

Book 2, Canto 7:

"(The)Mother shows a sketch she has just drawn to illustrate the passage in "Savitri" in which Sri Aurobindo speaks of the "sardonic rictus on God's face.")

I wanted to see this "sardonic laugh" of the Lord! So I looked, and instead of a sardonic laugh, I saw a face ... with such a deep sorrow – so deep, so grave – and full of such compassion.... It's after that that I said (you remember, it was over there, I was seeing that): "Falsehood is the sorrow of the Lord." It was naturally based on the experience that everything is the Lord – there is nothing that cannot be the Lord. So what is this "sardonic" smile? ... I was looking at that, and then I saw this face.

So, as I am supposed to do sketches for H.'s paintings, I did the sketch: *Falsehood is the sorrow of the Lord.*

*((The)Mother shows the sketch representing the Lord's sorrowful face. Long
silence)*

Sri Aurobindo had the feeling or the sensation that what was farthest from the Lord (I always base myself now on that experience, which is very concrete in its sensation, of the "nearness" or "farness" – it isn't a farness in feelings, not that, it's like a material fact; yet it isn't located in space), well, Sri Aurobindo, for his part, felt that the farthest was cruelty. That's what he felt farthest from; that vibration seemed to him the farthest from that of the Lord.

And yet, it sounds bizarre but in cruelty one can still feel, distorted, the vibration of Love; far behind or deep within that vibration of cruelty, there is still, distorted, the vibration of Love. And Falsehood – the real Falsehood that doesn't arise from fear or anything of the sort, that has no reason behind it – real Falsehood, the negation of Truth (the WILLED negation of Truth), is, to me, something completely black and inert. That's the feeling it gives me. It is black, blacker than the blackest coal, and inert – inert, without any response.

When I read that description in *Savitri*, I felt a sorrow which I thought I had been unable to feel for a long time – a long time. I thought I was (how shall I put it?) cured of that possibility. And last time, when I saw that, I saw it was still there; and while I was looking, I saw this same sorrow in the Lord, in His face, His expression.

The deliberate negation of all that is divine – of all that we call divine.

The Divine, for us, is always the perfection not yet manifested, all the marvels not yet manifested, and which must keep on growing, of course.

The far end of the Manifestation (assuming that there was a progressive descent ... there may have been one, I don't know – there have been so many perceptions of what happened, sometimes contradictory, always incomplete and humanized), but if you consider the aspect of evolution, you tend to consider a far end from which you proceed to another far end (it's obviously childish, but anyway ...), or an extreme way of being that grows towards the opposite Extreme Way of Being; well, what seems to me the blackest and most inert, the total negation of "that" to which we aspire, is what constitutes Falsehood.

In other words, this is perhaps what I call Falsehood; because falsehood in the human way is always mixed with all kinds of things – but Falsehood proper is this. It is the assertion that the Divine does not exist, Life does not exist, Light does not exist, Love does not exist, Progress does not exist – Light, Life, Love do not exist. A negative nothingness, a dark nothingness. And it may be this that clung to evolution and made Darkness, which denied Light, Death, which denied Life, and Hatred, Cruelty and all that, which denied Love – but this is already diluted, it's already in a diluted state, there has already been a mixture.

Oh, if we wanted to make poetry (it's no longer a philosophical or spiritual way of seeing, but a pictorial way), we could imagine a Lord who is a totality of all the possible and impossible possibilities, in quest of a Purity and Perfection that can never be reached and are ever progressive ... and the Lord would get rid of all in the Manifestation that weighs down His unfolding – He would begin with the nastiest. You see it?... Total Night, total Unconsciousness, total Hatred (no, hatred still implies that Love exists), the incapacity to feel. Nothingness.

We're on the way. I still have a little bit of it [that total Unconsciousness] left.

Ah, let's get to work.” **The Mother**, 8th January, 1964

The Descent into Night

Summary

The King wanted to understand the root cause of this longing and suffering in the vital plane and its inability to manifest the Truth...so he has to follow the same path that Life on its descent to Earth plane took...and he goes on till he finds the source of that initial confrontation of Life, the roots of life with the **(evil)** power of Inconscience. There he comes face to face with the apparent Godhead of the Inconscient Plane, Death (which is mask worn by the Supreme as shown in Canto 8) and undergoes the experience of death (without dying) till his soul's will overturns the force of that presumptive inconscient godhead.

Detail:

..so he uses his higher faculty of mind (which is drawing light from his soul)
that separates itself the bounds of the lower vital

A MIND absolved from life, made calm to know (the mind has to stand back
from the vital disturbances to better grasp the true nature of things),

"As our **physical instrumental mind** has the illusion of the body, so this
subconscious dynamic mind has the illusion of life. In that it is absorbed and
concentrated, by that it is limited, with that it identifies its being. Here (physical mind is
absorbed in the body and vital mind is absorbed in the life) we do not yet get back to the
meeting-place of the mind and supermind and the point at which they originally
separated." The Life Divine-181 (The gulf between mind and Supermind can be bridged
by movement of Consciousness.)

A heart divorced from the blindness and the pang,
The seal of tears, the bond of ignorance,
He turned to find that **wide world-failure's cause** .

***"The world expresses a foreseen Truth, obeys a predetermining Will, realizes
an original formative self-vision, --it is the growing image of a divine creation."***

The Life Divine-128

He looks behind the façade of Nature...and using his inner vision probes the
person behind the mask...to find the true cause

Away he looked from Nature's visible face
And sent his gaze into the viewless Vast,

The formidable unknown Infinity,

Asleep behind the **endless coil of things** (reminds me of mahavishnu as well as the iridescent divine being the Divine Mother found at the bottom of the inconscient plane),

‘A superficial observation of our waking consciousness shows us that of a great part of our individual being and becoming we are quite ignorant; it is to us Inconscient, just as much as the life of the plant, the metal, the earth, the elements. But if we carry our knowledge farther, pushing psychological experiment and observation beyond their normal bounds, we find how vast is the sphere of this supposed Inconscient or this subconscious in our total existence, --the subconscious, so seeming and so called by us because it is a concealed consciousness, --and what a small and fragmentary portion of our being is covered by our waking self-awareness. We arrive at the knowledge that our waking mind and ego are only a superimposition upon a submerged, a subliminal self, --for so that self appears to us, --or, more accurately; our mind and ego are like the crown and dome of a temple jutting out from the waves while the great body of the building is submerged under the surface of the water.’ The Life Divine-576

That carries the universe in its timeless breadths

And **the ripples** of its being are our lives.

The worlds are built by its unconscious Breath (Sweet Mother (Maa Krishna) these initial verses give us a hint with the King’s discovery at the end of canto 8)

“The world is therefore not a figment of conception in universal Mind, but a conscious birth of that which is beyond Mind into forms of itself. A Truth conscious being supports these forms and expresses itself in them, and the knowledge corresponding to the truth thus expressed reigns as a Supramental

Truth-consciousness organizing real ideas in a perfect harmony before they are cast into the mental-vital-material mould.” The Life Divine-125

And Matter and Mind are its figures or its powers,
Our **waking thoughts** the output of its dreams.

‘ignorance, “**black pit of Ignorance**”. (2) Behind this being he sees another dark being wearing a grey mask who is aware of its power and bent on opposing the transformation of nature, ‘**Behind appeared a grey carved mask of Night.**’ It is **doubt personified**..it lays its hand and hampers the sincere belief of all..its is the force that draws the pilgrim/sadhak from his true path.

The **veil was rent** that covers Nature’s depths (his inner vision penetrates and finds the origin of Nature’s pain):

“The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by **that rending**, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power on the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence.” The Life Divine-279

"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." The Life Divine -924

"It is **only when the veil is rent** and the divided mind over-powered, silent and passive to a supramental action that mind itself get back to the Truth of things. There we find a luminous mentality reflective, obedient and instrumental to the divine Real-Idea. There we perceive what the world really is; we know in every way ourselves in others and as others, others as our-selves and all as the universal and self-multiplied One." The Life Divine-181-82

He saw the **fount of the world's lasting pain**

And the mouth of the **black pit of Ignorance;**

The **evil** guarded at **the roots of life**

"Disapproval of that which threatens and hurts us, approval of that which flatters and satisfies refine into conception of good and evil to oneself, to the community, to others than ourselves, to other communities than ours, and finally into the general approval of good, the general disapproval of evil. But through out, the fundamental nature of thing remains the same." The Life Divine-104

"That which is common to all is, we have seen, the satisfaction of conscious-force of existence developing itself into forms and seeking in that development its delight. From that satisfaction or delight of self-existence it evidently began; for it is that which is normal to it, to which it clings, which it makes its base; but it seeks new forms of itself and in the passage to higher forms there intervenes the phenomenon of pain and suffering which seems to contradict the fundamental nature of its being. This and this alone is the root-problem." The Life Divine-105

Raised up its head and looked into his eyes.

On a dim bank where dies subjective Space,

From a stark ridge overlooking all that is,

A tenebrous awakened Nescience (the word nescience means lack of knowledge or ignorance according to the dictionary (**Here it represents deep darkness below the Inconscient**)...the Lord uses the term awakened nescience, suggesting a force that lacks knowledge of its essential nature...in this case also opposed to its true nature),

Her wide blank eyes wondering at **Time and Form** (Form is an evolution that came after the vital descended..before that only the Abyss/Void existed),

“Matter, --substance itself, subtle or dense, mental or material, --is form and body of Spirit and would never have been created if it could not be made a basis for the self-expression of the Spirit.” The Life Divine-668

Stared at the inventions of **the living Void** (made living by the fall of the vital)

“Matter is a creation of Energy in movement... By energism of consciousness

Brahman is massed; from that Matter is born and from Matter Life and Mind and the worlds.” The Life Divine-375, 586

And the Abyss whence our beginnings rose.

Behind appeared a grey carved mask of Night

Watching the birth of all created things.

A hidden Puissance conscious of its force,

A vague and lurking Presence everywhere (like the polar opposite of the psychic being which saves),

A **contrary Doom** that threatens all things made,

(Doom is the out come of thought and action of the lower world and higher spiritual destiny is the out come of descended truth Idea and action created out of it.)

A Death **figuring** as the dark seed of life,

(Life has turned into Death in the Inconscient and Immortality in the Superconscient. In Integral Yoga this negation of Death is transformed into affirmation of Immortality. The other two negations of life are desire or hunger and incapacity and which is transformed into satisfied delight and Omnipotence.)

Seemed to engender and to slay the world (the Lord uses the words "figuring" and "seemed to engender" (Because these negations are transitional state which are deviated from the Reality of *Sachchidananda*) suggesting an apparent state rather than it being the truth of the matter). (Death is the God's instrument in Ignorance and when Ignorance is transformed into Knowledge, Death's office and utility will be over. It is the guardian of Truth in Ignorance. In order to be a traveller of Immortality one must open to the law of Truth which is a descending formula or guideline from above.)

Then from the sombre **mystery of the gulfs**

And from the hollow bosom of the Mask

Something crept forth that seemed a **shapeless Thought**.

A fatal Influence upon creatures stole (corrupts Truth by planting the seed of doubt and inertia in things so that all are accustomed to accept its iron law as immutable...so out of that acceptance and habit, death, pain, suffering ensues)

Whose lethal touch pursued the immortal spirit,

On life was laid the haunting **finger of death** (**since Inconscient is not yet transformed so Death is still the Lord of Life.**)

And overcast with **error, grief and pain**

“In our ordinary life this truth (of Superconscient) is hidden from us or only dimly glimpsed at times or imperfectly held and conceived. But if we learn to live within, we infallibly awaken to this presence within us which is our more real self, a presence profound, calm, joyous and puissant of which the world is not the master – a presence which, if it is not the Lord Himself, is the radiation of the Lord within. We are aware of it within supporting and helping the apparent and superficial self and smiling at its pleasures and pains as at the error and passion of a little child.” The Life Divine-112

‘...then Consciousness has to struggle back to itself by a **fragmentary evolution** which **necessitates error and makes falsehood** inevitable.

Nevertheless, these things too are not illusions that have sprung out of an original Non-Existence; they are, we might say, the unavoidable truths of a world born out of Inconscience. For the Ignorance is still in reality **a knowledge seeking for itself behind the original mask of**

Inconscience; it misses and finds; its results, natural and even

inevitable on their own line, are the true consequence of the lapse, --in a way, even, the right working of the recovery from the lapse. Existence

plunging into an apparent Non-Existence, Consciousness into an apparent Inconscience, Delight of existence into a vast cosmic insensibility are the

first result of the **fall** and, in the return from it by a **struggling**

fragmentary experience, the rendering of Consciousness into the dual terms of truth and falsehood, knowledge and error, of Existence into the

dual terms of life and death, of Delight of existence into the dual terms of pain and pleasure are the necessary process of the labour of self-discovery. A pure experience of Truth, Knowledge, Delight, imperishable existence would here be itself a contradiction of the truth of things. It could only be otherwise if all beings in the evolution were quiescently responsive to the psychic element within them and to the Supermind underlying Nature's operations; but here there comes in the Overmind law of each Force working out its own possibilities. The natural possibilities of a world in which an original Inconscience and a division of consciousness are the main principles, would be the emergence of Forces of Darkness impelled to maintain the Ignorance by which they live, an ignorant struggle to know originative of falsehood and error, an ignorant struggle to live engendering wrong and evil, an egoistic struggle to enjoy, parent of fragmentary joys and pains and sufferings; these are therefore **the inevitable first-imprinted characters**, though not the sole possibilities of our evolutionary existence. Still, because the Non-Existence is a concealed Existence, **the Inconscience a concealed Consciousness**, the insensibility a masked and dormant *Ananda*, these secret realities must emerge; the hidden Overmind and Supermind too must in the end fulfil themselves in this apparently opposite organization from a dark infinite.' The Life Divine-301-302

The soul's native will for truth and joy and light. (When one returns to Psychic state then truth, joy and light become the normal state and it

gives the experience of eternal youthfulness.)

A deformation coiled that claimed to be **(Claimed to become individual will which is egoistic.)**

The being's very turn, Nature's true drive.

A hostile and perverting Mind at work

In every corner ensconced of conscious life

(the Truth that descended with the Vital was not the highest supramental Truth, if so it would have been incorruptible...however the dilemma is that the Earth was not ready for the supramental Truth to descend..);

Corrupted Truth with her own formulas

"Yet even in the **earthward life a higher knowledge** is indeed the one thing that is **throughout needful**, and without it the lower sciences and pursuits, however fruitful, however rich, free, miraculous in the abundance of their results, become easily a sacrifice offered without due order and to false gods; **corrupting, hardening in the end the heart of man**, limiting his mind's horizons, they confine in a stony material imprisonment or lead to a final baffling incertitude and disillusionment. A sterile agnosticism awaits us above the brilliant phosphorescence of a half-knowledge that is still the Ignorance." The Synthesis of Yoga-141

Interceptor of the listening of the soul,

Afflicting knowledge with the **hue of doubt**

(Doubt is like a poison and kills the soul, the Gita speaks of it as, *sangsayatma binasyate* the soul of doubt is destroyed. The other two companions of doubt are fear and impatience and they coexist always. In order to remove doubt, one has to take care to remove fear and impatience also.)

“The first necessity is to dissolve that central faith and vision in the mind which concentrate it on its development and satisfaction and interests in the old externalised order of things. It is imperative to exchange this surface orientation for the deeper faith and vision which see only the Divine and seek only after the Divine. The next need is to compel all our lower being to pay homage to this new faith and greater vision. All our nature must make an integral surrender; it must offer itself in every part and every movement to that which seems to the unregenerated sense-mind so much less real than the material world and its objects. Our whole being – soul, mind, sense, heart, will, life, body – must consecrate all its energies so entirely and in such a way that it shall become a fit vehicle for the Divine. This is no easy task; for everything in the world follows the fixed habit which is to it a law and resists a radical change. And no change can be more radical than the revolution attempted in the integral Yoga. Everything in us has constantly to be called back to the central faith and will and vision. Every thought and impulse has to be reminded in the language of Upanishad that, “That is the Divine Brahman and not this which men here adore.”” The Synthesis of Yoga-72

It captured the **oracles** of the occult gods,

Oracle (noun):(especially in ancient Greece) an utterance, often ambiguous or obscure, given by priest or priestess at a shrine as response of a god to the inquiry. A divine communication and revelation. Origin of Oracle from Latin: Oraculum which is equivalent to plead.

Effaced the signposts of **Life's pilgrimage**,

"An integral and synthetic Yoga needs especially not to be bound by any written or traditional Shastra; for while it embraces the knowledge received from the past, it seeks to organize it anew for the present and the future. An absolute liberty of experience and of the restatement of knowledge in new terms and new combinations is the condition of its self-formation. Seeking to embrace all life in itself, it is in the position **not of a pilgrim** following the highroad to his destination, but, **to that extent at least, of a path finder hewing his way through a virgin forest.** For Yoga has long diverged from life and the ancient systems which sought to embrace it, such as those of our Vedic forefathers, are far away from us, expressed in terms which are no longer accessible, thrown into forms which are no longer applicable. Since then mankind has moved forward on the current of eternal Time and the same problem has to be approached from a new starting point." The Synthesis of Yoga-56-57

Cancelled the firm rock-edicts graved by Time,

And on the foundations of the cosmic Law

Erected its bronze pylons of misrule.

Even Light and Love by that cloaked danger's spell (**Love and Knowledge became corrupted in that stifling atmosphere.**)

Turned from the brilliant nature of the gods

To **fallen angels** and misleading suns,

Became themselves a danger and a charm,

A perverse sweetness, heaven-born malefice:

Its power could deform divinest things. **(Physical mind and vital mind have the power to deform all Divine things.)**

A wind of sorrow breathed upon the world;

All thought with **falsehood** was besieged, all act

Stamped with defect or with frustration's sign,

All high attempt with failure or vain success,

But none could know the **reason of his fall**. **(Spiritual fall.)**

The **grey Mask** whispered and, though no sound was heard,

Yet in the ignorant heart a seed was sown

That **bore black fruit** of suffering, death and bale.

Out of the chill steppes of a bleak Unseen

Invisible, wearing the Night's **grey mask** (so that we cannot see their true nature, unless we have the true inner vision),

Arrived the shadowy dreadful messengers,

Invaders from a dangerous world of power (Mother (Maa Krishna) are these dark beings from the world of the greater life, **(They are from the world of subconscious and inconscient)** the nether gods described in the previous canto...beings opposed to light and have placed their alliance to the Goddess of Falsehood/Sin in canto 6),

"This organisation includes, as on our earth, the existence of beings who have or take forms, manifest themselves or are naturally manifested in an embodying substance, but a substance other than ours, a subtle substance tangible only to subtle sense, a supraphysical form-matter. These worlds and beings may have nothing to do with our selves and our life, they may exercise

no action upon us; but often also they enter into secret communication with earth existence, obey or embody and are the intermediaries and instruments of the cosmic powers and influences of which we have a subjective experience, or themselves act by their own initiation upon the terrestrial world's life and motives and happenings. It is possible to receive help or guidance or harm or misguidance from these beings; it is possible even to become subject to their influence, to be possessed by their invasion or domination, to be instrumentalised by them for their good or evil purpose. At times the progress of earthly life seems to be a vast field of battle between supraphysical Forces of either character, those that strive to uplift, encourage and illumine and those that strive to deflect, depress or prevent or even shatter our upward evolution or the soul's self-expression in the material universe. Some of these Beings, Powers or Forces are such that we think of them as divine; they are luminous, benignant or powerfully helpful: there are others that are Titanic, gigantic or demoniac, inordinate Influences, instigators or creators often of vast and formidable inner upheavals or of actions that overpass the normal human measure. There may also be an awareness of influences, presences, beings that do not seem to belong to other worlds beyond us but are here as a hidden element behind the veil in terrestrial nature.” The Life Divine-806

Ambassadors of evil's absolute.

In silence the **inaudible voices spoke,**

Hands that none saw planted the fatal grain (the seed of doubt, especially in the cells of the physical which is so readily prone to accepting such suggestions),

No form was seen, yet a dire work was done,

An iron decree in crooked **uncials** written (Uncial: Pertaining here to large, unjoined, and rounded letters found in early Greek writings; so an archaic script.)

Imposed a **law of sin and adverse fate**. (Adverse fate is the outcome of the sin.)

The king then better understood the pain behind Vital's eyes and Her maimed beauty and what she wants to create but is unable to due to the hampering of this dark force..for she places aside her grand ambitions which is..

"Her will is to shut God into her works

And keep him as her cherished prisoner

That never they may part again in Time" Savitri-181-182

Instead she settles for a paltry reflection of that true happiness...for she lacks the power to overcome ignorance...all she can do is modify, adapt, manage...so all of earth's creations and what is best here is only that a partial reflected ray of the original magnificence of the Divine. (Yes)

Life looked at him with changed and sombre eyes:

Her beauty he saw and the yearning heart in things

That with a little happiness is content,

Answering to a small ray of truth or love;

He saw her gold sunlight and her far blue sky,

Her green of leaves and hue and scent of flowers

And the charm of children and the love of friends

And the beauty of women and kindly hearts of men,

But saw too the **dreadful Powers** that drive her moods

And the anguish she has strewn upon her ways,

Fate waiting on the unseen steps of men

And her evil and sorrow and last gift of death (Death is like a gift to many in this world who spend a life time (with pleasure and pain) of suffering).

“A rolling surge of silent death, it came
Curving round the far edge of the quaking globe;
Effacing heaven with its enormous stride
It willed to expunge the choked and anguished air
And **end the fable of the joy of life.**” Savitri-534,

A breath of disillusion and decadence

Corrupting watched for Life’s maturity

“The **corruption of the best produced the worst** by that strange chemistry of the power of life which generates evil out of good even as it can also generate good out of evil.” The Synthesis of Yoga-140

And made to rot the full grain of the soul:

Progress became a purveyor of Death (progress or growth in our world (in **Ignorance**) is really decay...ours is not a progress from light to higher light or bliss to greater bliss, like it is in the supramental worlds (in **Knowledge**)).

A world that clung to the law of a **slain Light** (slain light is darkness) (**The Inconscient darkness can be lighted by Supramental Sun and other inferior Lights will be perished in that darkness.**) (slain Light of the **extinguished star/sun**) (slain Light is also complementary of Soul **slaying truth.**)

Cherished the putrid corpses of **dead truths** (all the so called truths in this world are relative and temporary..so they are not eternal), (**descended knowledge are living truth**)

The perversion of the lower vital on all things human’s consider to be relatively good and beautiful is described below...something about it draws our sense and

we relish its influences on us like delicious food. The opposites of virtue and vice were manufactured by ignorance to keep us within the 2 goal posts...man always swinging from one end to the other...virtue and vice are not the same as the innate goodness of the divine soul

Hailed **twisted** forms as things free, new and true,
Beauty from **ugliness** and **evil** drank
Feeling themselves guests at a banquet of the gods
And tasted **corruption** like a high-spiced food.
A darkness settled on the heavy air;
It hunted the bright smile from Nature's lips
And **slew** the native confidence in her heart
And put **fear's** crooked look into her eyes.
The **lust** that warps the spirit's natural good
Replaced by a manufactured **virtue and vice**
The frank spontaneous impulse of the soul:
Afflicting Nature with the dual's lie,
Their twin values whetted a forbidden zest,
Made evil a relief from spurious good (we get tired of being good.),
The ego batted on righteousness and sin (they go hand in hand...especially the self righteous and sin)
And each became an instrument of Hell (the relative good/righteousness can be perverted and used as instruments of these **(dark)** beings...as contemporary religion has become).
In rejected heaps by a monotonous road
The old simple delights were left to lie

On the wasteland of **life's descent to Night**.

All glory of life was dimmed, tarnished with doubt;

All beauty ended in an aging face;

Its opposite experience:

“There is our aspect of eternity,
There is the figure of the god we are,
His **young unaging look** on deathless things,
His joy in our escape from death and Time,
His immortality and light and bliss.” Savitri-484
All power was dubbed a tyranny cursed by God

And Truth a fiction needed by the mind:

The chase of joy was now a tired hunt;

All knowledge was left **a questioning Ignorance** (these 2 verses sum up human existence).

“This (wrong knowledge) is in the field of cognition, but the same law applies to will and action. Out of Ignorance **a wrong consciousness** is created which gives a wrong dynamic reaction to the contact of persons, things, happenings: the surface consciousness develops **the habit of ignoring**, misunderstanding or rejecting the suggestions to **action or against action that come from the secret inmost consciousness, the psychic entity**; it answers instead to unenlightened mental and vital suggestions, or acts in accordance with the demands and impulses of the vital ego. Here the **second of the primary conditions of the evolution**, the law of a **separate life-being** affirming itself in a world which is not-self to it, comes into prominence and assumes an immense importance. It is here that **the surface vital personality of life-self** asserts its dominance, and this dominance of the ignorant vital being is the **principal active source of discord and disharmony**, a cause of inner and outer perturbations of life, **a mainspring of wrong-doing and evil**. The **natural vital element** in us, in so far as it is unchecked or untrained or retains its primitive

character, **is not concerned with truth or right consciousness or right action**; it is concerned with self-affirmation, with life-growth, with possession, with satisfaction of impulse, with all satisfactions of desire. This main need and demand of the life-self seems all important to it; it would readily carry it out without any **regard to truth or right or good** or any other consideration: but because mind is there and has these conceptions, because the soul is there and has these soul-perceptions, it tries to dominate mind and get from it by dictation a sanction and order of execution for its own will of self-affirmation, a verdict of truth and right and good for its own vital self assertions, impulses, desires; it is concerned with self-justification in order that it may have room for full self-affirmation. But if it can get the ascent of mind, it is quite ready to ignore all these standards and set up only one standard, the satisfaction, growth, strength, greatness of the vital ego. The life-individual needs place, expansion, possession of its world, dominance and control of things and beings; it needs life-room, a space in the sun, self-assertion, survival. It needs these things for itself and for those with whom it **associates** itself, for its own ego and for the collective ego; it needs them for its ideas, creeds, ideals, interests, imaginations: for it has to assert these forms of I-ness and my-ness and impose them on the world around it or, if it is not strong enough to do that, it has at least to defend and maintain them against others to the best of its power and contrivance. It may try to do it by methods it thinks or chooses to think or represent as right; it may try to do it by **naked use of violence**, ruse, falsehood, destructive aggression, crushing of other life-formations: the principle is the same whatever the means or the moral attitude. It is not only in the realm of interests, but in the realm of ideas and the **realm of religion** that the vital being of man has introduced this spirit and attitude of self-affirmation and struggle and use of violence, oppression and suppression, **intolerance**, aggression; it has imposed the principle of life-egoism on the domain of intellectual truth and the domain of spirit. Into its self-affirmation the self-asserting life **brings in hatred and dislike towards all that stands in the way of its expansion** or hurts its ego; it develops as a means or as a passion or reaction of the life-nature cruelty, treachery and all kinds of evil: its satisfaction of desire and impulse

takes no account of right and wrong, but only of the fulfillment of desire and impulse. For this satisfaction it is ready to the **risk of destruction** and the actuality of suffering; for what is pushed by Nature to **aim** at is not self-preservation alone, but life-affirmation and life-satisfaction, formulation of life-force and life-being.” The Life Divine-644-45

As from a womb obscure he saw emerge

The body and visage of a **dark Unseen**

Hidden behind the fair outsides of life.

Its dangerous commerce is our suffering’s cause.

Its breath is a **subtle poison** in men’s hearts;

All evil starts from that ambiguous face (this being is instrumental to our fall on the path). Savitri--205

“This then is the origin and nature of error, falsehood, wrong and evil in the consciousness and will of the individual; a limited consciousness growing out of nescience is the source of error, a personal attachment to the limitation and the error born of it the source of falsity, a wrong consciousness governed by the life-ego the source of evil.” The Life Divine-646

A peril haunted now the common air; Savitri-205

“In fact, in Savitri, Sri Aurobindo went through all the worlds, and it so happens that I am following that without knowing it (because I never remember—thank God, I really thank heaven!—I asked the Lord to take away my mental memory and He took it away entirely, so I am not weighed down), but I follow that description in Savitri without mentally knowing the sequence of the worlds and these last few days ... I was in that Middle of Falsehood (I told you last time), it

was really painful, and I was tracking it down to the most tenuous vibrations, those that go back to the origin, to the moment when Truth could turn into Falsehood—how it all happened. And it is so tenuous, almost imperceptible, that deformation, the original Deformation, that you tend to lose heart and you think, “It is still really quite easy to topple over...the slightest thing and you can still topple over into Falsehood, into Deformation.” And yesterday, I had in my hands a passage from Savitri that was brought to me—it is a marvel, but...it’s so sad, so miserable, oh, I could have cried (I don’t easily cry.)” The Mother (31.12.1963) [read the following passage read by the Mother:](#)

“The world grew full of menacing Energies,
And wherever turned for help or hope his eyes,
In field and house, in street and camp and mart
He met the prowl and stealthy come and go
Of armed disquieting bodied Influences.

A march of **goddess figures dark and nude**

Alarmed the air with grandiose unease;
Appalling footsteps drew invisibly near,
Shapes that were threats invaded the dream-light,
And **ominous beings** passed him on the road
Whose very gaze was a calamity:

A charm and sweetness sudden and formidable,
Faces that raised alluring lips and eyes ([what the later vedhantins would call maya](#))
Approached him armed with beauty like a snare,
But hid a fatal meaning in each line
And could in a moment dangerously change.

But he alone discerned that screened attack (due to the light of his (King's) soul)." Savitri-II.VII.205

"It makes you wonder ... It's something like gluey surrounding you, touching you all over; you cannot go forward, you can't do anything without encountering those black and gluey fingers of Falsehood. It was a very painful impression.

And last night, there was the Answer, as it were. This morning, when I got up, I didn't remember clearly, but in the middle of the night I knew it very well. I was as if made to live the WAY of turning that Falsehood into Truth, and it was so joyful!.... So joyful. In the sense that it is a vibration similar to joy capable of dissolving and overcoming the vibration of Falsehood. That was very important: it is not effort, it is not righteousness, or scruple or rigidity, none of that , none of that has any effect on that sadness (it is a sadness) of Falsehood—it's something so sad, so helpless, so miserable... so miserable. And only a vibration of Joy can change it.

It was a vibration that flowed like silvery water—it rippled and flowed like silvery water.

Which means that austerity, asceticism, even an intense and stern aspiration, all sternness, all that: no action. No action-Falsehood stays put in the background... But it cannot resist the sparkling of joy. It's interesting."

The Mother

31st December-1963

The Lord below describes below the situation of how these beings stealthily influence the lives of common men. Our inner vision always has a veil over it, which hides the approaching steps of these beings. We do not know what clouds us and why we are pushed or who pushes us...it is this invisibility that gives these beings their power and ability to influence us.

A veil upon the inner vision lay,
A force was there that hid its dreadful steps;
All was belied, yet thought itself the truth;
All were beset but knew not of the siege:
For none could see the authors of their (Spiritual) fall.

"And equally when we first become aware of the infinite Shakti above us or around or in us, the impulse of the egoistic sense in us is to lay hold on it and use this increased might for our egoistic purpose. This is a **most dangerous** thing, for it brings with it a sense and some increased reality of a great, sometimes a titanic power, and the rajasic ego, delighting in this sense of new enormous strength, may instead of waiting for it to be purified and transformed throw itself out in a violent and impure action and even turn us for a time or partially into the selfish and arrogant Asura using the strength given him for his own and not for the divine purpose: but on that way lies, in the end, if it is persisted in, **spiritual perdition and material ruin**. And even to regard oneself as the instrument of the Divine is not a perfect remedy; for when a strong ego meddles in the matter, it falsifies the spiritual relation and under cover of making itself an instrument of the Divine is really bent on making instead God its instrument. The one remedy is to **still the egoistic claim of whatever kind**, to lessen persistently the personal effort and individual straining which even the sattwic ego cannot avoid and instead of laying hold on the Shakti and using it for its purpose rather to let the Shakti lay hold on us and use us for the divine purpose. This cannot be done perfectly at once –nor can it be done safely if it is only the lower form of the universal energy of which we are aware, for then, as has already been said, there must be some other control, either of the mental Purusha or from above, --but still it **is the aim** which we

must have before us and which can be wholly carried out when we become insistently aware of the highest spiritual presence and form of the divine Shakti. This surrender too of the whole action of the individual self to the Shakti is in fact a form of real self-surrender to the Divine." The Synthesis of Yoga-766-67

Aware of some dark wisdom still withheld
That was the seal and warrant of this strength

The King wanted to know the source and strength of this dark force, as he followed these dark beings back to their lair, he came upon a world that was largely an apparition and fluidity, the beings there took form and dissipated like clouds in the sky or waves on the ocean...the kingdom was sustained by falsehood

He followed the track of dim tremendous steps

Returning to the night from which they came (followed these beings to their source).

"And in his text Sri Aurobindo says that the Lord joins the contraries, the opposites, puts them together so they fight each other, and that this will and action give Him a **sardonic** smile (I am commenting)." The Mother, 31st December-1963

"A tract he reached unbuilt and owned by none:

There (dark nether world) all could enter but none stay for long (all paths that lead to our doom are always available for all to enter).

Its complementary line:

"There (Supramental world) man can visit but there he cannot live."

Savitri-659

It was a no man's land of evil air,

A crowded neighbourhood without one home (home implies a place of residence of safety and rest...here no such place existed),

A borderland between the world and hell (and because it is on the border, invading armies from our world's neighbourhood are able to more easily enter).

There unreality was Nature's lord:

It was a space where nothing could be true (smoke and mirrors...apparitions),

For nothing was what it had claimed to be:
 A high appearance wrapped a specious void.
 Yet nothing would confess its own pretence
 Even to itself in the ambiguous heart:
 A **vast deception** was the law of things;
 Only by that deception they could live.
 An unsubstantial Nihil guaranteed
 The falsehood of the forms this Nature took
 And made them seem awhile to be and live.
 A borrowed magic drew them from the Void;
 They took a shape and stuff that was not theirs
 And showed a colour that they could not keep (much like the waves of an ocean
 or the shapes taken by clouds or smoke...always fluid and nothing manifested as
 my Mother (Maa Krishna) has said
 ,**(Manifestation is always the outcome of the intervention of the higher
 planes.)**), *The Mother's* Divine manifestation is the combination of two
 energies, one that of descent of Divine energy from above and the other that
 of resistance and opposition which rises from below as hostile energy.

Mirrors to a phantasm of reality.

Each rainbow brilliance was a splendid lie;

A beauty unreal graced a glamour face.

Nothing could be relied on to remain:

Joy nurtured tears and **good an evil proved**(within apparent good there was
 evil..much like the worm within the apple),

But never out of **evil one plucked good** (but the reverse was not true, no true good
 came out of apparent evil):

**What is declared about the good and evil in this lower vital or Inconscient
 world, this law varies in our surface world, which can be known from the
 following observations:**

"The evolutionary intention acts through the evil as through the good; it has to utilise **all**
 because confinement to limited good would imprison and **check** the intended evolution;
 it uses any available material and does what it can with it: this is the reason why we see
evil coming out of what we call good and **good coming out of what we call evil**;

and, if we see even what was thought to be evil coming to be accepted as good, what was thought to be good accepted as evil, it is because our standards of both are evolutionary, **limited** and **mutable**. Evolutionary Nature, the terrestrial cosmic Force, **seems** then at first to have no preference for either of these opposites, it uses both **alike** for its purpose. And yet it is the same Nature, the same Force that has **burdened** man with the sense of good and evil and insists on its importance: evidently, therefore, this sense also has an evolutionary purpose; it too **must** be necessary, it **must** be there so that man may leave certain things behind him, move towards others, until out of good and evil can emerge into some Good that is eternal and infinite." The Life Divine-647-48

(The Mother reads:)

"Love ended early in hate, delight killed with pain,

Truth into falsity grew and death ruled life.

A Power that laughed at the mischiefs of the world,

An irony that joined the world's contraries

And flung them into each other's arms to strive,

Put a **sardonic rictus on God's face.**" Savitri-206

"I was asked an illustration for H; I saw the image, the Lord's face with a

sardonic smile. And then after last night's experience, this morning suddenly

that expression of face changed, and I saw the image of the true, true sorrow of

Compassion—I don't know how to explain it... The **sardonic** smile changed:

from **sardonic** it grew bitter, from bitter it grew sorrowful, from sorrowful it

grew full of an extraordinary compassion...

So we could say that Falsehood is the sorrow of the Lord. And that His Joy is the cure for all Falsehood.

Sorrow has to be expressed so as to be erased from the creation.

And sorrow is Falsehood—the Lord’s sorrow, sorrow in its essence, is falsehood.

So to live in the Falsehood is to hurt the Lord.

It opens up horizons...

And His Joy is the cure for everything.

That the problem seen from the outer angle.

So, if we love the Lord, we cannot give Him cause for sorrow, and necessarily we emerge from Falsehood and enter Joy.

That is what I saw last night. It was all silvery. All silvery, silvery...

There was even the vision of how the vibrations were in the cells: vibrations that were silvery, sparkling, rippling, but very regular, and precise. It was contradiction of Falsehood in the cells; like little flashes of silvery light.

But that (Falsehood) is the great obstacle, the extreme difficulty. It is something gluey which entered the creation and sticks to everything, and which has become a material habit too, because it’s not only Mind that has Falsehood in it: there’s Falsehood in Life, in Life itself. In the completely inanimate, I don’t know... May be it came with Life? (According to Savitri, the origin of Falsehood lies in Life.) But it is as though Unconsciousness, in order to go towards Consciousness, to return to Consciousness, had taken the path of Falsehood and Death instead of the path of Truth.

And Falsehood is this: the sorrow of the Lord.

I was asked for a message for next year, and things of that sort kept coming to me, so I didn't say anything. They wouldn't even understand, it's incomprehensible if you don't have the experience. And if you say just like that, almost dogmatically, "Falsehood is the sorrow of the Lord," it doesn't mean anything.

Or if you say it in a literary way, it's no longer true.

And if you said, "Falsehood is the Lord's way of being unhappy" (!) (*Mother laughs*), people would think you're not being serious.

Well. My children, I think it's time to go and do our work. I wish you a happy new year!"

Aloof, its influence entered everywhere (Savitri-207)
And left a cloven hoof-mark on the breast;
A twisted heart and a strange sombre smile
Mocked at the sinister comedy of life.

The advent of these beings are so quiet that even the ground they walk on softens its bearing that none might even hear the approach of this darkness until it is too late. And when it did arrive it wore the mask of divinity and a helper of mankind, of wisdom and kindness..and perverted the Truth with its own logic and interpretations...it is his voice that allows us to gloss over our mistakes and rationalise everything and the more we listen to this soothing voice the closer we are to our doom.

Announcing the advent of a perilous Form
An ominous tread softened its dire footfall
That none might understand or be on guard;
None heard until a dreadful grasp was close.
Or else all augured a divine approach,
An air of prophecy felt, a heavenly hope,
Listened for a gospel, watched for a new star.

The Fiend was visible but cloaked in light;

He seemed a helping angel from the skies:

He armed untruth with Scripture and the Law;

He deceived with wisdom, with virtue slew the soul

And led to perdition by the heavenward path.

A lavish sense he gave of power and joy,
And, when arose the warning from within,
He reassured the ear with dulcet tones
Or took the mind captive in its own net;
His rigorous logic made the false seem true.
Amazing the elect with holy lore
He spoke as with the very voice of God.
The air was full of treachery and ruse;
Truth-speaking was a stratagem in that place;
Ambush lurked in a smile and peril made
Safety its cover, trust its entry's gate:
Falsehood came laughing with the eyes of truth;
Each friend might turn an enemy or spy,
The hand one clasped ensleeved a dagger's stab
And an embrace could be Doom's iron cage.
Agony and danger stalked their trembling prey
And softly spoke as to a timid friend:
Attack sprang suddenly vehement and unseen;

In this plane escape was an impossibility...one escapes it to only a worse fate...

Fear leaped upon the heart at every turn
And cried out with an anguished dreadful voice;
It called for one to save but none came near.
All warily walked, for death was ever close;
Yet caution seemed a vain expense of care,
For all that guarded proved a deadly net,

And when after long suspense salvation came
And brought a glad relief disarming strength,
It served as a smiling passage to worse fate.
There was no truce and no safe place to rest;
One dared not slumber or put off one's arms:
It was a world of battle and surprise.
All who were there lived for themselves alone;
All warred against all, but with a common hate
Turned on the mind that sought some higher good;
Truth was exiled lest she should dare to speak
And hurt the heart of darkness with her light
Or bring her pride of knowledge to blaspheme
The settled anarchy of established things.

As the King ventured on, he seemed to have reached the capital of this kingdom..closer to the residence of its sovereign....Ego as the king and Falsehood (the same being in that extends its influence in the greater life plane) as queen. Both ruled this plane and extended their influence to adjacent planes mercilessly and through trickery. They created a kingdom where all that was innately good was tortured and exiled and only those that chose within relative/different evils could exist...the plane was carefully policed so that nothing divine could enter and survive....within this plane there were many races/creeds and each proclaimed their law as the most correct and fought and killed others thinking that this would please their Gods...additionally the souls who lose their way and end up on this plane faces the fate as described by my

Mother (Maa Krishna) below....

An earth bound soul can wander away from higher Light forfeiting the grace of the great Mother and the souls, who have not received the Divine's Call are the 'spirits entrapped' or 'lost souls' and they 'might wander through all time, yet never find the truth by which they live' or they are 'blind wanderers mid the perils of Time.'

Then the scene changed, but kept its dreadful core:

Altering its form the life remained the same.

A capital was there without a State:

It had no ruler, only groups that strove.

He saw **a city of ancient Ignorance (Savitri-208)**

The 'city of ancient ignorance' can be compared with 'the valley of the shadow of death' or termite city or termite civilisation.

"Guarded like **termite cities** from the sun," Savitri-216

"A unanimity of this kind can only be maintained by a compression of all freedom of thought and life, and that must bring about either the efficient stability of a **termite civilisation** or a drying up of the springs of life and a swift or slow decadence."

CWSA/22/The Life Divine-1094

*"The Lord has veiled himself and his absolute wisdom and eternal consciousness in ignorant Nature-Force and suffers her to drive the individual being, with its complicity, as the ego; this lower action of Nature continues to prevail, often even in spite of man's half-lit imperfect efforts at a nobler motive and a purer self-knowledge. Our human effort at perfection fails, or progresses very incompletely, owing to the force of Nature's past actions in us, her past formations, **her long rooted associations**; its turn towards a true and high-climbing success **only** when a*

greater Knowledge and Power than our own breaks through the lid of our ignorance and guides or takes up our personal will. For our human will is misled and wandering ray that has parted from the supreme Puissance. The period of slow emergence out of this lower working into a higher light and purer force is **the valley of the shadow of the death** for the striver after perfection; it is a dreadful passage full of trials, sufferings, sorrows, obscurations, stumblings, errors, pitfalls. To abridge and alleviate this ordeal or to penetrate it with the divine delight faith is necessary, an increasing surrender of the mind to the knowledge that imposes itself from within and, above all, a true aspiration and a right and unfaltering sincere practice. "Practice unfalteringly," says the Gita, "with a heart free from despondency," the Yoga; for even though in the earlier stage of the path we drink deep of the bitter poison of internal discord and suffering, the last taste of this cup is the sweetness of the nectar of immortality and the honey-wine of an eternal Ananda." *The Synthesis of Yoga*-219-20

Founded upon a soil that knew not Light.

There each in his own darkness walked alone:

Only they agreed to differ in Evil's paths,

To live in their own way for their own selves

Or to enforce a common lie and wrong;

There Ego was lord upon his peacock seat

And Falsehood sat by him, his mate and queen:

(Ego is the substitute of Purusha and falsehood is the substitute of

Prakriti and union between ego and falsehood is wrong relation

resulting in suffering, destruction, wrong action and doom. The right

relation between Purusha and Prakriti is their Divine union resulting in Ananda, creation, liberated action and higher destiny.)

"Ego is a factor **which determines the reactions of error, sorrow, pain, evil, death**; for it gives these values to movements which would otherwise be represented in **their right relation** to the one Existence, Bliss, Truth and Good. By recovering the **right relation** we may eliminate the ego-determined reactions, reducing them eventually to their true values; **and this recovery can be effected by the right participation of the individual in the consciousness of the totality** and in the consciousness of the transcendent which the totality represents." The Synthesis of Yoga-63

The world turned to them as Heaven to Truth and God.

Injustice justified by firm decrees

(Those who have the capacity to discern truth from falsehood can be safely liberated from the clutch of this nether world.)

The sovereign weights of Error's legalised trade,

But all the weights were false and none the same;

Ever she watched with her balance and a sword,

Lest any sacrilegious word expose

The sanctified formulas of her old misrule.

In high professions wrapped self-will walked wide

And licence stalked prating of order and right:

There was no altar raised to Liberty;

True freedom was **abhorred and hunted down**:

Harmony and tolerance nowhere could be seen;

Each group proclaimed its dire and naked Law.

A frame of ethics knobbed with scriptural rules

What is true ethics?

"We do not blame the tiger because it slays and devours its prey any more than we blame the storm because it destroys or the fire because it tortures and kills; neither the conscious force in the storm, the fire or the tiger blame or condemn itself. Blame and condemnation, or rather **self-blame and self-condemnation**, are the beginning of **true ethics**. When we blame others without applying the same law to ourselves, we are not speaking with a true ethical judgment, but only applying the language ethics has evolved for us to an emotional impulse of recoil from or dislike of that which displeases or hurts us. " The Life Divine-103

What is the origin of the ethics?

Ans: "The recoil or dislike is **the primary origin of ethics**, but is not itself ethical. The fear of the deer for tiger, the rage of the strong creature against its assailant is a vital recoil of the individual delight of existence from that which threatens it. In the progress of mentality it refines itself into repugnance, dislike, disapproval." The Life divine-104

Or a theory passionately believed and praised
A table seemed of high Heaven's sacred code.
A formal practice mailed and iron-shod
Gave to a rude and ruthless warrior kind
Drawn from the savage bowels of the earth
A proud stern poise of harsh nobility,
A civic posture rigid and formidable.
But all their private acts belied the pose:
Power and utility were their Truth and Right,
An **eagle** rapacity clawed its coveted good,

"The crow signifies practical cleverness, the eagle Intelligence. The kite is Krishna's *vahana*." CWSA-30/Letters on Yoga-III-176

Beaks pecked and talons tore all weaker prey.
In their **sweet secrecy of pleasant sins(lower vital enjoyment which is a subjection of Nature's urge)**
Nature they obeyed and not a moralist God. **(This urge for enjoyment is stronger than the law of ethics or morality.)**
Inconscient traders in bundles of contraries,
They did what in others they would persecute;
When their eyes looked upon their fellow's vice,
An indignation flamed, a virtuous wrath;
Oblivious of their own deep-hid offence,
Mob like they **stoned a neighbour caught in sin.**

"Hard is the world-redeemer's heavy task;
The world itself becomes his adversary,
Those he would save are his antagonists:
This world is in love with its own ignorance,
Its darkness turns away from the saviour light,
It gives the cross in payment for the crown." Savitri-448

"Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"' The Mother's Agenda-October-7, 1967

"Mankind seems now indeed inclined to grow a little modester and wiser; we no longer slay our fellows in the name of God's truth or because they have minds differently trained or differently constituted from ours; we are less ready to curse and revile our neighbour because he is wicked or presumptuous enough to differ from us in opinion; **we are ready even to admit that Truth is everywhere and cannot be our sole monopoly**; we are beginning to look at other religions and philosophies for the truth and help they contain and no longer merely in order to damn them as false or criticise what we conceive to be their errors. But we are still apt to declare that our truth gives us *the* supreme knowledge which other religions or philosophies have missed or only imperfectly grasped so that they deal either with subsidiary and inferior aspects of the truth of things or can merely prepare less evolved minds for the heights to which we have arrived. And we are still prone to force upon ourselves or others the whole sacred mass of the book or gospel we admire, insisting that all shall be accepted as eternally valid truth and no iota or underline or diaeresis denied its part of the plenary inspiration." Essays on the Gita-3-4,

My sweet child, we must know that the Mother-nature in her effort through all Religion, all Science, all Education and all Spiritual means succeeds little to produce sinless perfect individuals, still less a sinless perfect humanity. The sin of a Spiritual man is to limit the knowledge of the Unknowable and divide the Indivisible through mind and of emphasizing one side of the truth to the exclusion of total truth and an exclusive overwhelming single spiritual experience is accepted as ultimate sole Reality and this sin of exclusive quest begins to be aggravated when he lives in the truth of the hour instead of truth of the

eternity to correct the imperfection of the God's world, who works out the distorting *Maya* through wisdom which went forth since the beginning of creation. In Spiritual life, the sense of sin is accepted as God's corrective to eliminate one's own imperfection, ignorance and misapplication and their very existence imply labour towards purification of nature, a turn from world towards God and pursuit of supreme good by the negation of evil. In ordinary life man's egoism meets God's device by becoming very dully aware to one's own sin and very keenly active towards the sins of others. Or he is oblivious of his own deep offence and stones a neighbour caught in sin.

A pragmatist judge within passed false decrees,
Posed worst iniquities on equity's base,
Reasoned ill actions just, sanctioned the scale
Of the merchant **ego's interest and desire**.

“Desire is at once (1) the motive of our actions, (2) our lever of accomplishment and (3) the bane of our existence. If our sense-mind, emotional mind, thought mind could act free from the intrusions and importations of the life-energy, if that energy could be made to obey their right action instead of imposing its own yoke on our existence, all human problems would move harmoniously to their right solution. The proper function of the life-energy is to do what it is bidden by the divine principle in us, to reach to and enjoy what is given to it by that indwelling Divine and not the desire at all.” The Synthesis of Yoga-350-51

“In the **beginning** when the **restless confusion** and obscuring impurity of our outward nature is active, when the **mental, vital, physical ego-sense** are still powerful, this new mental outlook, these experiences may be found difficult in the extreme: but once

that **triple egoism** is discouraged or moribund and the instruments of the Spirit are set right and purified, in an entirely pure, silent, clarified, widened consciousness the purity, infinity, stillness of the One reflects itself like the sky in a limpid lake.” The Synthesis of Yoga-363

Thus was a balance kept, the world could live.

A zealot fervour pushed their ruthless cults,

All faith not theirs bled scourged as heresy;

“The perfect faith is an ascent of the whole being to the truth seen by it or offered to its acceptance, and its central working is a faith of the soul in its own will to be and attain and become and its idea of self and things and its knowledge, of which the belief of the intellect, the heart’s consent and the desire of the life mind to possess and realize are the outward figures. This soul faith, in some form of itself, is indispensable to the action of the being and without it man cannot move a single pace in life, much less take any step forward to a yet unrealized perfection. It is so central and essential a thing that the Gita can justly say of it that whatever is a man’s sraddha, that he is, yo yacchraddhah sa eva sah, and, it may be added, whatever he has the faith to see as possible in himself and strive for, that he can create and become. There is one kind of faith demanded as indispensable by the integral Yoga and that may be described as (1) faith in God and the Shakti, (2) faith in the presence and power of the Divine in us and the world, (3) a faith that all in the world is the working of one divine Shakti, (4) that all the step of the Yoga, its strivings and sufferings and failures as well as its successes and satisfactions and victories are utilities and necessities of her workings and that (5) by a firm

and strong dependence on and a total self-surrender to the Divine and to his Shakti in us we can attain to oneness and freedom and victory and perfection.”

The Synthesis of Yoga-771

They questioned, captived, tortured, burned or smote

And forced the soul to abandon right or die.

Amid her clashing creeds and warring sects

Religion sat upon a blood-stained throne.

A hundred tyrannies oppressed and slew

And founded unity upon fraud and force.

Only what seemed was prized as real there:

The ideal was a cynic ridicule's butt;

Hooted by the crowd, mocked by enlightened wits,

Spiritual seeking **wandered outcasted**,—

A dreamer's **self-deceiving web of thought**

*“For in this vital ego there is frequently a mixture of the charlatan and mountebank, the poser and actor; it is constantly taking up a role and playing it to itself and to others as its public. An **organised self-deception** is thus added to an organised self-ignorance; it is only by going within and seeing these things at their source that we can get out of this obscurity and tangle.”*

The Life Divine-552

Or mad chimaera deemed or hypocrite's fake,

Its passionate instinct trailed through minds obscure

Lost in the circuits of the Ignorance.

A lie was there the truth and truth a lie.

Mother (Maa Krishna), why is it in the teachings of other masters like **Adi**

Shankara, Ramana, Ramakrishna etc none have mentioned that one has to go through this hell before arriving at heaven/brahman/supramental planes? Does one have to go through hell only if we wish to transform it or is this a short cut?

My sweet child, I am giving some descriptions on above three Great Masters that they were of the era of Later Vedantist, which predominated India for last two thousand years. The later Vedantist deviated from ancient Vedantist who treated earth and heaven, life and God equally. So the later Vedantists gave more importance to the Spirit, Brahman by ignoring equally important truth of existence, the Matter. They have identified the shadow of the three great Refusal, of chain of Work, *Karma*, of bondage to the principle of rebirth, *Punarjanma* and of cosmic Illusion of life, *Maya*. Renunciation is identified as the sole path of Knowledge and the ultimate end of life for all is the garb of the Ascetic. A traditional Ascetic is an exclusive Spiritual seeker who returns by inaction and silence to the Spirit's immobile liberty because of his disgust with the mud of Matter, revolt by the animal grossness of Life, impatient of self imprisoned narrowness and downward vision of the Mind. He enters into trance through meditation, contemplation, silencing of the mind and awakens in him the Presence of the One. But for him the Matter still sleeps empty of its Lord. He saves his Spirit while the body is lost and mute; lives still with Death, ancient Ignorance and Inconscient base and he lives in a Void that is his fate.

An Ascetic is exclusively attached to his own individual salvation and regards other souls as figment of his mind and considers their

salvation unimportant. He regards his personal escape from bondage as real and does not bother for other brother souls who remain behind in the bondage. The limitation of divided ego builds his individualised personality. These limitations are corrected in Integral Yoga, though the personal salvation remains the primary necessity, pivot and keynote of definitive Divine action. An individual salvation is not sufficient for an integral Ascetic; for he must break through all separative boundaries and narrower intensity of a limited individual fulfillment and open to a cosmic Consciousness and spread himself in the world-Nature. Integral Yoga transforms the three Ascetic Negations into three Integral Affirmations that of chain of *Karma* is transformed into liberated worker and preservation of individual activities is no longer inconsistent with attainment of Cosmic and Transcendent consciousness; rebirth is not meant to encircle in the net of desire and ultimate escape into cessation of birth but it is accepted as means of Spiritual evolution and emergence of the Divine in all creature must be the high-uplifted goal and the later *Vedantic* mental *Maya* of Illusion of this apparent world-existence with its relation to pure, infinite, indivisible, immutable Existence, which is the God's play with division and darkness and limitation, desire and strife and suffering has first to be embraced and accepted, then to be overcome and transformed by ancient *Vedantic* Supramental *Maya* which is the God's play of the infinities of existence, the splendours of Knowledge, the glories of force mastered and the ecstasies of Love illimitable of all comprehending and all containing Consciousness; thus through *Maya* the static truth of essential being, self-knowledge becomes the all-knowledge or the order truth of the dynamic being .

So Adi Sankara, Ramana and Sri Ramakrishna were not destined to search the comprehensive solution of existence. Ancient Vedantic Seers (example seers of Isha, Kena, Taitreya and Aitreya Upanishads) and Vedic seers searched the comprehensive solution of existence and tried to Divinise the life. But that was not possible because the surface nature was not organised to receive the intuitive truth. Surface Nature in this present era is organised by intellect and once it will be well organised, then the surface nature will be able to receive higher Intuitive and Supramental Truth. Then transformation of surface Nature is practicable. Sri Aurobindo got the support of His transformation action which are hinted in the ancient Upanishads and the Vedas and further developed these hinted truths. So He inverted the gained Divine consciousness earth ward, to which His Spiritual predecessors avoided. His predecessors were satisfied with the Highest experience of the Brahman, Supramental, the Absolute and escape from this world to Param Dhama was considered best solution for all of them.

So they proposed to escape from ordinary human consciousness to highest Sachichidananda Consciousness and did not explore intermediate planes between the two extreme consciousness of Inconscient and Bliss sheath. Exploration of the intermediate consciousness is necessary in order to bridge the gulf between the ordinary mind, life and body and the highest *Sachichidananda* Consciousness.

How the above three greatest Saints were accommodated in Integral Yoga, that we must know. Sri Aurobindo discussed about two hundred

pages on Shankara's Mayavada in *The Life Divine*. In integral Yoga the triune view of mutually contradictory philosophies, *Maya* of the *Mayavadin*, Illusionist, *Prakriti* of the *Sankhya* doctrine and the *Lila*, the Divine Play of the *Bhakti* movement are perfectly consistent with each other, necessary and complementary and must be accepted as the starting-point for all our understanding of the universe.

Ramana Maharsi was the contemporary of Sri Aurobindo and lived 105 kilometre distant from Pondicherry in the Arunachala hill and they had the inner contact with each other. Some of the direct disciples of Ramana had come to Pondicherry and had lived with Sri Aurobindo. In 1950, while playing tennis with Her children, The Mother in the midst of play entered Samadhi, trance. And after return from trance, She declared to Her children that one of the great Saints of India, Sri Ramana Maharsi, now left his physical body. Ramana's path is Nirguna Brahman, the experience of immutable silent, featureless Brahman experience. Those who visit Arunachala hill those who pursue sadhana in his Tiruvanmallai, Ramana Ashram, he gives them the experience of the silent Nirvana experience. This experience is identified as starting point of Integral Yoga and from this point of view He is important for us. I had many times visited the place in the Ramana hill, where he attained siddhi, that is a very powerful place on earth and there also I had undergone first in the experience of Samadhi in 1995 and I had a deep contact with Sri Ramana Maharsi.

When Sri Aurobindo entered India after His study from London, in the same year Swami Vivekananda left India for America to deliver his famous talk. When After the Baroda service, Sri Aurobindo came to

Calcutta, during that time both Sri Rama Krishna and Swami Vivekananda were not in their earthly body. Sri Aurobindo was regularly visiting the Rama Krishna Matha and Sri Ramakrishna's wife Sarada Maa was alive and she accepted Sri Aurobindo as her son. She knew and told repeatedly to her disciples that Sri Aurobindo had come for a very great action on earth. When Sri Aurobindo came to Pondicherry in 1910 from Calcutta, in His box there were three things: One blanket, some holy soil of Sri Ramakrishna Mattha of Dakhineswara and a photo of Sri Ramakrishna. Sri Aurobindo kept this photo in his room for concentration till the date when The Mother one day removed it, realising that this photo is an obstacle for Sri Aurobindo's higher spiritual work. Sri Ramakrishna was a worshipper of Shakti and he had direct contact with the Mother Kali. In integral Yoga to become one with Her and full Possession of the Shakti in our individual life is accepted as aim of our spiritual pursuit.

"But afterwards the mind must itself give place to the spirit, to the spiritual force, the supermind and the Supramental force. And finally the body **must develop** a perfect power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked. It must be capable of being filled and powerfully used by whatever intensity of spiritual or higher mind or life force without any part of the mechanical instrument being agitated, upset, broken or damaged by the inrush or pressure, --as the brain, vital health or moral nature are often injured in those who **unwisely attempt Yogic practice** without preparation or by undue means or rashly invite a power they are intellectually, vitally, morally unfit to bear, --and, thus filled, it must have the capacity to work normally, automatically, rightly according to the will of that spiritual or other now unusual agent without distorting, diminishing or

mistranslating its intention and stress. This faculty of holding, *dharana-sakti*, in the physical consciousness, energy and machinery is the **most important siddhi of the perfection of the body.**" The Synthesis of Yoga-731

The Lord states that this plane is on the path of the ascending spiritual seeker and must be traversed on the way. The divine name alone protects him, **a fall here means that his spiritual destiny for that life is forfeited** and he must wait till the next birth to recommence the journey...only those who carried the name of the divine on their lips, his image in their hearts could walk along this path and repel the darkness that surrounds their every move...only the True divine light (the Sun light) can surmount the darkness (the fog) that surrounds us...such a person needs to be a hero and be unafraid...

Here must the traveller of the upward Way—

For daring Hell's kingdoms winds the heavenly route—

Pause or pass slowly through that perilous space,

A prayer upon his lips and the great Name. (For Subconscious transformation Japa is indispensable.)

If probed not all discernment's keen spear-point, **(In spiritual life discernment of truth and falsehood is indispensable.)**

He might stumble into falsity's endless net. **(Those who cannot discern truth from falsehood stumble into falsity's endless net.)**

My sweet child, when I am writing this....now the vast force is descending from the above and I am entering into very deep trance state.....So sometimes the writing is stopped.....My child, this world is

completely different in one's life.....The successful Divine life emerges when one gives the first priority to the Divine, the force of unity, with whom he has direct contact; the second priority is given to the obedience towards the Law of Divine living, which makes his life harmonious or he is well informed about the every nook and corner of the norms of integral Yoga, and he can become a child, replacing outer law by the inner psychic, spiritual and Supramental Law and the third priority is given to the fellowship with whom the Law is manifested, the collectivity, the source of mutuality. A true individual has an eternal relation with all other individuals, a practical mutuality founded in essential unity which is the basis of perfect Divine life. Those who compromise or violate the above order or sequence meet on their path endless falsehood.

Over his shoulder often he must look back
Like one who feels on his neck an enemy's breath;
Else stealing up behind a treasonous blow
Might prostrate cast and pin to unholy soil,
Pierced through his back by Evil's poignant stake.

So might one fall on the Eternal's road

Forfeiting the spirit's lonely chance in Time (of this life)

And no news of him reach the waiting gods, (God eagerly waits for our Divine living.)

Marked "missing" in the register of souls,

His name the index of a failing hope,

The position of a dead remembered star. (Those who have come to live in this Sri Matriniketan Ashram but left it are often remembered for their contribution, but cannot be brought back to this Spiritual life. They have experienced spiritual fall within before their physical exit from without.)

"The test it (the Gita) lays down is an absolute equality of the mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the emotions, free in the nervous reactions, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which the Gita points us, but not otherwise. The tiniest reaction is a proof that the discipline is imperfect and that some part of us

accepts ignorance and bondage as its law and clings still to the old nature. Our self-conquest is only partially accomplished; it is still imperfect or unreal in some stretch or part or smallest spot of the ground of our nature. And that little pebble of imperfection may throw down the whole achievement of the Yoga!"

The Synthesis of Yoga-103

"We find that the contradictions and the struggles of our surface consciousness are largely due to the contrary or mutually discordant tendencies of our mental, vital and physical parts opposing and unreconciled with each other and these again to the discord of many different inner possibilities of our being and even of different personalities on each level in us which are behind the intermixed disposition and differing tendencies of our surface nature. But while on the surface their action is mixed together, confused and conflicting, here in our depths they can be seen and worked upon in their independent and separate nature and action and a harmonisation of them by the mental being in us, leader of the life and body, --or, better, by the central psychic entity, --is not so difficult, provided we have the right psychic and mental will in the endeavour: for if it is with the vital-ego motive that we make the entry into the subliminal being, it may result in serious dangers and disaster or at the least an exaggeration of ego, self-affirmation and desire, an enlarged and more powerful ignorance instead of an enlarged and more powerful knowledge. Moreover, we find in this inner or subliminal being the means of directly distinguishing between what rises from within and what comes to us from outside, from others or from universal Nature, and it becomes possible to exercise a control, a choice, a power of willed reception, rejection and selection, a clear power of self-building and harmonisation which we do not possess or can operate very imperfectly in

our composed surface personality but which is the prerogative of our inner Person. For by this entry into the depths the inner being, no longer quite veiled, no longer obliged to exercise a fragmentary influence on its outer instrumental consciousness, is able to formulate itself more luminously in our life in the physical universe. ” The Life Divine-553-54

Only were safe who kept God in their hearts: (This is possible by psychic opening)

(Those whose central faith and first priority are Divine they do not experience spiritual fall.)(This also hints that those whose Psychic being are open do not suffer untimely death. Rather they are subjected to willed death, iccha mrityu.)

“Then ... (Mother takes other notes) I am continuing the answers to the Aphorisms, and yesterday ... (those Aphorisms of Sri Aurobindo are extremely interesting, I had forgotten), yesterday T. asked me a question (because in those Aphorisms, Sri Aurobindo speaks of courage and love, meanness and selfishness, nobleness and generosity²¹⁹), so she asked me, “Could you give me the definition of these words?” At first, I thought it wouldn’t come, but all of a sudden it came. So I noted it down, it’s interesting.” The Mother/17th December-1969

“Courage and love are the only indispensable virtues; even if all the others are eclipsed or fall asleep, these two will save the soul alive.” Sri Aurobindo/Thoughts and Aphorism-230

“The Divine can give protection only to those who are whole-heartedly faithful to the Divine, who live truly in the spirit of sadhana and keep their consciousness and preoccupation fixed upon the Divine and the service of the Divine. Desire, for example, insistence on one’s likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine’s protection. If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you. I do not say that things are bound to happen in this way; but they are very likely to happen, if people do not become conscious and strictly vigilant and act in the true spirit of a spiritual seeker. If the psychological atmosphere remains the same as that of the outside world, there can be no wall of security against the dark Forces that are working out in it the ordeal of danger, suffering and destruction entering here.” The Mother/ May 25, 1941/ The Mother’s Agenda/ December 4, 1971

Courage their armour, faith their sword, they must walk,

The hand ready to smite, the eye to scout,

Casting a javelin regard in front,

Heroes and soldiers of the army of Light. (These are Kshetriya Soul force and becomes active by Psychic opening.)

Its complementary line:

"He is the crown of the martyr burned in flame

And the glad resignation of the saint

And courage indifferent to the wounds of Time

And the hero's might wrestling with death and fate." Savitri-516

"But there is another movement which should constantly accompany devotion. That kind of sense of gratitude that the Divine exists; that feeling of a marvellous thankfulness which truly fills you with a sublime joy at the fact that the Divine exists, that there is something in the universe which is the Divine, that it is not just the monstrosity we see, that there is the Divine, the Divine exists. And each time that the least thing puts you either directly or indirectly in contact with this sublime Reality of divine existence, the heart is filled with so intense, so marvellous a joy, such a gratitude as of all things has the most delightful taste.

There is nothing which gives you a joy equal to that of gratitude. One hears a bird sing, sees a lovely flower, looks at a little child, observes an act of generosity, reads a beautiful sentence, looks at the setting sun, no matter what, suddenly this comes upon you, this kind of emotion — indeed so deep, so intense — that the world manifests the Divine, that there is something behind the world which is the Divine.

So I find that devotion without gratitude is quite incomplete, gratitude must come with devotion.

I remember that once we spoke of courage as one of the perfections; I remember having written it down once in a list. But this courage means having a taste for the supreme adventure. And this taste for supreme adventure is aspiration — an aspiration which takes hold of you completely and flings you, without calculation and without reserve and without a possibility of withdrawal, into the great adventure of the divine discovery, the great adventure of the divine meeting, the yet greater adventure of the divine Realisation; you throw yourself into the adventure without looking back and without asking for a single minute, "What's going to happen?" For if you ask what is going to happen, you never start, you always

remain stuck there, rooted to the spot, afraid to lose something, to lose your balance.

That's why I speak of courage — but really it is aspiration. They go together. A real aspiration is something full of courage. And now, surrender. In English the word is “surrender”, there is no French word which gives exactly that sense. But Sri Aurobindo has said — I think we have read this — that surrender is the first and absolute condition for doing the yoga. So, if we follow what he has said, this is not just one of the necessary qualities: it is the first attitude indispensable for beginning the yoga. If one has not decided to make a total surrender, one cannot begin.

But for this surrender to be total, all these qualities are necessary. And I add one more — for so far we have only four — I add endurance. For, if you are not able to face difficulties without getting discouraged and without giving up, because it is too difficult; and if you are incapable... well, of receiving blows and yet continuing, of “pocketing” them, as they say — when you receive blows as a result of your defects, of putting them in your pocket and continuing to go forward without flagging — you don't go very far; at the first turning where you lose sight of your little habitual life, you fall into despair and give up the game.

The most... how shall I put it? the most material form of this is perseverance. Unless you are resolved to begin the same thing over again a thousand times if need be... You know, people come to me in despair, “But I thought it was done and now I must begin again!” And if they are told, “But that's nothing, you will probably have to begin again a hundred times, two hundred times, a thousand times; you take one step forward and think you are secure, but there will always be something to bring back the same difficulty a little farther on. You think you have solved the problem, you must solve it yet once again; it will turn up again looking just a little different, but it will be the same problem”, and if you are not determined that: “Even if it comes back a million times, I shall do it a million times, but I shall go through with it”, well, you won't be able to do the yoga. This is absolutely indispensable.” TMCW-

8/Questions and Answers-1956/p-40-41-42

As the King walked past the capital of this plane...this no-mans land passed and he came across a happier air that was less oppressive...he came to a place at the

borderlands of this plane which had more light ...but he realised that this was border place and marked the entry to a deeper darker source (of the ego and falsehood)...the king is retracing Life's footsteps to ascertain its place of (Spiritual) fall....

Hardly even so, the grisly danger past,
Released into a calmer purer air,
They dared at length to breathe and smile once more.
Once more they moved beneath a real sun.
Though Hell claimed rule, the spirit still had power.
This **No-man's-land he passed without debate;**

“There are however two different kinds of action of these inner ranges of consciousness. (1) 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 (2) 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 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 the supermind or at least of the spirituality 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 spiritualization and light. The complete power and truth, however, can only come by the opening of the supermind and the supramentalizing of the mental and psychical experience."* *The Synthesis of Yoga-874-75*

Him the heights missioned, him the Abyss desired:

None stood across his way, no voice forbade.

For swift and easy is the downward path, **(for ordinary people. For spiritual seekers the path is always up the hill.)**

The Mother's fifth sutra:

“5) On the road of the ascending evolution, every one is free to choose the direction he will take: the swift and steep climb towards the summits of Truth, to the supreme realization, or turning his back to the peaks, the easy descent to the interminable meanderings of endless incarnations.” *The Mother's Agenda-1/p-119, 212*
And now towards the Night was turned his face.

A greater darkness waited, a worse reign,

If worse can be where all is evil's extreme;

Yet to the cloaked the uncloaked is naked worst.

There God and Truth and the supernal Light

Had never been or else had power no more. **(the darkest part of**

Inconscient.)

As when one slips in a deep moment's trance **(one enters this world via trance, a place beyond the mind) (subconscious transformation is experienced through deep trance.)**

Over mind's border into another world,

The deeper source was not visible without the intuitive feeling of the soul...it was well hidden. Unlike the previous regions this was a well protected region of lower beings like demons, asuras etc...all of who were the secret source of the power of ego and falsehood...

He crossed a boundary whose stealthy trace

Eye could not see but only the soul feel.

Into an **armoured fierce domain he came**

And saw himself **wandering like a lost soul (Savitri-211)**

Amid grimed walls and savage slums of Night.

Around him crowded grey and squalid huts

Neighbouring proud **palaces of perverted Power,**

“Which instrument then by its purification and perfection will bring about most easily and effectively or can aid with a most powerful rapidity the perfection of the rest? Since we are spirit enveloped in mind, a soul enveloped here as a mental being in a living physical body, it must naturally be in the mind, the antahkarana, that we must look for this desideratum. And in the

mind it is evidently by the buddhi, the intelligence and the will of the intelligence that the human being is intended to do whatever work is not done for him by the physical or nervous nature as in the plant and the animal. Pending the evolution of any higher Supramental power the intelligent will must be our main force of effectuation and to purify it becomes a very primary necessity. Once our intelligence and will are well purified of all that limits them and gives them a wrong action or wrong direction, they can easily be perfected, can be made to respond to the suggestions of Truth, understand themselves and the rest of the being, see clearly and with a fine and scrupulous accuracy what they are doing and follow out the right way to do it without any hesitating or eager error or stumbling deviation. Eventually their response can be opened up to the perfect discernings, intuitions, inspirations, revelations of the supermind and proceed by a more and more luminous and infallible action. But this purification cannot be effected without preliminary clearing of its natural obstacles in the other lower parts of the antahkarana, and the chief natural obstacle running through the whole action of the antahkarana, through the sense, the mental sensation, emotion, dynamic impulse, intelligence, will, is the intermixture and the compelling claim of the psychic prana. This then must be dealt with, its dominating intermixture ruled out, its claim denied, itself quieted and prepared for purification.” The Synthesis of Yoga-654-55

Inhuman quarters and demoniac wards.

A pride in evil hugged its wretchedness;

A misery haunting splendour pressed those fell

Dun suburbs of the **cities of dream-life.**

When the king reached this area, he could better understand Life's state...she showed him her true state...that of a fallen Goddess who was once strong...now under the control of some spell...once a pure divine being, now serving the inconscience by dragging souls from their journey downwards...from a virgin like force to a harlot like force she has been transformed...her power to transform earth into an image of heaven has been usurped by the force of inconscience and utilised for a contrary purpose...The Lord describes in details how she now contorts and enslaves all things.

All Nature pulled out of her frame and base

Was twisted into an unnatural pose:

Repulsion stimulated inert desire;

Agony was made a red-spiced food for bliss,

Hatred was trusted with the work of lust

And torture took the form of an embrace;

A ritual anguish consecrated death;

Worship was offered to the Undivine (the outcome of tamasic and rajasic consecration.)

"Sattwic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces, the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits." The Gita-17.4

There Life displayed to the spectator soul

The shadow depths of her strange miracle.

A strong and fallen goddess without hope,

Obscured, deformed by some dire Gorgon spell,
As might a harlot empress in a bouge,
Nude, unashamed, exulting she upraised
Her evil face of perilous beauty and charm
And, drawing panic to a shuddering kiss
Twixt the magnificence of her fatal breasts,

Allured to their abyss **the spirit's fall.**

Harlot is the symbol of Spiritual fall, symbol of inferior humanity, symbol of Soul slaying truth of three gunas.

“For even if from the beginning we recognise in mind and heart the Supreme, there are elements of nature which long prevent the recognition from becoming the realisation. But without realisation our mental belief cannot become a dynamic reality; it is still only a figure of knowledge, not a living truth, an idea, not yet a power. And even if realisation has begun, it may be dangerous to imagine or to assume too soon that we are altogether in the hands of the Supreme or are acting as his instrument. That assumption may introduce calamitous falsity; it may produce a helpless inertia or, magnifying the movements of the ego with the Divine Name, it may disastrously distort and ruin the whole course of the Yoga. There is a period, more or less prolonged, of internal effort and struggle in which the individual will has to reject the darkness and distortions of the lower nature and to put itself resolutely or vehemently on the side of the divine Light. The mental energies, the heart's emotions, the vital desires, the very physical being have to be compelled into the right attitude or trained to admit and answer to the right influences. It is only then, only when this has been truly done, that the

surrender of the lower to the higher can be effected, because the sacrifice has become acceptable.” The Synthesis of Yoga-60

Across his field of sight she multiplied
As on a scenic film or moving plate
The implacable splendour of her nightmare pomps.
On the dark background of a soulless world
She staged between a lurid light and shade
Her dramas of the sorrow of the depths
Written on the agonised nerves of living things:
Epics of horror and grim majesty,
Wry statues spat and stiffened in life’s mud,
A glut of hideous forms and hideous deeds
Paralysed pity in the hardened breast.
In booths of sin and night-repairs of vice
Styled infamies of the body’s concupiscence
And sordid imaginations etched in flesh,
Turned lust into a decorative art:

Abusing Nature’s gift her pervert skill

Immortalised the sown grain of living death,
In a mud goblet poured the bacchic wine,
To a **satyr** gave the thyrsus of a god.

“Satyr: In myth, one class of woodland deities, attendant on Bacchus, represented as part human, part horse, and represented sometimes part goat, noted for riotousness and lasciviousness. Origin of satyr: Latin satyrus, Greek sàtyros, French: satyre.)

Impure, sadistic, with grimacing mouths,

Grey foul inventions gruesome and macabre
Came televised from the gulfs of Night.
Her craft ingenious in monstrosity,
Impatient of all natural shape and poise,

“The ideal attitude of the sadhaka towards Time is to have an endless patience as if he had all eternity for his fulfillment and yet to develop the energy that shall realize now with an ever-increasing mastery and pressure of rapidity till it reaches the miraculous instantaneous of the supreme divine Transformation.” The Synthesis of Yoga-68

A gape of nude exaggerated lines,
Gave caricature a stark reality,
And art-parades of weird distorted forms,
And gargoyle masques obscene and terrible
Trampled to tormented postures the torn sense.

An inexorable evil’s worshipper,
She made vileness great and sublimated filth;
A dragon power of reptile energies
And strange epiphanies of grovelling Force
And **serpent grandeurs** couching in the mire
Drew adoration to a gleam of slime.

All Nature pulled out of her frame and base (as my Mother (Maa Krishna) has noted this can only be reversed by ...

“When the divine conscious-force working secretly in us has devoured these growths of desire, when in the image of the Rig Veda the fire of God has burnt

up the shoots of earth, that which is concealed at the roots of these pains and pleasures, their cause and secret being, the sap of delight in them, will emerge in new forms not of desire, but of self-existent satisfaction which will replace mortal pleasure by the Immortal's ecstasy." The Life Divine-107

Was twisted into an unnatural pose:

Repulsion stimulated inert desire;

Agony was made a red-spiced food for bliss,

Hatred was trusted with the work of lust

And torture took the form of an embrace;

A ritual anguish consecrated death;

Worship was offered to the Undivine.

A new aesthesis of Inferno's art

That trained the mind to love what the soul hates,

Imposed allegiance on the quivering nerves

And forced the unwilling body to vibrate.

Too sweet and too harmonious to excite

In this regime that soiled the being's core,

Beauty was banned, the heart's feeling dulled to sleep

And cherished in their place sensation's thrills;

The world was probed for jets of sense-appeal.

Here cold material intellect was the judge

And needed sensual prick and jog and lash

That its hard dryness and dead nerves might feel

Some passion and power and acrid point of life (the inconstancy could only be awakened by the brutality of the lash of emotions and sensuality).

A new philosophy theorised evil's rights,

Gloried in the shimmering rot of decadence,
Or gave to a python Force persuasive speech
And armed with knowledge the primaeval brute.
Over life and Matter only brooding bowed,
Mind changed to the image of a rampant beast;
It scrambled into the pit to dig for truth
And lighted its search with the subconscious's flares.
Thence bubbling rose sullyng the upper air,
The filth and festering secrets of the Abyss:
This it called positive fact and real life.
This now composed the fetid atmosphere.
A wild-beast passion crept from secret Night
To watch its prey with fascinating eyes:
Around him like a fire with sputtering tongues
There lolled and laughed a bestial ecstasy;
The air was packed with longings brute and fierce;
Crowding and stinging in a monstrous swarm
Pressed with a noxious hum into his mind

This goddess (descended vital force) that has been usurped by inconstience lies within man, only kept at bay by reasoned thought but always looking for fault lines and fractures in his being to pour out (like the magma that pours out for a volcano). As my mother (Maa Krishna) has commented that in a human some parts of us are open to this lower force...

(Subtle vital with its impure lower vital is open towards dark asuric beings and with its pure higher vital is open towards Overmental Gods

and luminous beings of intermediate Higher Mind, Illumined Mind and Intuitive Mind.)

Thoughts that could poison Nature's heavenliest breath,

Forcing reluctant lids assailed the sight

Acts that revealed the mystery of Hell.

All that was there was on this pattern made.

A race possessed inhabited those parts.

A force **demoniac** lurking in man's depths

That heaves suppressed by the heart's human law,

Awed by the calm and sovereign eyes of Thought,

Can in a fire and earthquake of the soul

(All souls meet in their life heavy inrush of dark forces from Inconscient world. Those who have spiritual force can bear the shock, others fall on the path.)

Arise and, calling to its native night,

Overthrow the reason, occupy the life

And stamp its hoof on Nature's shaking ground:

This was for them their being's flaming core.

A mighty energy, a monster god,

Hard to the strong, implacable to the weak,

It stared at the harsh unpitying world it made

With the stony eyelids of its fixed idea (the fixed idea/law of death).

Its heart was drunk with a dire hunger's wine,

In others' suffering felt a thrilled delight

And of death and ruin the grandiose music heard.

To have power, to be master, was sole virtue and good:

It claimed the whole world for Evil's living room (like the asura's it wanted
dominion over all planes),

Its party's grim totalitarian reign

The **cruel** destiny of breathing things.

"Sri Aurobindo had the feeling or the sensation that what was farthest from the Lord, well, Sri Aurobindo, for his part, felt that the farthest was **cruelty**. That is what he felt farthest from; that vibration seemed to him the farthest from that of the Lord." The Mother, 8th January, 1964

All on one plan was shaped and standardised

Under a dark dictatorship's breathless weight.

The king saw the subtle hold this force had over many of the positioned and privileged of the world..all who claimed nobility and goodness, sheltered this force on their hearts...they used reasons and logic as instruments of this perverted force...even those that might appear as friendly and providing solace could turn deadly in an instant...such was the cunning and disguise of this force as my Mother has said

"For in this vital ego there is frequently a mixture of the charlatan and mountebank, the poser and actor; it is constantly taking up a role and playing it to itself and to others as its public. An organised self-deception is thus added to an organised self-ignorance; it is only by going within and seeing these things at their source that we can get out of this obscurity and tangle."

The Life Divine-552

In street and house, in councils and in courts

Beings he met who looked like living men

And climbed in speech upon high wings of thought

But harboured all that is subhuman, vile

And lower than the lowest reptile's crawl. (The status of proletariates. They can give good speech but their nature is lower than the lowest reptile's crawl. Here it symbolises the lust from which they cannot liberate.)

*"And in any society we should have all four types (Brahmin, Kshetriya, Vaisya and Shudra), — even, for an example, if we create a purely productive and commercial society such as modern times have attempted, or for that matter a **Shudra** society of labour, of the proletariat such as attracts the most modern mind and is now being attempted in one part of Europe and advocated in others."*

Sri Aurobindo

CWSA/19/Essays on the Gita-523,

"The ascent to the divine Life is the human journey, the Work of works, the acceptable

Sacrifice. This alone is man's real business in the world and the justification of his existence,

without which he would be only an **insect crawling** among other ephemeral insects on a

speck of surface mud and water which has managed to form itself amid the appalling

immensities of the physical universe." *The Life Divine-48*

The reason meant for nearness to the gods (**buddhi grahyam**

atindriyam)(**intellect has the capacity to go beyond itself.**)

And uplift to heavenly scale by the touch of mind

Only enhanced by its enlightening ray

Their inborn nature's wry **monstrosity**.

Often, a familiar visage studying

Joyfully encountered at some dangerous turn,

Hoping to recognise a look of light,

His vision warned by the spirit's inward eye

Discovered suddenly Hell's trademark there,

Or saw with the **inner sense** that cannot err,

In the semblance of a fair or virile form

The **demon** and the **goblin** and the **ghoul**.

An insolence reigned of cold stone-hearted strength

Mighty, obeyed, approved by the Titan's law,

The huge laughter of a giant **cruelty**

And fierce glad deeds of **ogre** violence.

“Sri Aurobindo always said that cruelty was one of the things most repugnant to him, but he explained it as the deformation of an intensity. We could almost call it the deformation of an intensity of love – something not satisfied with half-measures, something driven to extremes (which is legitimate) – it's the deformation of the need for extremely strong sensations.

I have always known that cruelty, like sadism, is the need to cut through a thick layer of totally insensitive *tamas*¹⁸⁴ by means of extremely violent sensation – an extreme is needed if anything is to be felt through that *tamas*. I was always told, for example (in Japan it was strongly emphasized to me), that the people of the Far East are very tamasic physically. The Chinese in particular are said to be the remnants of a race that inhabited the moon before it froze over and forced them to seek refuge on earth (this is supposed to account for their round faces and the shape of their eyes!). Anyway (*laughing*), it's a story people tell! But they're extremely tamasic; their physical sensibility is almost nil – appalling things are required to make them feel anything! And since they naturally presume that what applies to them applies to everyone, they are capable of appalling cruelty. Not all of them, of course! But this is their reputation. Have you read Mirbeau's book? (I believe that's his name.) I read it sixty years ago – something on Chinese torture.” The Mother's Agenda/18th July 1961,

In that wide cynic den of thinking beasts

One looked in vain for a trace of pity or love;

There was no touch of sweetness anywhere,

But only Force and its acolytes, greed and hate:

There was no help for suffering, none to save,

None dared resist or speak a noble word.

Armed with the aegis of tyrannic Power,

Signing the edicts of her dreadful rule

And using blood and torture as a seal,

Darkness proclaimed her slogans to the world. (through physical and vital mind)

A servile blinkered silence hushed the mind

Or only it repeated lessons taught,

While mitred, holding the good shepherd's staff,

Falsehood enthroned on awed and prostrate hearts

The cults and creeds that organise living death

And slay the soul on the altar of a lie.

All were deceived or served their own deceit;

Truth in that stifling atmosphere could not live.

There wretchedness believed in its own joy

And fear and weakness hugged their abject depths;

All that is low and sordid-thoughted, base,

All that is drab and poor and miserable,

Breathed in a lax content its natural air

And felt no yearning of divine release (those who are in this state of tamas and subservience to this force do not even feel the need to be liberated from it...like one who is inebriated with alcohol):

Arrogant, gibing at more luminous states

The people of the gulfs despised the sun.

A barriered autarchy excluded light;

Fixed in its will to be its own grey self,

It vaunted its norm unique and splendid type:

It soothed its hunger with a plunderer's dream;

Flaunting its cross of servitude like a crown,
It clung to its dismal harsh autonomy.
A bull-throat bellowed with its brazen tongue;
Its hard and shameless clamour filling Space
And threatening all who dared to listen to truth
Claimed the monopoly of the battered ear;
A deafened acquiescence gave its vote,
And braggart dogmas shouted in the night
Kept for the fallen soul once deemed a god
The pride of its abysmal absolute.

The king continues his journey in this realm using the Divine name on his lips and the light of his soul to repel attacks of these clinging dark influences...till he came to a place where the presence of death and a conscious void was felt...yet in this place, he felt the presence of a Life that resisted and was hostile to light...here he felt the swarm of darkness engulf his soul...after which alone in the void he came face to face with the Godhead of the Inconscient plane
..Death...which was

"A dense and nameless Nothing conscious, mute,
Which seemed alive but without body or mind, (The cosmic force of death)
Lusted all beings to annihilate
That it might be for ever nude and sole...

This being took the shape of a giant python like creature and devoured his soul.
The Lord then describes the King undergoing the experience of death (although not actually dying)

A formless void oppressed his struggling brain,
A darkness grim and cold benumbed his flesh,...

...

Life clung to its seat with cords of gasping breath;
Lapped was his body by a tenebrous tongue.
Existence smothered travailed to survive;
Hope strangled perished in his empty soul,
Belief and memory abolished died
And all that helps the spirit in its course....

As the king underwent this agonising experience, he did not flee but saw the need to see it through...and then the Divine in him which till now was mute responded at which time...

...Then peace returned and the soul's sovereign gaze.
To the blank horror a calm Light replied:
Immutable, undying and unborn,
Mighty and mute the Godhead in him woke (**the Supramental Divine**)
And faced the pain and danger of the world.
He mastered the tides of Nature with a look:
He met with his bare spirit naked Hell." Savitri-219

A lone discoverer in these menacing realms
Guarded like **termite cities** from the sun (termite cities underground and away from light),

"Another solution that is attempted reposes still on the materialistic reason and a unified organisation of the economic life of the race; but the method that is being employed is the same, a forced compression and imposed unanimity of mind and life and a mechanical organisation of the communal existence. A unanimity of this kind can only be maintained by a compression of all freedom of thought and life, and that must bring about either the efficient stability of a **termite civilisation** or a drying up of the springs of life and a swift or slow decadence. It is through the growth of consciousness that the collective soul and its life can become aware of itself and develop; the free play of mind and life is essential for the growth of consciousness: for mind and life are the soul's only instrumentation until a higher instrumentation develops; they must not be inhibited in their action or rendered rigid, unplastic and unprogressive. The difficulties or disorders engendered by the growth of the individual mind and life cannot be healthily removed by the suppression of the individual; the true cure can only be achieved by his progression to a greater consciousness in which he is fulfilled and perfected." CWSA/22/The Life Divine-1094

Oppressed mid crowd and tramp and noise and flare,
Passing from dusk to deeper dangerous dusk,
He **wrestled with powers** that snatched from mind its light

And smote from him their clinging influences.

Soon he emerged in a dim wall-less space.

For now the peopled tracts were left behind (unchartered territory);

He walked between wide banks of failing eve.

Around him grew a gaunt spiritual blank,

A threatening waste, a sinister loneliness

That left mind bare to an unseen assault (the discrimination of the mind was helpless at this stage),

An empty page on which all that willed could write (At this stage the mind is emptied.)

Stark monstrous messages without control.

A travelling dot on downward roads of Dusk

Mid **barren fields** and barns and straggling huts

And a few crooked and phantasmal trees,

He **faced a sense of death** and conscious void.

But still a hostile Life unseen was there

Whose deathlike poise resisting light and truth

Made living a bleak gap in nullity.

He heard the grisly voices that deny;

Assailed by thoughts that swarmed like spectral hordes (these entities are responsible for the unseen whispering of doubt in our cells , vital and mind),

A prey to the staring phantoms of the gloom

And terror approaching with its lethal mouth,

Driven by a strange will down ever down,

The sky above a communiqué of Doom, (French line communiqué means

communicated or an official announcement.)

He strove to shield his spirit from despair,

But felt the horror of the growing Night

And the Abyss rising to claim his soul (his soul was being engulfed by
inconscience).

Then ceased the abodes of creatures and their forms

And solitude wrapped him in its voiceless folds.

All vanished suddenly like a thought expunged;

His spirit became an empty listening gulf

Void of the dead illusion of a world:

Nothing was left, not even an evil face. (**Experience of empty Brahman**)

He was alone with the grey python Night.

A dense and **nameless Nothing** conscious, mute, (Death's identity.)

Which seemed alive but without body or mind,

Lusted all beings to annihilate

That it might be for ever nude and sole.

As in a shapeless beast's intangible jaws,

Gripped, strangled by that lusting viscous blot,

Attracted to some black and giant mouth

And swallowing throat and a huge belly of doom,

His being from its own vision disappeared

Drawn towards depths that **hungered for its fall**.

A **formless void** oppressed his struggling brain, (Death is a formless universal
Force.) (King *Aswapati* had this experience of death without dying.)

A darkness grim and cold benumbed his flesh,
 A whispered grey suggestion chilled his heart;
 Haled by a **serpent-force from its warm home**
 And dragged to extinction in bleak vacancy
 Life clung to its seat with cords of gasping breath;
 Lapped was his body by a tenebrous tongue.

Savitri even met silent *Death* from within, while tracing the passage from Psychic Self to Spiritual Self and this immense negation she experienced without dying. This experience moved her towards the experience of conquering *Death* from without.

“An abyss yawned suddenly beneath her heart.
 A vast and nameless fear dragged at her nerves
 As drags a wild beast its half-slaughtered prey;
 It seems to have no den from which it sprang:
 It was not hers, but hid its unseen cause.
 Then rushing came its vast and fearful Fount.
 A **formless Dread** with shapeless endless wings
 Filling the universe with its dangerous breath,
 A denser darkness than the Night could bear,
 Enveloped the heavens and possessed the earth.”

Savitri-534

She met death again while attempting to conquer him from without. The continuation of her experience in *mrityu loka* or Inconscient home of death without being caught in the net-trap of *Death* was very disturbing issue for the dark God.

“Solitary in the anguish of the void
She lived in spite of death, she conquered still;
 In vain her puissant being was oppressed:”

Savitri-584

“Unslain I (Savitri) have survived the clutch of Night.”

Savitri-588

“O Death, I (Savitri) have triumphed over thee within;”

Savitri-633

“For victory in the tournament with death,”

Savitri-687

“Q: Here it's more interesting: "Can one have the experience of death without dying?"

Surely! You can have the experience in a yogic way, you can even have it materially if ... (laughing) if death is brief enough not to give the doctors time to declare you dead! ...

They won't understand!

We can answer "Yes," quite simply – so as to tell them, "Mind your own business!"

Q: "After death, what is the part of the being that becomes aware that one is dead?"

Any part of the being that lives on becomes aware that the body is no longer there! It depends.

Q: "How can one say with certainty that the physical body is dead?"

Only when it decomposes.

Q: "You said, 'Decomposition of the cells often starts before death....' How to control or check the process of disintegration?"

(Mother laughs) By keeping good health! By taking care to preserve the physical equilibrium. Enough!" The Mother/ **September 28, 1968**

"Ah, that makes you very peaceful, very peaceful.... The other day I told you that the body had had the experience of dying **without dying**, and it was useful in that the body said, "Well... it's all right."

Accept without... (what's the word?) without effort – ADHERE. Then it's over. The entire old illusion of disappearing with the body's dissolution, it's a long time since it went away, of course, and now the body itself is quite convinced that even if it were scattered like that [in "death"], that would widen its field of consciousness.... I don't even know how to explain because for the consciousness, this sense of the personal and the need of the personal has vanished.

I clearly see, the body clearly realizes that it's only its own resistance – its resistance to the Truth – that makes it possible for it to suffer. Wherever there is complete adherence, suffering disappears instantly.

(silence)

But it's the same thing for countries and nations: it's the same change of authority. Instead of personal authorities, there will be a divine authority, and the same change of authority causes the unspeakable chaos we live in – because of the resistance." The Mother- **January 31, 1970**

Existence smothered travailed to survive;

Hope strangled perished in his empty soul,

Belief and memory abolished died

And all that helps the spirit in its course.

There crawled through every tense and aching nerve

Leaving behind its poignant quaking trail

A nameless and unutterable fear. (these experiences are normal when one suffers illness. But here this is the Spiritual experience of night.)

As a sea nears a victim bound and still,

The approach alarmed his mind for ever dumb

Of an implacable eternity

Of pain inhuman and intolerable.

This he must bear, his hope of heaven estranged;

He must ever exist without extinction's peace

In a slow suffering Time and tortured Space,

An anguished nothingness his endless state.

A lifeless vacancy was now his breast,

And in the place where once was luminous thought,

Only remained like a pale motionless ghost

An incapacity for faith and hope

And the dread conviction of a vanquished soul

Immortal still but with its godhead lost,

Self lost and God and touch of happier worlds.

But he endured, stilled the vain terror, bore

The smothering coils of agony and affright;

Then peace returned and the soul's sovereign gaze. (One has to patiently wait in that world till the descent of peace and silence which will call down the Supramental force.)

To the blank horror a calm Light replied:

Immutable, undying and unborn,

Mighty and mute the Godhead in him woke

And faced the pain and danger of the world. **(The Supramental Godhead can face the pain and danger of the world.)**

He mastered the tides of Nature with a look:

He met with his bare spirit naked Hell.

The King's most difficult task is the extreme accumulation of the Spirit's bare and absolute potencies to become mightier than all the forces of the material and vital world and wrestles with Matter to compel its own transfiguration.

"The Spirit's bare and absolute potencies

Burn in the solitude of the thoughts of God." Savitri-57

END OF CANTO SEVEN

OM NAMO BHAGAVATEH

Divine Amar Atman!

My sweet child Auroprem,

My all deeper love & very special blessings are with you.....

After getting your next canto of Savitri....I thought that today I will try to finish it.....But this was not possible before other works....this is not a mere commentary but the commentary of a soul's ETERNAL JOURNEY.....Again I am entering into all this world through you.....My Divine child.....

With my Divine Love.....

At Their Feet.....

Your loving mother

OM TAT SAT

Post Thesis

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

The Important Secret of this chapter:

"A breath of disillusion and decadence

Corrupting watched for Life's maturity

And made to rot the full grain of the soul:" Savitri-204

"All glory of life was dimmed, tarnished with doubt;

All beauty ended in an aging face;" Savitri-205

"He armed untruth with Scripture and the Law;" Savitri-207

"His rigorous logic made the false seem true." Savitri-207

"Falsehood came laughing with the eyes of truth;" Savitri-207

"Thoughts that could poison Nature's heavenliest breath," Savitri-214

"Falsehood enthroned on awed and prostrate hearts

The cults and creeds that organise living death

And slay the soul on the altar of a lie.

All were deceived or served their own deceit;

Truth in that stifling atmosphere could not live." Savitri-216

"He faced a sense of death and conscious void." Savitri-217

"A dense and nameless Nothing conscious, mute, (Death's identity.)

Which seemed alive but without body or mind,

Lusted all beings to annihilate

That it might be for ever nude and sole." Savitri-217

The More Important Secret of this chapter:

"The soul's native will for truth and joy and light."Savitri-203

"Only were safe who kept God in their hearts:

Courage their armour, faith their sword, they must walk,

The hand ready to smite, the eye to scout,

Casting a javelin regard in front,
Heroes and soldiers of the army of Light." Savitri-211
"But he endured, stilled the vain terror, bore
The smothering coils of agony and affright;
Then peace returned and the soul's sovereign gaze." Savitri-218-219

The Most Important Secret of this chapter:

"Here must the traveller of the upward Way—
For daring Hell's kingdoms winds the heavenly route—
Pause or pass slowly through that perilous space,
A prayer upon his lips and the great Name. " Savitri-210
"To the blank horror a calm Light replied:
Immutable, undying and unborn,
Mighty and mute the Godhead in him woke
And faced the pain and danger of the world. (The Supramental Godhead can
face the pain and danger of the world.)
He mastered the tides of Nature with a look:
He met with his bare spirit naked Hell." Savitri-219

Om Namo Bhagavateh

Sri Matriniketan Ashram

11.11.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Descent into Night of Book-2, Canto-7, is forbidden in traditional Spirituality and King Aswapati entered this prohibited world with the hope of finding 'wide world failure's cause (202)' and 'panacea for all Time's ill; (198)' for key of world problem is hidden in the Inconscient night.

In integral Yoga, a conscious descent into Night is possible after opening of the Supramental Being. This Canto gives the message that without purification of Subconscious Night, mental, vital and physical transformation cannot be complete. This Canto-7 also gives the message that before conquering Death from without, one must conquer it from within. Spirit's bare and absolute Power can alone meet, purify and transform the naked night of Hell.

Those who enter this night unconsciously experience Spiritual fall and forfeit their 'lonely chance (210)' in this life and their beauty of life end with 'aging face (205).' 'There all could enter (like lost soul) (211) but none stay for long. (206)' Similarly all can enter Supramental's huge store for a very brief period with new creation, new invention and new opulence at their disposal but none can stay in that world permanently. Only few, who have strong subtle and causal body can enter Supramental world for longer period and can descend into the Subconscious and inconscient night for longer period and experience conscious transformation.

More research can be done in the next review...

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

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