble will,
High dominations and autocracies

And laurelled strengths and armed imperative might.

All objects there were great and beautiful,

All beings wore a royal stamp of power.

There sat the oligarchies of natural Law (the elemental gods, like Agni, Surya etc? or vital gods which are a lower vibration of the same),

Oligarchies: Government by few. (origin of oligarchy in medieval Latin is oligarchia and in medieval Greek is oligarchía.)

Proud violent heads served one calm monarch brow (Indra?):

All the soul's postures donned divinity.

There met the ardent mutual intimacies

Of mastery's joy and the joy of servitude

Imposed by Love on Love's heart that obeys

And Love's body held beneath a rapturous yoke.

All was a game of meeting kinglinesses.

For worship lifts the worshipper's bowed strength

Close to the god's pride and bliss his soul adores:

The ruler there is one with all he rules;

To him who serves with a free equal heart

Obedience is his princely training's school,

His nobility's coronet and privilege,

His faith is a high nature's idiom,

His service a spiritual sovereignty.

There were realms where Knowledge (Is the Jnanam per Vedanta or a higher Knowledge still?) joined creative Power (Mother (Maa Krishna) what realms are these?) (In Supramental the Power, Knowledge, Love, Delight, Beauty are reconciled.)

In her high home and made her all his own:

The **grand Illuminate** seized her gleaming limbs

And filled them with the passion of his ray
Till all her body was its transparent house
And all her soul a counterpart of his soul. (The experience of cellular transformation.)

“I am not at all referring to the physical, vital, psychic consciousnesses, not to any of that: I am referring to **the consciousness of the cells**.

That’s how the present moment is: the will may be like this (*Mother raises a finger upward*), or it may be like that (*finger downward*). Like that, it means dissolution; like this, it means continuation and progress – continuation with the necessity of progress. There is something which is the consciousness of the cells (a consciousness that observes, and which, when it is awakened, is a wonderful witness), and that consciousness is the one which goes like this (*same gesture*) or like that. This is expressed by a will to endure or to last, or by a need for the annihilation of rest. And then, **when these cells are full of that light – that golden light**, that splendor of divine Love – there is a sort of thirst, a need to participate in That, which takes away all that is or can be difficult in the endurance: that disappears, it becomes a glory. Then ...

That’s what is being learned.

(silence)

But to be able to observe (this is something being worked out on a parallel line), to observe exactly what goes on in this cellular realm, one must be perfectly free from and independent of other human beings’ influence. And this is extremely difficult because of that habit of mixture.... It’s the sensitiveness of the cells which has difficulty. So constant care must be taken to fasten all that sensitiveness on to the aspiration for the Supreme alone; that’s the only way, the solution. You have to do that constantly, every time you feel the influence of others’ contact. In ordinary life, of course, to get rid of influences you cut off the contact; well, that movement of withdrawal, recoil, isolation, all those psychological movements (through material isolation in the physical; in the vital, in the psychic, in the mind, everywhere, it always consists in cutting oneself off, in separating oneself), **all that is false; it’s contrary to the truth**. The truth is to ... (*outspread gesture*) to feel the union. And yet, for the cellular work of cellular transformation, an isolation must be reached **that isn’t a contradiction of the essential unity**. And that’s a little difficult; it makes for a very delicate, very painstaking, very microscopic work which somewhat complicates matters. But it’s possible, for instance, to touch someone, to take someone’s hand, and for union to be achieved only in the deeper truth, while outwardly there is just a bringing together of cells.

The work is very intensive, very intensive indeed.” The Mother/3rd August-1966

Apotheosised, **transfigured** by wisdom’s touch,

Her days became a luminous sacrifice; (Purusha Yajna: Paraprakriti offered herself to Paramatma.)

An immortal moth in happy and endless fire,
She burned in his sweet **intolerable blaze**.

"There is a difference between immortality and the deathless state. Sri Aurobindo has described it very well in *Savitri*.

The deathless state is what can be envisaged for the human physical body in the future: it is constant rebirth. Instead of again tumbling backwards and falling apart due to a lack of plasticity and an incapacity to adapt to the universal movement, the body is undone 'futurewards,' as it were.

There is one element that remains fixed: for each type of atom, the inner organization of the elements is different, which is what creates the difference in their substance. So perhaps similarly, each individual has a different, particular way of organizing the cells of his body, and it is this particular way that persists through all the outer changes. All the rest is undone and redone, but undone in a forward thrust towards the new instead of collapsing backwards into death, and redone in a constant aspiration to follow the progressive movement of the divine Truth.

But for that, the body – the body-consciousness – must first learn to widen itself. It is indispensable, for otherwise all the cells become a kind of boiling porridge under the pressure of the supramental light.

What usually happens is that when the body reaches its maximum intensity of aspiration or of ecstasy of Love, it is unable to contain it. It becomes flat, motionless. It falls back. Things settle down – you are enriched with a new vibration, but then everything resumes its course. So you must widen yourself in order to learn to bear unflinchingly the intensities of the supramental force, to go forward always, always with the ascending movement of the divine Truth, without falling backwards into the decrepitude of the body.

That is what Sri Aurobindo means when he speaks of an *intolerable ecstasy*'; it is not an intolerable ecstasy: it is an unflinching ecstasy.

1. *Thoughts and Aphorisms*: 'Cruelty transfigured becomes Love that is intolerable ecstasy ...' The Mother/25th November-1959

A **captive Life** wedded her conqueror. ([Here Supreme is the conqueror.](#))

[Its complementary line:](#)

"Assailed, surprised in the fortress of her self,

Conquered by her own unexpected king," *Savitri*-87

In his wide sky she built her world anew; ([Supramental manifestation.](#))

She gave to mind's calm pace the motor's speed, ([Supramental action in silent mind.](#))

To thinking a need to live what the soul saw,

To living an impetus to know and see.

His splendour grasped her, her puissance to him clung;

She crowned the Idea a king in **purple** robes (Mother (Maa Krishna)the colour purple has been mentioned a few times now, purple sun, purple continents, violet peace...is violet/purple a specific light to this plane...is it the light of Vital Consciousness?) Violet Light is the Divine Compassion (Karuna, Grace.)... also of the Krishna's Grace and protection...Purple is the colour of the vital power... Sun Light is the light of the Truth itself... White indicates the force of purity... golden Light always means the Light of the Truth... Orange is the light of the Supramental in the physical... also it is the colour of occult knowledge or occult experience...Yellow is the thinking mind...Pink is the psychic love...crimson colour is the light of Love in the vital and physical... Green light in emotional vital represents emotional generosity, in the vital proper represents an activity with vital abundance or vital generosity, in the vital physical signifies a force of health. Green in general signifies vital energy of work and action.

Put her **magic serpent** sceptre (Kundalini?) in Thought's grip,

Made forms his inward vision's rhythmic shapes

And her acts the living body of his will. (Supramental action.)

A flaming thunder, a creator flash,

His victor Light rode on her deathless Force;

A **centaur's** mighty gallop bore the god.

(Centaur: A mythical creature with head, arms, and torso of a man and the body and leg of a horse. Its Latin origin is Centaurus.)

Life throned with mind, a double majesty.

Worlds were there of a happiness great and grave

And **action** tinged with dream, laughter with thought,

And passion there could wait for its desire

Until it heard the near approach of God.

(Higher) Worlds were there of a childlike mirth and joy;

A carefree youthfulness of mind and heart (The presence or influence of those worlds preserve youthfulness.)

Found in the body a heavenly instrument; (Action of Psychic, universal, Spiritual and Supramental energy are heavenly instrument.)

It lit an aureate halo round desire

And freed the deified animal in the limbs

To divine **gambols** (leap) of love and beauty and bliss.

On a radiant soil that gazed at heaven's smile

A swift life-impulse stinted not nor stopped:

It knew not how to tire; happy were its tears.

There work was play and play the only work,

The **tasks** of heaven a game of godlike might:

A celestial bacchanal for ever pure,

Unstayed by faintness as in mortal frames

Life was an eternity of rapture's moods:

Age never came, care never lined the face.

Its Complementary line:

"His (Divine's) **young unaging look** on deathless things,
His joy in our escape from death and Time," Savitri-484

"But I can tell you one thing: even before Her (The Mother' Personalities) coming, when, with Sri Aurobindo, I had begun going down (for the Yoga) from the mental plane to the vital plane, when we brought our yoga down from the mental plane into the vital plane, in less than a month (I was forty years old at the time – I didn't seem very old, I looked less than forty, but I was forty anyway), after no more than a month of this yoga, I looked exactly like an 18 year old! And someone who

knew me and had stayed with me in Japan came here, and when he saw me, he could scarcely believe his eyes! He said, 'But my god, is it you?' I said, 'Of course!'

Only when we went down from the vital plane into the physical plane, all this went away – because on the physical plane, the work is much harder and we had so much to do, so many things to change.

But if a force like Hers (The Mother's four Personalities) could manifest and be

received here, it would have INESTIMABLE results! ..." The Mother/The Mother'

Agenda-1/p45

Imposing on the safety of the stars

A race and laughter of immortal strengths,

The **nude god-children** in their play-fields ran (Satyavan is described as garbless deity.) (The nude god-children are flaming pioneers of the dawn.)

"The supramental gnostic being, on the contrary, would not only found all his living on an intimate sense and effective realisation of harmonic unity in his own inner and outer life or group life, but would create a harmonic unity also with the still surviving mental world, even if that world remained altogether a world of Ignorance. For the gnostic consciousness in him would perceive and bring out the evolving truth and principle of harmony hidden in the formations of the Ignorance; it would be natural to his sense of integrality and it would be within his power to link them in a true order with his own gnostic principle and the evolved truth and harmony of his own greater life-creation. That might be impossible without a considerable change in the life of the world, but such a change would be a natural consequence of the appearance of a new Power in Nature and its universal influence. In the emergence of the gnostic being would be the hope of a more harmonious evolutionary order in terrestrial Nature." The Life Divine-1005-1006

"(Mother goes into a long contemplation, then suddenly opens her eyes)

I've just seen in your atmosphere – something above – a funny picture! It was like a very steep mountainside, and someone, who was like the symbol of man, was climbing up. A being ... It's strange, I have seen that several times: beings without clothes, yet they aren't naked! And I can't understand why – what happens? They don't wear any clothes, yet aren't naked.... There is a shape, you see a shape, the shape of a man; you see it and it isn't naked. It's already the third time this has happened to me. But it happened with people who had gone out of their bodies; Purani, for instance, I saw him like that: he wasn't naked, yet he didn't wear any clothes, and you could see the shape of a body, it was blue and pink (I told you, I

think). Well, just now, I saw a man, the shape of a man (who resembled you, by the way), climbing up a hill, and he wasn't naked, yet he didn't wear any clothes.... Which means they have a sort of clothing of light. But it doesn't give the impression of a radiating light or anything of that kind. It's like an atmosphere. It might rather be the aura: the aura that has become visible; so the transparency doesn't hide the shape, and at the same time the shape isn't naked. That must be it, it must be the aura: the aura that has become visible.

It was like that. And then, from the sky – there was a vast sky going all the way up from below (it was like a painting), a very clear, very luminous, very pure sky – from the sky there came innumerable ... hundreds of things that looked like birds flying towards him, and he drew them to him with a gesture. They generally were pale blue or white; now and then, something like the tip of a wing or the top of a crest was somewhat dark, but that was accidental. They came and came ... in their hundreds, and he gathered them with a gesture, then sent them towards the earth: he was standing on a steep slope, and he sent them into the valley below. And there, they turned into ... (*Mother laughs*) opinions! They became opinions! Some were dark, others light-colored, brown, blue....

They were like kinds of birds flying towards the earth, like that. But it was a picture – it wasn't a picture: it moved. It was very amusing!

They came from up above, luminous, in their hundreds. Then he said, "This is how opinions are formed."

He looked like you. It wasn't "you," but he looked like you.

They came from the sky, a vast, vast sky, and luminous, clear, neither blue nor white nor pink nor ... it was luminous, simply luminous; and from that sky they came in their ... I say "hundreds," but it was in their thousands that they came. He stood there, receiving them, and then with a movement of his hands he sent them towards the earth, where ... they became opinions! I think I started laughing, it amused me.

It's strange.

And they all flew down and down – the bottom couldn't be seen – they flew down. Very well. So perhaps opinions come from a sky of light! (*Mother laughs*)

In reality, it's much more expressive through pictures than through words!

You remember that sketch I did, the "Ascent to the Truth"? It was like that, there was that sheer rock, and he was climbing (without difficulty, besides), he was climbing like that, and then, not quite at the top but far enough from the earth (the earth could no longer be seen), he received all that and sent it down again. I can still see the picture, it was pretty.

And that particular detail, which I now understand, of the auras becoming visible and acting as clothing; in other words, the auras are the clothing.

It must be in a subtle physical, maybe a true physical. Sri Aurobindo said that the subtle physical was a much truer physical than ours. Things are like that there, with a very clear symbol.

And those birds (they were birds that weren't birds, but they looked like birds), they

came all luminous, luminous, with sometimes tiny darker traces here or there, but

generally all luminous; their shape was very fluid. And the colors weren't as we know

them: it wasn't white, it wasn't pale blue, but as if the essence of white and blue, the essence of colors. I don't know how to explain it. And they came like that, then he sent them down, and when they went through his hands and flew down towards the earth (*laughing*) ... they became brown, blue, gray ... all possible colors! But those were opinions. It's amusing." The Mother/ 14th September, 1966

Smiting the winds with splendour and with speed;
Of storm and sun they made companions,
Sported with the white mane of tossing seas,
Slew distance trampled to death under their wheels
And wrestled in the arenas of their force.
Imperious in their radiance like the suns
They kindled heaven with the glory of their limbs
Flung like a divine largess to the world.
A spell to force the heart to stark delight,
They carried the pride and mastery of their charm
As if Life's banner on the roads of Space.

"A Sadhaka will be aware of a Supramental world whose advent will be foreseen when earth life will be the playfield of more and more 'superior human beings' hinted in *Savitri* as 'Omnipotent's flaming pioneers,' 'The sun-eyed children,' 'princes of the Sun,'¹ 'garbless deity,' 'golden child,' 'King-children,' 'nude god-children,' 'The heroic leaders of coming time,' 'The Infants of the Monarchy of the worlds,' 'Nameless the austere ascetics without home' 'sunlight moulded like a golden maid,' 'high-bred maiden,' 'golden bride,' 'the eternal bride,' 'golden virgin,' 'virgin bridals of the dawn,' and the 'citizens of that mother state.'

The Gita defines developed Souls in different terminologies of *Dvija*, *Dvijottam* (the best among the twice born), *Yantra*, *Vibhuti*, *Avatara*, *Panditah*, *Sthita* *Prajna*, *Buddha*, *Maharsi*, *Debarsi*, *Siddhanam*, *Suhridam*, *Sadhunam*, *Sraddhavan*, *Jnanaban*, *Jnani*, *Jnaninah*, *nitya Sannyasi*, *Tyagi*, *Brahmachari*, *Munirbrahma*, *Muneh*, *Mumuksubhih*, *Yoginah*, *Tattva-darsinah*, *Tattvavit*, *Jitendriya*, *Visuddhatma*, *Dhira*, *Putah*, *Sthirabuddhi*, *Yatinam*, *Suhrud*, *Jitatmana*, *Triptatma*, *Prasantatma*, *Vijitatma*, *Asammudhah*, *Samyami*, *Bhakta rajarsayah*, *Brahmavid*, *Mahatma*, *Kshina-kalmasah*, *Krishna-vit*, *Dharmatma*, *Brahmavadinam*, *Mokshakankhivih*, *Atiba-priya Bhakta*. Among the masculine personalities it has identified *Janaka* (A famous King and Sage and the Father of *Mother Sita*), *Vivasvan* (the Sun-God), *Ikshavaku* (head of the Solar line and the first king of solar race), *Vrigu* (son of *Varuna*, regarded as one of the *Rishis* in *the Veda*), *Ushana* (a *Vibhuti* among seer-poets), *Kapila Muni* (tradional founder and chief exponent of *Sankhya* system of philosophy), *Narada* (the heavenly sage who stands for Divine Love and Knowledge), *Manu* (mythological Father of mankind), *Asita* (name of *the Vedic Seer*), *Devala* (the name of *the Vedic Seer*), *Vyasa* (compiler of *the Vedas* and the author of *the Mahabharata*), *Sanaka* (son of the creator God, *Brahma*), *Prahllada* (son of an *Asura* King *Hiranyakasipu* and true devotee of Lord *Vishnu*), *Arjuna* (one of the five *Pandavas*, very dear to the external manifestation of Godhead, the best among the twice born Souls, Instruments and Emanations), *Sanjaya*, (*Dhritarashtra*'s minister who was endowed with the power of celestial vision) and *Lord Sri Krishna* (son of *Devaki*, Godhead

and the Lord of *Ananda*, one of the ten incarnations of *Lord Vishnu*) as developed Souls. Among the feminine personalities it has identified *Kirti*, *Sree*, *Vak or Vani*, *Smriti*, *Medha*, *Dhriti* and *Kshama* as developed Souls. They are unattached to outward touches for their happiness and are ever satisfied with themselves through inner contact with the Soul, *nitya-trupto nirasrayah*. Similarly they can use but do not depend on external aid for their Spiritual fulfilment. The traditional Yoga of the Gita proposes that a developed Soul is free from seven deformations, *vicaras*, that of liking and disliking, *iccha*, *dvesah*, pleasure and pain, *sukham*, *dukham*, subjection to lower consciousness, *chetana*, place together truth and falsehood, *sanghatah*, *tamasic* and *rajasic* persistence, *dhriti*. Integral Yoga proposes that a developed Soul or adult Soul is free from seven deformations, *vicaras* that of (1) hatred, (2) disliking, (3) scorn, (4) repulsion, (5) clinging, (6) attachment and (7) preference.

Ideas were luminous comrades of the soul;
 Mind played with speech, cast javelins of thought,
 But needed not these instruments' toil to know (knowledge was direct not through these erring instrument like it is in human beings); (Yes)
 Knowledge was Nature's pastime like the rest (not something to be striven/worked for/learned).

Investitured with the fresh heart's bright ray,
 An early God-instinct's child inheritors,
 Tenants of the perpetuity of Time
 Still thrilling with the **first creation's bliss**, Savitri-127

"Repeating the marvel of the first descent," Savitri-14
 "Since first the earth-being's heavenward growth began," Savitri-14
 "A force in her that toiled since earth was made," Savitri-19
 "A repetition of God's **first** delight
 Creating in a **young and virgin Time**." Savitri-38
 "Thus came his soul's release from Ignorance,
 His mind and body's first spiritual change." Savitri-44
 "When first man's (or Satyavan's) heart dared death and suffered life." Savitri-59
 "This ever she meant since the first dawn of life," Savitri-72
 "At first was laid a strange anomalous base,
 A void, a cipher of some secret Whole,
 Where zero held infinity in its sum
 And All and Nothing were a single term," Savitri-100
 Still thrilling with the **first creation's bliss**, Savitri-127
 "The **first writhings** of the cosmic serpent Force
 Uncoiled from the mystic ring of Matter's trance;
 It raised its head in the warm air of life." Savitri-138
 "Behind all moved seeking for vessels to hold
 A **first raw** vintage of the grapes of God,
 On earth's mud a spilth of the supernal Bliss,
 Intoxicating the stupefied soul and mind
 A heady wine of rapture dark and crude,
 Dim, uncast yet into spiritual form,
 Obscure inhabitant of the world's blind core,
 An unborn godhead's will (Inconscient Self), a mute Desire." Savitri-146
 "At **first** was only an etheric Space:
 Its huge vibrations circled round and round
 Housing some unconceived initiative:" Savitri-155
 "Trembling with the **first** faint thrills of a World-Soul." Savitri-157
 "At first she raised no voice, no motion dared:" Savitri-157
 "This, this is first, **last joy** and to its throb" Savitri-435

 "And saw the (**first**) human creature born in Time.
 At **first** appeared a dim half-neutral tide
 Of being emerging out of infinite Nought:" Savitri-477
 "She knew that first she must discover her soul.
 Only who save themselves can others save." Savitri-501
 "The passion of the first ascent began;" Savitri-502

 "In the brief stade between a death and birth
 A first perfection's stage is reached at last;" Savitri-531

 "At **first** man steps into a world of the sun;" Savitri-610
 "For we were man and woman from the first," Savitri-614
 "Desiring me since first the world began." Savitri-614

Similarly *The Mother* and *Sri Aurobindo's* growing unlimited Consciousness is studied not by entering the objective history/biography of Their this life but has to be approached 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*. 'And all her life was conscious of his life' and *Satyavan* desired *Savitri* alone from the beginning of the creation and the latter throned, enfolded and adored the former in her heart as one and only God.

They (nude God-children) steeped existence in their **youth of soul**.

An exquisite and vehement tyranny,

The strong compulsion of their will to joy

Poured smiling streams of happiness through the world.

There reigned a breath of high immune content,

A fortunate gait of days in tranquil air,

A flood of universal love and peace. (universalised consciousness of nude god-children.)

A sovereignty of tireless sweetness lived

Like a song of pleasure on the lips of Time.

A large spontaneous order freed the will, (Harmony, Order and Oneness with existence are three characteristic of Supramental life.)

A sun-frank winging of the soul to bliss,

The breadth and greatness of the unfettered act

And the swift fire-heart's golden liberty.

There was no falsehood of soul-severance,

There came no crookedness of thought or word

To rob creation of its native truth;

All was sincerity and natural force.

There freedom was sole rule and highest law (on the earth plane there is crookedness abound, lack of sincerity, no real freedom) . (Yes)

In a happy series climbed or plunged these worlds:

In realms of curious beauty and surprise,

In fields of grandeur and of titan power,

Life played at ease with her immense desires (she was not bound by their tediousness...desires were mere playthings).(Paraprakrit's immense desire is to unite with Paramatma.)

A thousand Edens she could build nor pause;

No bound was set to her greatness and to her grace

And to her heavenly variety.

Awake with a cry and stir of numberless souls,

Arisen from the breast of some deep Infinite (unmanifest),

Smiling like a **new-born child** at love and hope,

In her nature housing the Immortal's power,

In her bosom bearing the eternal Will,

No guide she needed but her luminous heart(in which the Divine dwelt): (Psychic opening)

"The Divine Guidance works best when the psychic is open and in front (yours was beginning to open), but it can also work even when the sadhak is either not conscious of it or else knows it only by its results." CWSA-29/Letters on Yoga-II/p-316

No (Spiritual) fall debased the godhead of her steps,

No alien Night had come to blind her eyes.

There was no use for grudging ring or fence (no senses of separative ownership);
Each act was a perfection and a joy.
Abandoned to her rapid fancy's moods
And the rich coloured **riot** of her mind,
Initiate of divine and mighty dreams,
Magician builder of unnumbered forms (Divine manifestation.)
Exploring the measures of the rhythms of God,
At will she wove her wizard wonder-dance,
A Dionysian goddess of delight,
A Bacchant of creative ecstasy.

Its complementary line:

“The inspiring Light plays in fine boundaries;
A faultless beauty comes by Nature's grace;
There liberty is perfection's guarantee:
Although the absolute Image lacks, the Word
Incarnate, the sheer spiritual ecstasy,
All is a miracle of symmetric charm,
A fantasy of perfect line and rule.
There all feel satisfied in themselves and whole,
A rich completeness is by limit made,
Marvel in an utter littleness abounds,
An intricate rapture **riots** in a small space:
Each rhythm is kin to its environment,
Each line is perfect and inevitable,
Each object faultlessly built for charm and use.”

Savitri-113

“All contacts it assumes into its trance,
Laugh-tossed consents to the wind's kiss and takes
Transmutingly the shocks of sun and breeze:
A blissful yearning **riots** in its leaves,
A magic passion trembles in its blooms,
Its boughs aspire in hushed felicity.” Savitri-356
“Earth couched alone with her great lover Heaven,
Uncovered to her consort's azure eye.
In a luxurious ecstasy of joy
She squandered the love-music of her notes,
Wasting the passionate pattern of her blooms

And festival **riot** of her scents and hues.” Savitri-390

This world of bliss he (King Aswapati) saw and felt its call,

But found no way to enter into its joy;

Across the conscious gulf there was no bridge (between the original vital plane and the tainted/fallen vital on the earth plane?). (King

Aswapati saw from a distance the Ananda of Sachchidananda state but did not experience it. By experiencing it the gulf between vital and Sachchidananda plane is bridged.)

Its complementary line:

“There were high encounters, epic colloquies,
And counsels came couched in celestial speech,
And honeyed pleadings breathed from occult lips
To help the heart to yield to rapture’s call,
And sweet temptations stole from beauty’s realms
And sudden ecstasies from a world of bliss.

It was a region of wonder and delight.

All now his bright clairaudience could receive;

A contact thrilled of mighty unknown things.” Savitri-31

“His (Satyavan’s) eyes keep a memory from **a world of bliss.**”

Savitri-430

A darker air encircled still his soul (The desire Soul surrounding the Psychic being is not yet transformed.)

Tied to an image of unquiet life. (The presence of desire soul will make life unquiet.)

“The phenomena of this **vital consciousness and sense**, this direct sensation and perception of and response to the play of subtler forces than the physical, are often included without distinction under the head of psychical phenomena. In a certain sense it is an awakening of the psyche, the inner soul now hidden, clogged wholly

or partially covered up by the superficial activity of **the physical mind** and senses that brings to the surface the **submerged or subliminal inner vital consciousness** and also an **inner or subliminal mental consciousness and sense** capable of perceiving and experiencing directly, not only the life forces and their play and results and phenomena, but the mental and psychical worlds and all they contain and the mental activities, vibrations, phenomena, forms, images of this world also and of establishing **a direct communication between mind and mind** without the aid of the physical organs and the limitations they impose on our consciousness. There are however two different kinds of action of these inner ranges of the consciousness. The first is a more outer and confused activity of the awakening **subliminal mind and life** which is clogged with and subject to the grosser desires and illusions of the mind and **vital being** and vitiated in spite of its wider range of experience and powers and capacities by an enormous mass of error and deformations of the will and knowledge, full of false suggestions and images, false and distorted intuitions and inspirations and impulses, the latter often even depraved and perverse, and vitiated too by the interference of the **physical mind** and its obscurities. This is an inferior activity to which clairvoyants, psychists, spiritists, occultists, seekers of powers and siddhis are very liable and to which all the warnings against the dangers and errors of this kind of seeking are more especially applicable. The seeker of spiritual perfection has to pass as quickly as possible, if he cannot altogether avoid, this zone of danger, and the safe rule here is to be attached to none of these things, but to make spiritual progress one's sole real objective and to put no sure confidence in other things until the mind and life soul are purified and the light of the spirit and supermind or at least of the spiritually illumined mind and soul are shed on these inner ranges of experience. For when the mind is tranquillised and purified and the pure psyche liberated from the insistence of the **desire soul**, these experiences are free from any serious danger, — except indeed that of limitation and a certain element of error which cannot be entirely eliminated so long as the soul experiences and acts on the mental level. For there is then a pure action of the true psychical consciousness and its powers, a reception of psychical experience pure in itself of the worse deformations, although subject to the limitations of the representing mind, and capable of a high spiritualisation and light. The complete power and truth, however, can only come by the opening of the supermind and the supramentalising of the mental and psychical experience." CWSA-24/The Synthesis of Yoga-874-875

In spite of yearning mind and longing sense,

To a sad Thought by grey experience formed

And a vision dimmed by care and sorrow and sleep

All this seemed only a bright desirable dream

Conceived in a longing distance by the heart
 Of one who walks in the shadow of earth-pain.
 Although he once had felt the Eternal's clasp (felt like some dream of a suffering
 being who can only dream but cannot experience it in reality), (Realisation of
 Sachchidananda Consciousness not in distant heaven but here very close to
 suffering earth.)
 Too near to suffering worlds his nature lived,
 And where he stood were entrances of Night.
 "Too far thy heavens for me from suffering men.
 Imperfect is the joy not shared by all." Savitri-686
 Hardly, too close beset by the world's care,
 Can the dense mould in which we have been made (our nature is too far
 removed from these pure worlds)
 Return sheer joy to joy, pure light to light.
 For its tormented will to think and live
 First to a mingled pain and pleasure woke (out of the inconscience)
 And still it keeps the habit of its birth (death and birth are a habit of the
 consciousness, or inconscience that dominates earth – the supramental force's
 effect is to reverse/nullify this habit): (Yes)
 A **dire duality** is our way to be (not the harmony of the pure vital). (Duality is
 the nature of mind or the vital mind.)
 In the crude beginnings of this mortal world
 Life was not nor mind's play nor heart's desire (when inconscience ruled before
 the advent of the vital and mental planes on earth - inert matter).
 When earth was built in the unconscious Void
 And nothing was save a material scene,

Identified with sea and sky and stone (no life)
Her **young gods** yearned for the release of souls
Asleep in objects, vague, inanimate.
In that desolate grandeur, in that beauty bare,
In the deaf stillness, mid the unheeded sounds,
Heavy was the uncommunicated load (just like a lifeless body that feels heavy)
Of Godhead in a world that had no needs;
For none was there to feel or to receive.
This solid mass which brooked no throb of sense
Could not contain their vast creative urge (of the immanent Divine):
Immersed no more in Matter's harmony (inconscience/inertness also had its own
harmony as there were no opposites to contend with),
"Each thing in Nature, therefore, whether animate or inanimate, mentally self-conscious or not self-conscious, is governed in its being and in its operations by an indwelling Vision and Power, to us subconscient or inconscient because we are not conscious of it, but not inconscient to itself, rather profoundly and universally conscient. (Very important observation) Therefore each thing seems to do the works of intelligence, even without possessing intelligence, because it obeys, whether subconsciously as in the plant and animal or half-consciously as in man, the real idea of the divine Supermind within it. But it is not a mental Intelligence that informs and governs all things; it is a self-aware Truth of being in which self-knowledge is inseparable from self-existence: it is this Truth-consciousness which has not to think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence. Mental intelligence thinks out because it is merely a reflecting force of consciousness which does not know,

but seeks to know; it follows in Time step by step the working of a knowledge higher than itself, a knowledge that exists always, one and whole, that holds Time in its grasp, that sees past, present and future in a single regard.” The Life Divine-145-46

The Spirit lost its statuesque repose (no longer immobile/inert).

Statuesque: Majestic, dignified

In the uncaring trance it groped for sight (not fully awakened – trance like),
Passioned for the movements of a conscious heart,
Famishing for speech and thought and joy and love,
In the dumb insensitive wheeling day and night
Hungered for the beat of yearning and response.

The poised inconscience shaken with a touch (becoming sub conscient), (Touch of the Supramental shakes the Inconscient.)

The intuitive Silence trembling with a name,

They (Mother(Maa Krishna), who are They...plural...who are these Gods trapped in matter than wanted Life to descend to help them evolve...are these the original 4 Gods/Beings created by the Divine Mother?) (They are indicated as virgin bridals of the dawn, nude god-children, Omnipotent’s flaming pioneers, they are exceedingly dear children of the Divine Mother.)cried to Life to invade the senseless mould

And in brute forms (animals/plants etc) awake divinity.

The Gita indicates that **the exceedingly dear Sadhakas** through the path of *tapasya* are they who obey all the law of self discipline, *dharma*,(The Gita-12.20) formulated by Him and adore Him alone with unceasing faith. Savitri indicates that **exceedingly dear children** of the Divine Mother through the path of consecration are they those who ‘wear the face of Satyavan’ who was brought

up from an ascetic background with five distinct character in his human Nature that of virgin stuff of mind and body, knowledge based action, harmony, simplicity and one-mindedness. So The Mother's dearest children represent five-fold Consciousness that of the pure Consciousness, dynamic Consciousness, all embracing cosmic Consciousness, empty Brahman Consciousness and exclusive one pointed Consciousness.

A voice was heard on the mute rolling globe,

A murmur moaned in the unlistening Void.

A being seemed to breathe where once was none:

Something pent up in dead insentient depths,

Denied conscious existence, lost to joy,

Turned as if one asleep since dateless time.

Aware of its own buried reality,

Remembering its forgotten self and right,

It yearned to know, to aspire, to enjoy, to live.

Life heard the call and left her native light (the above few verses is about the evolution of the earth from inconscience/inertness to one sustaining life – and the flow of the vital/Life from her native plane of great purity/joy/harmony to our plane on hearing the call from Earth to help with evolution/transformation). (Life heard the call of Supramental Light and left the limitation of vital plane or vital light.)

Overflowing from her bright magnificent plane

On the rigid coil and sprawl of mortal Space,

Here too **the gracious great-winged Angel** poured (Paraprakriti is projected as the gracious great-winged Angel.)

‘It is when there is this death of desire and this calm equal wideness in the consciousness everywhere, that **the true vital being** within us comes out from the veil and reveals its own calm, intense and potent presence. For such is the true nature of the vital being, *pranamaya purusa*; it is a projection of the Divine Purusha into life, — tranquil, strong, luminous, many-energied, obedient to the Divine Will, egoless, yet or rather therefore capable of all action, achievement, highest or largest enterprise. The true Life-Force too reveals itself as no longer this troubled harassed divided striving surface energy, but a great and radiant Divine Power, full of peace and strength and bliss, **a wide-wayed Angel of Life** with its wings of Might enfolding the universe.’ CWSA/23/The Synthesis of Yoga-178,

Her splendour and her swiftness and her bliss,
Hoping to fill a fair new world with joy.
As comes a goddess to a mortal’s breast
And fills his (King’s) days with her celestial clasp, (Meeting of Jivatma with Paraprakriti.)

She stooped to make her home in transient shapes;
In Matter’s womb she cast the Immortal’s fire,
In the unfeeling Vast woke thought and hope,
Smote with her charm and beauty flesh and nerve (the process of evolution)

And forced delight on earth’s insensible frame.

Alive and clad with trees and herbs and flowers
Earth’s great brown body smiled towards the skies,
Azure replied to azure in the sea’s laugh;

New sentient creatures filled the unseen depths,
Life's glory and swiftness ran in the beauty of beasts,

Man dared and thought and met with his soul the world.

But while the magic breath was on its way,

The above verses outline how the Life force responded to the calls of the earth to descend and transform her in an image similar to the Vital plane, this the goddess of Life gladly did with the hope of planting her joy and force in this world. But the Lord writes that as she was undertaking this process of swift transformation, out of the inconscience of the earth rose a sentient being of darkness that maimed the flow of Life of our world – who did not want this transformation, so she could no longer reflect her original state in our world.

Before her gifts could reach our prisoned hearts,

A dark ambiguous Presence (Asuric force) questioned all.

The **secret Will** (Mother (Maa Krishna) is this secret will the Divine, who cloaks himself in ignorance...I remember similar lines when Death reveals his true form to Savitri as well...if so was it a play of the Divine cloaking itself in this dark being that stymied the flow of the original vital force. Yes) that robes itself with Night Before this gift of magic breath could reach our bound hearts a dark ambiguous Presence questioned and obstructed all the divine possibility. The secret Divine Will in Ignorance offers the spirit the ordeal of flesh, robes itself with Night and imposes a mystic mask of death and pain.

And offers to spirit the ordeal of the flesh,

Imposed a mystic mask of death and pain.

The lines below highlights the imposition of the Inconscient's law on the free force descending of the Vital...this explains why till today all the forces that has come to earth has been insufficient for its true transformation. Clearly the Vital

force inspite of its great glory and power was not powerful enough to nullify the Inconscient's law...and as such succumbed to it. Since then the mental and even overmental forces have not been enough...this is why the Supramental or Original Truth force is necessary...Mother (Maa Krishna) one way it appeals to me to think of this is that Earth will keep rejecting and refusing all other inferior forces transformative touch except Her true Beloved's original touch via the Supramental force reaches Her.

"It must be the normal nature of a new type of being; as mind is established here on a basis of Ignorance seeking for Knowledge and growing into Knowledge, so supermind must be established here on a basis of Knowledge growing into its own greater Light. But this cannot be so long as the spiritual-mental being has not risen fully to supermind and brought down its powers into terrestrial existence. For the gulf between mind and supermind has to be bridged, the closed passages opened and roads of ascent and descent created where there is now a void and a silence. This can only be done by the triple transformation to which we have already made a passing reference: there must first be the psychic change, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there must be the spiritual change, the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconsciousness; last, there must supervene the supramental transmutation, --there must take place as the crowning movement the ascent into the supermind and the transforming descent of the supramental Consciousness into our entire being and nature."

The Life Divine-924

Interned now in the slow and suffering years

Sojourns the winged and wonderful wayfarer

And can no more recall her happier state,

But must obey the inert Inconscient's law,

Insensible foundation of a world

In which blind limits are on beauty laid

And sorrow and joy as struggling comrades live.

A dim and dreadful muteness fell on her:

Abolished was her subtle mighty spirit

And slain her boon of child-god happiness,

And all her glory into littleness turned

And all her sweetness into **a maimed desire.**

To feed death with her (undivine) works is here life's doom. (How can one feed death and invite the doom?) (When Para-prakriti, enters the domain of human love, human will and ignorance she initially reveals her incapacity to transform them into Divine Love, Divine Will and Divine Wisdom. Thus doom is born.) (Similarly Divine work can lead towards Immortality and change the doom to Spiritual destiny.)

So veiled was her immortality that she seemed,

Inflicting consciousness on unconscious things,

An episode in an eternal death,

A myth of being that must for ever cease. (Death must cease finally.)

Such was the evil mystery of her change. (Paraprakriti's helplessness in approaching dark Inconscient is here the evil mystery.)

END OF CANTO THREE (Savitri's blessings for you.)

Integral Yoga asks knowledge on the movement of Consciousness which guards the immutable and the deathless substance in mutable and perishing things and this movement suffers arrest, blockage, stagnancy, mechanization, recoil and oblivion due to the downward pull of the earth nature, hardness and obstinacy of surface nature, opposition and revolt of the nether forces, unchanging law of the Inconscient world and on the peaks of subtle plane there are dangerous nether planes which brings Divinity's lapse and godhead's fall. Our vessel is not fit to hold the utter vision and delight and highest aspiration; so the flame that burns and the joy it calls are brief magnificent reminiscences and high splendid glimpses of interpreting thought. The best foundation of Divine Life and free movement of Consciousness between highest Supramental domain and lowest Inconscient base is practicable by transformation, purification and illumined densification of intermediate planes, worlds and sheaths. Out of the movement of consciousness or pressure of the conscious plane, the Divine action, *Karma Yoga*, the unspoken truth in things, *Jnana Yoga* and intense delight, *Bhakti Yoga* are born. Thus by the luminous pressure of Divine Force, purification, transformation, universalization and perfection of subtle physical and subtle vital sheaths, the surface physical stuff return to transparent robe of immortal substance and a greater growing fate enforces the partners of unsatisfied forces to move for reconciliation and utter delight; life's extreme opposites become lovers and natural friends and the earth's gulf which is a shadow of the Unknowable reflecting the Inconscient's boundless sleep turn towards Superconscient Light.

28.08.2012

My Divine Child,

My all love and blessings to you... Your Savitri understanding took my consciousness deeper with vast Divine Force descending on my body. Through this exercise you will surely reach the goal.

With my deep love and blessings.

Your loving Mother

S.A. Maa Krishna

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:

"At her will, led by a luminous Immanence (the immanent Divine within all creation) or Kshara Purusha of the Gita.

The hazardous experimenting Mind
Pushes its way through obscure possibles
Mid chance formations of an unknowing world." Savitri-121

"No guide she needed but her luminous heart:
No fall debased the godhead of her steps,
No alien Night had come to blind her eyes." Savitri-128

"Aware of its own buried reality,
Remembering its forgotten self and right,
It yearned to know, to aspire, to enjoy, to live." Savitri-129

"Man dared and thought and met with his soul the world." Savitri-130

The More Important Secret of this chapter:

"Aspiring to heaven she turns her steps towards hell"

“Above was a monarchy of unfallen self” Savitri-118

“Some thrill of **Supernature’s** absolutes.” Savitri-123

“Although he once had felt the Eternal’s clasp (felt like some dream of a suffering being who can only dream but cannot experience it in reality), (Realisation of Sachchidananda Consciousness not in distant heaven but here very close to suffering earth.)

Too near to suffering worlds his nature lived,
And where he stood were entrances of Night.” Avitri-128

“And fills his (King’s) days with her celestial clasp, (Meeting of Jivatma with Paraprakriti.) Savitri-130

The Most Important Secret of this chapter:

“Inverting the spirit’s apex towards life,
She (The Mother Nature) spends the plastic liberties of the One
To cast in acts the dreams of her caprice,
His wisdom’s call steadies her careless feet,
He props her dance upon a rigid base,
His timeless still immutability
Must standardise her creation’s miracle.” Savitri-121

**“At her will the inscrutable Supermind leans down
To guide her force that feels but cannot know,**

Its breath of power controls her restless seas (of the vital world.)
And life obeys the governing Idea” Savitri-121

“She has canalised the seas of omnipotence;” (the descent of Divine force in large scale)

“And still her doors are barred to things supreme” Savitri-123

“And high dependencies of her **virgin sun,**” Savitri-124

“The **grand Illuminate** seized her gleaming limbs

And filled them with the passion of his ray

Till all her body was its transparent house

And all her soul a counterpart of his soul.” Savitri-125

“This world of bliss he (King Aswapati) saw and felt its call,

But found no way to enter into its joy;

Across the conscious gulf there was no bridge” Savitri-128

Om Namo Bhagavateh

“Heaven’s joy might have been earth’s if earth were pure.” Savitri-123

“A captive Life wedded her conqueror.” Savitri-125 (If one can live alone with himself, then he will experience marriage with Eternity.)

“Age never came, care never lined the face.” Savitri-126

(Higher) “Worlds were there of a happiness great and grave...

Worlds were there of a childlike mirth and joy;

A carefree **youthfulness** of mind and heart” Savitri-126

“They (nude God-children) steeped existence in their **youth of soul.**” Savitri-127

Sri Matriniketan Ashram

12.08.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you.

This Savitri, Book-2, Canto-3, gives vivid account of the action of Para-prakriti or higher Nature or ‘**the gracious great-winged Angel**’ on life or vital plane.

This is also Prakriti Yajna, Vedic sacrifice, more powerful and more comprehensive than the Purusha Yajna or Vedantic sacrifice.

From this Canto we learn the lesson how Para-Prakriti or a hierarchy of dynamic Consciousness can act stumblingly and steadily on the life and experience both rise and fall or glory and fall of life. We also get the hint of nude god-children who are perfect instruments to Divinise life and the vital transformation that makes life young and energetic.

This Canto asks to develop the highest dynamic Consciousness which can meet the inert Inconscient’s law. We can refer **the Mother’s** following important observation related with Her vital Being:

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

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

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

OM TAT SAT

With my eternal love and blessings....
At Their Feet
Your loving Mother
S.A. Maa Krishna

Date: Sun, Aug 16, 2020 at 1:24 PM
Subject: Re: Savitri, Book-2, Canto-3....one file attached....with my all love and blessings...
To: SA MAA KRISHNA <samaakrishna@gmail.com>

Om Namo Bhagavate

Dear Mother

Hope you are well. (with my blessings...)

After reading this email, two questions come to mind; I hope you can help clear.

(1) What is Vedic sacrifice and what is Vedantic sacrifice? (Vedic sacrifice is the consecration of Nature, Vedantic sacrifice is the consecration of Jivatma.)

(2) How does one go from a desire-full state to a desire-less state? "The Blessed Lord said: Without doubt, O mighty armed Arjuna, the mind is restless (and full of desire) and very difficult to restrain; but O Kaunteya, it may be controlled by constant practice, *abhyasa*, and non-attachment, *Vairagya*." The Gita-6.35

Love (with my blessings...)

Guruprasad

With my eternal love and blessings....
At Their Feet
Your loving Mother
S.A. Maa Krishna

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

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