

Book-9, Canto One

Towards the Black Void

“Divine Love.

It’s the only thing.

Sri Aurobindo has explained it in *Savitri*. Only when Divine Love has manifested in all its purity will everything yield, will it all yield – it will then be done.

It’s the only thing that can do it.

It will be the great Victory.

(silence)

On a small scale, in very small details, I feel that of all the forces, this is the strongest. And it’s the only one with a power over hostile wills. Only ... for the world to change, it must manifest here in all its fullness. We have to be up to it ...

Sri Aurobindo had also written to the effect, ‘If Divine Love were to manifest now in all its fullness and totality, not a single material organism would but burst.’ So we must learn to widen, widen, widen not only the inner consciousness (that is relatively easy – at least feasible), but even this conglomeration of cells. And I’ve experienced this: you have to be able to widen this sort of crystallization if you want to be able to hold this Force. I know. Two or three times, upstairs (*in Mother’s room*), I felt the body about to burst. Actually, I was on the verge of saying, ‘burst and be done with.’ But Sri Aurobindo always intervened – all three times he intervened in an entirely tangible, living and concrete way ... and he arranged everything so that I was forced to wait.”

The Mother

November-12, 1960

“The supermind in its action is on the contrary a thing (1) of unity and (2) harmony and (3) inherent order. At first when the pressure falls on the mentality, this is not realised and even a contrary phenomenon may for a time appear. That is due to several causes. First, there may be a disturbance, even a **derangement created** by impact of the greater hardly measurable power on an inferior consciousness which is not capable of responding to it **organically** or even perhaps of bearing the pressure. The very fact of the simultaneous and yet uncoordinated activity of two quite different forces, especially if the mind insists on its own way, if it tries obstinately or violently to profit by the supermind instead of giving itself up to it and its purpose, if it is **not sufficiently passive and obedient** to

the higher guidance, may lead to a **great excitement** of power but also an **increased disorder**. It is for this reason that a previous preparation and long purification, the more complete the better, and a tranquillising and **ordinarily a passivity of the mind calmly and strongly open to the spirit are necessities of the Yoga.**" The Synthesis of Yoga-829

"It was not by choice that I met all the four Asuras – it was a decision of the Supreme. The first one, whom religions call Satan, the Asura of Consciousness, was converted and is still at work. The second [the Asura of Suffering] annulled himself in the Supreme. The third was the Lord of Death (that was Theon). And the fourth, the Master of the world, was the Lord of Falsehood; R was an emanation, a vibhuti, as they say in India, of this Asura.

Theon was the vibhuti of the Lord of Death.

It's a wonderful story, a real novel, which will perhaps be told one day ... when there are no more Asuras. Then it can be told.

Anyway, it was because of Theon that I first found the 'Mantra of Life,' the mantra that gives life, and he wanted me to give it to him, he wanted to possess it – it was something formidable! It was the mantra that gives life (it can make anyone at all come back into life, but that's only a small part of its power). And it was shut away in a particular place, sealed up, with my name in Sanskrit on it. I didn't know Sanskrit at that time, but he did, and when he led me to that place, I told him what I saw: 'There's a sort of design, it must be Sanskrit.' (I could recognize the characters as Sanskrit). He told me to reproduce what I was seeing, and I did so. It was my name, Mirra, written in Sanskrit – the mantra was for me and I alone could open it. 'Open it and tell me what's there,' he said.

(All this was going on while I was in a cataleptic trance.) Then immediately something in Me KNEW, and I answered, 'No,' and did not read it.

I found it again when I was with Sri Aurobindo and I gave it to Sri Aurobindo.

But that's yet another story....

As soon as you enter the occult world, it's fantastic what can exist and be lived there – but that's for later, when the time comes to speak of such things."
The Mother/November 5, 1961

"(Question:) It is said that there is a god of death. Is it true?"

"Yes. As for me, I call him a 'genius of death.' I know him very well. And it's an extraordinary organization. You can't imagine how organized it is! I think there are many of those genii of death, hundreds of them. I met at least two of them. One I met in France, the other in Japan, and they were very different. Which leads me to believe that depending on the mental culture, the education, the countries and beliefs, there must be different genii. But there are genii for all manifestations of Nature: there are genii of

fire, genii of air, water, rain, wind; and there are genii of death. Any one genius of death is entitled to a certain number of dead every day. It's truly a fantastic organization. It's a sort of alliance between the vital forces and the forces of Nature. If, for example, he decided, 'Here is the number of people I am entitled to,' say four or five, or six, or one or two (it varies from day to day), if he decided so many people would die, he'll go straight and set himself

up near the person who's going to die. But if you (not the person) happen to be conscious, if you see the genius going to the person but do not want him or her to die, then, if you have a certain occult power, you can tell him, 'No, I forbid you to take this person.' That's something which happened, not once but several times, in Japan and here. It wasn't the same genius. Which makes me say there must be many of them. If you can tell him, 'I forbid you to take this person' and have the

power to send him away, there's nothing he can do but go away; but he won't give up his due and will go elsewhere – there will be a death elsewhere.

"

(Question:) Some people, when they are about to die, are aware of it. Why don't they tell the genius to go away?

"Two things are needed. First, nothing in your being, no part of your being, should wish to die. That doesn't often happen. You always have, somewhere in you, a defeatist: something tired or disgusted, which has had enough, something lazy or which doesn't want to fight and says, 'Ah, well, let it be over, so much the better.' That's enough – you're dead. But it's a fact: if nothing, absolutely nothing in you consents to die, you will not die. For someone to die, there is always a second, if a hundredth part of a second, when he consents. If there isn't that second of consent, he will not die. But who is certain he doesn't have within himself, somewhere, a tiny bit of a defeatist which just yields and says, 'Oh well'?

... Hence the need to unify oneself. Whatever the path we may follow, the subject we may study, we always reach the same result. The most important thing for an individual is to unify himself around his divine center; that way he becomes a real individual, master of himself and of his destiny. Otherwise, he is a plaything of the forces, which toss him about like a cork in a stream. He goes where he doesn't want to, is made to do what he doesn't want to, and finally he gets lost in a hole without any way to stop himself doing so. But if you are consciously organized, unified around the divine center, governed and led by it, you are the master of your destiny. It's worth trying.... At any rate, I find it's better to be the master rather than the slave. The feeling of being pulled by strings and being made to do things you may or may not want to do is a rather unpleasant sensation. It's quite irksome. Well, I don't know, I, for one, found it quite irksome even when I was a small child. When I was five, I began finding it wholly intolerable, and I sought a way for it to be otherwise – without anyone being able to tell me

anything. Because I knew no one capable of helping me, and I didn't have the luck you have

– someone who can tell you, 'Here is what you must do.' There was no one to tell me. I had to find it all by myself. I found it. I began at the age of five. And you, it's a long time since you were five?. " The Mother/September 7, 1968

Summary:

Death arrives on the scene, Savitri undergoes a final transformation with descent of the divine consciousness into her being and the ascent of her body bound consciousness to her higher spiritual/supramental being above. All sorrow and heartache leave her and in the spirit of the wife of Satyavan (Spouse of the Eternal) is present is a cosmic spirit in wearing the symbol form of a woman. All 3 of them march towards Death's domain. As they approach the edges of the physical realms, Savitri drops her body in a trance like state (cataleptic trance) and only her vast cosmic spirit accompanies them. They then arrive at the cusp of the realm of inconscience, which is under Death's rule. Death chides and discourages Savitri to give up Satyavan and to return to her mortal realm to no avail.

Detail:

SO WAS she left **alone** in the huge wood, (Developed Souls are left alone to resolve the most difficult problems.)

Surrounded by a dim unthinking world (representing her descent into a world of inconscience), (She was surrounded with plants and animals of the forest.)

Her husband's corpse on her forsaken breast (she had to face death alone).

"And what comes to me is always this, **the most severe test** I could have been given: Sri Aurobindo's departure. Because Sri Aurobindo used to speak as if he was not going to go." The Mother's Agenda-6/347

In her vast silent spirit motionless (she was now united with her spiritual and

supramental Beings) (The realisation of static Brahman state.)

She measured not her loss with helpless thoughts, (Spiritual being within us does not measure gain or loss with the help of thinking mind but rather works out God's plan who represents supreme affirmation, who can transform all negations, who can perform miracles which mind cannot understand.)

Nor rent with tears the marble seals of pain: (If Spiritual being is awake then it does not experience human sense of sorrow and it does not shed helpless tears.)

She rose not yet to face the **dreadful god**. (Death)

Over the body she loved her soul leaned out (It is love's multiple layers of protection.) (The Soul is entrusted with the task of protecting the body.) (This is beyond the perception and range of the Vedantist.)

In a great stillness without stir or voice,

As if her mind had died with Satyavan. (Her physical mind seemed to have silenced.)

"The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This **physical mind** receiving the supramental light Sri Aurobindo called the Mind of Light... As soon as Sri Aurobindo withdrew from his body, what he has called the Mind of Light got realised in me." 29 June 1953

The Mother/The Mother's Centenary Works/13/62-63

But still the human heart in her beat on. (heart is not silenced through deeper waking trance. It can be silenced through cataleptic trance.)

Aware still of his being near to hers, (waking trance.)

Closely she clasped to her the mute lifeless form (of Satyavan)

As though to guard the oneness they had been (Guarding this oneness is important part of Sadhana because the division of consciousness leads towards death.)

And keep the spirit still within its frame. (To keep the Spirit within its frame is an inner conquest of Death. That is possible through inner action of Consciousness in uniting the highest and lowest Consciousness.)

Then suddenly there came on her the change

Which in tremendous moments of our lives (It is only during critical hour that a Sadhaka, whose Psychic or Spiritual being are already open, can experience the Divine of its highest Bliss state or what is identified as the Source or origin of existence.)

Can overtake sometimes the human soul

And hold it up towards its luminous **source**. (Movement of Consciousness towards Sachchidananda State in order to resolve the problem of death.)

Its complementary line:

*"To **That** he turned from which all being comes," Savitri-317*

(Source of existence)

*"The **source** of all which she had seemed or wrought," Savitri-572*

"(Mother speaks again of the direct experience of the Supreme she had when SriAurobindo left his body:)

I don't quite understand. Didn't you have the experience of the Supreme before Sri Aurobindo's departure?

Spiritually, you have that experience as soon as you come into contact with the

Divine within; mentally, you have the experience as soon as the mind is purified; vitally, you have it as soon as you get out of the ego. But it's the consciousness of the BODY – the consciousness of the cells – which had the experience at that moment. Everything else had had it long before and was constantly aware of it, but the body.... It had been told about it and believed in it, but it didn't have the experience in such a concrete, total and absolute manner that it can't be forgotten for a single second.

At that moment, the physical being and the individual, personal body had the experience once and for all.

The body always used to let itself be carried along. It was one in consciousness with Sri Aurobindo's presence, and depended on it without the least worry; it felt that its life depended on it, its progress depended on it, its consciousness, its action, its power all depended on it. And no questions – it didn't question. For the body, it was absolutely IMPOSSIBLE that things could be otherwise. The very idea that Sri Aurobindo might leave his body, that that particular way of being might no longer exist for the body, was absolutely unthinkable. They had to put him in a box and put the box in the Samadhi for the body to be convinced that it had really happened.

And that's when it had that experience.

This body is very conscious, it was BORN conscious, and throughout

those years its consciousness went on growing, perfecting itself, proliferating, as it were; this was its concern, its joy. And with Sri Aurobindo, there was such peaceful certitude, there were no more problems, no more difficulties: the future was opening up, luminous and peaceful and certain. Nothing, nothing, no words can describe what a collapse it was for the body when Sri Aurobindo left.

It's only because Sri Aurobindo's conscious will entered into it – left one body and entered the other. I was standing facing his body, you know, and I materially

felt the friction as his will entered into me (his knowledge and his will): "You will accomplish my Work." He said to this body: "You will accomplish my Work." It's the one thing that kept me alive.

Apart from that.... There's nothing, no physical destruction I can think of, comparable to that collapse.

It took me twelve days to get out of it – twelve days during which I didn't speak a single word.

So the experience I mentioned is the PHYSICAL experience.

(silence)

What he is now striving to give this body is the consciousness of Permanence, of Immortality, of the Certitude of absolute security – in Matter, in Life, in every moment's action. And that is becoming nearer and nearer, more and more constant. Gradually, the mixture of old impressions is disappearing – that's the BEDROCK, the basis of the transformation.

In the true movement, you feel the Absolute and Eternity physically. How?... It's impossible to describe, but that's how it is. And the minute you get out of That,

when you fall back even slightly into the ordinary movement, the old movement, there's a feeling of ABSOLUTE uncertainty! Uncertainty at every second. It would be impossible for an ordinary human being to live in that consciousness, with that sense of total and absolute uncertainty, of total and absolute impermanence – it's no longer a destruction,²³² but it's not yet an ascending transformation. Absolute instability. It doesn't last more than a fraction of a second

– just enough time to become aware of oneself, that's all.

If the other movement weren't getting more and more established, it would be *unbearable*, as they say in English.

The quality of those two vibrations (which are still superimposed, so one can be aware of them both) is indescribable. One is a kind of fragmentation, an infinite fragmentation and absolute instability: like a powdery cloud of atoms in ceaseless movement; and the other is eternal immobility, just as I described it the other day: an infinite Immensity of absolute Light.

The consciousness is still going from one to the other.

(silence)

Everything else ... what to say? It might almost be called a diversion. Outside of that, all the other experiences are pastimes, just something to fill the void.

A perpetual picture show.

(silence)

And with this new perception I feel, inexpressibly, a concentration of ... the truth of what we call Sri Aurobindo gathering around and on and within this body (there is really neither "within" nor "without"). And the body, which has reopened the doors it had closed²³³ to be able to go on, feels an increasingly total and unmixed identity, to the point where, if I give my hand free rein, my handwriting begins to resemble Sri Aurobindo's – tiny, like his.

And it's not what one might imagine, it's not one form entering another – it doesn't keep him from being wherever he wants to be and doing whatever he wants to do, appearing as he wants to appear and being involved with everything happening on earth: it doesn't change any of that. And it's not just a part of him ... [that is in Mother, but his totality]. And that's how I know he was manifesting the Absolute, he was a manifestation of the Absolute. Of course, afterwards he revealed himself as what I had called "the Master of Yoga"; that was the reason he came on earth (what people here in India call an Avatar). But that's still a way of seeing things SEPARATELY: it's not the thing – THE thing.

We'll see tomorrow ...
[December 5]. All right, mon
petit.

(silence)

Actually, what we call "dying"....

Death can be overcome only when it no longer has any meaning. And I clearly see a curve, a curve of experience leading to the point where death no longer means anything. Then we'll be able to say, "Now it no longer makes sense."

Only at that point can we be sure.

That's why I have never been given any assurance, because it's only when one enters that consciousness that Death no longer makes sense.

We've still got a long way to go." The Mother/ December 4, 1962

Its other complementary line:

"All grief and fear were dead within her now
And a great calm had fallen. The wish to lessen
His suffering, the impulse that opposes pain
Were the one mortal feeling left. It passed:
Griefless and strong she waited like the gods." Savitri-564-65

The veil is torn, the thinker is no more (Mother what is this high change that came over Savitri? (This is Supramental and Bliss Self experience.) Is it some change that

she had not undergone before? (Before she had the experience of Psychic, Spiritual and Cosmic Self) The Lord says that the thinker is no more, (the thinker is replaced with the capacity of all knower of higher planes, Seer.) indicating that the mental being of Savitri that uses thoughts and is influenced by the other sheaths of ignorance like the vital and physical is no more...is that what it means?): (When one enters the luminous Source of existence or lives in Supreme Consciousness, then if the whole world will be destroyed before him, then it will not effect his Supreme state and ineffable Ananda and if he lives in ordinary consciousness of three *gunas* then if the whole world before him is transformed into Divine then it will give him no joy. So it is the state of Consciousness that decides everything. Thinking is a limitation of Consciousness representing the discord of physical and vital mind and also of intellect. In higher state it is replaced by truth action, truth thought, truth discernment, things are harmonized before it is thought.)

Only the spirit sees and all is known. (Spirit only knows the Divine plan in its triple Time which always attempts to end the event towards Supreme affirmation.)

Then a calm Power seated above our brows (does this refer to the Jivatma/spiritual being?) (soul in the mind is Spiritual being and soul in heart is the Jivatma.) (above the brows all the higher ranges of Consciousness are available.) (Here it refers to Spiritual being.)

Is seen, unshaken by our thoughts and deeds,

Its stillness bears the voices of the world: (Her consciousness is universalised.)

Immobile, it moves Nature, looks on life.

Its complementary line:

“Upon her silent heights she was aware
Of a calm Presence throned above her brows
Who saw the goal and chose each fateful curve;
It used the body for its pedestal;
The eyes that wandered were its searchlight fires,
The hands that held the reins its living tools;
All was the working of an ancient plan,
A way proposed by an unerring Guide.” Savitri-
378

It shapes immutably its far-seen ends;

Untouched and tranquil amid error and tears (errors and tears cannot touch the Spiritual being.)

And measureless above our striving wills,

Its gaze controls the turbulent whirl of things. (With the activation of Spiritual/Supramental being Super Cyclone, Tusnami and earth quake can be controlled. Its complementary lines are:)

“And guards the world with its all seeing gaze.”

Savitri-317

“He mastered the tides of Nature with a look:”

Savitri-219

“That mightier spirit turned its mastering gaze” Savitri-573

To mate with the Glory it sees, the spirit grows:

The voice of life is tuned to infinite sounds, (of overhead spiritual planes.)

The moments on great wings of lightning come (The descent of Timeless state into slipping moments) (Through this lightning descent godlike overhead thought also descends.)

And godlike thoughts surprise the mind of earth. (God like thoughts seem impossible for mind.) (In Spiritual life more and more this King idea should replace the ordinary thought process.)

Into the soul’s splendour and intensity

A crescent of miraculous birth is tossed,

Whose horn of mystery floats in a bright void.

As into a heaven of strength and silence thought

Is ravished, all this **living mortal clay** (the descent of the divine energy above the head into the very cells of the body, transforming all fear and feeling of loss at a cellular level...for it is not enough to be mentally or vitally unafraid, fear has to be banished right to the cellular levels in the physical.) (Fear belongs to the plane of physical mind and has its root in Subconscient/Inconscient.)

Ravish: fill (someone) with intense delight; enrapture.

Is seized and in a swift and fiery flood

Of touches shaped by a **Harmonist** unseen. (Divine is the supreme Harmonist who is responsible for our transformation of Nature.)

Its complementary line:

“Offspring of the gulfs, agents of the shadowy Force,
Haters of light, intolerant of peace,
Aping to the thought the shining **Friend and Guide**,
Opposing in the heart the eternal Will,
They veil the occult uplifting **Harmonist**.” Savitri-225

“He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and **all-knowing guest and guide**,
Till they too feel the need and will to change.” Savitri-35

“A wider consciousness opens then its doors;
Invading from spiritual silences
A ray of the timeless Glory stoops awhile
To commune with our seized **illumined clay**
And leaves its huge white stamp upon our lives.” Savitri-48

“Only by him they are, his breath is their life;
An unseen Presence moulds the **oblivious clay**.
A playmate in the mighty Mother’s game,
One came upon the dubious whirling globe
To hide from her pursuit in force and form.” Savitri-60

“In absolute silence sleeps an absolute Power.
Awaking, it can wake the trance-bound soul
And in the ray reveal the parent sun:
It can make the world a vessel of Spirit’s force,
It can fashion in the **clay** God’s perfect shape.” Savitri-311-12

“A silence in the noise of earthly things
Immutably revealed the secret Word,
A mightier influx filled the **oblivious clay**:
A lamp was lit, a sacred image made.” Savitri-353

“Although our fallen minds forget to climb,
Although our human stuff resists or breaks,
She keeps her will that hopes to **divinise clay**,” Savitri-354

“A Power within her awed the imperfect flesh;
The self-protecting genius in our **clay**
Divined the goddess in the woman’s shape
And drew back from a touch beyond its kind
The earth-nature bound in sense-life’s narrow make.
The hearts of men are amorous of **clay-kin**
And bear not spirits lone and high who bring
Fire-intimations from the deathless planes
Too vast for souls not born to mate with heaven.” Savitri-367-68

“Many are God’s forms by which he grows in man;
They stamp his thoughts and deeds with divinity,
Uplift the stature of the human clay

Or slowly transmute it into heaven's gold." **Savitri-515**
 (sense-shackled human mind **said**) "A high insanity, a
 chimaera is this,
 To think that God lives hidden in the clay
 And that eternal Truth can dwell in Time,
 And call to her to save our self and world.
 How can man grow immortal and divine
 Transmuting the very stuff of which he is made?
 This wizard gods may dream, not thinking men." Savitri-
 520
 "I have transformed my ill-shaped brittle clay
 Into the hardness of a statued soul." Savitri-588
 "But when the hour of the Divine draws near
 The Mighty Mother shall take birth in Time
 And God be born into the **human clay**
 In forms made ready by your human lives." Savitri-705
 "These are the high forerunners, the heads of Time,
 The great deliverers of earth-bound mind,
 The high transfigurers of human clay,
 The first-born of a new supernal race." Savitri-
 705
 (Satyavan said) "Behold, at noon leaving this house of clay
 I wandered in far-off eternities,
 Yet still, a captive in her golden hands,
 I tread your little hillock called green earth
 And in the moments of your transient sun Live
 glad among the busy works of men." Savitri-
 723

A new sight comes, new voices in us form
 A body of the music of the Gods.
 Immortal yearnings without name leap down, (The descent of Spiritual being.)
 Large quiverings of godhead seeking run
 And weave upon a puissant field of calm
 A high and lonely ecstasy of will. (reconciliation of karma and Bhakti Yoga)
 This (ecstasy of will) in a moment's depths was born in her.
 Now to the limitless gaze disclosed that sees (can see the past, present and future.)
 Things barred from human thinking's earthly lids,

The descent of the divine force above from the spiritual and supramental being's

aids the ascent of the consciousness in her earthly nature to unite with the supercoscient above...Mother (Maa Krishna) why does this process of descent and ascent seem to recur? If the divine Mother is already present in her full power in Savitri per the previous cantos and Savitri has already had the Spiritual and Supramental realizations and union, what is does this process of descent and ascent continue?

(The movement of consciousness in ascending and descending order will continue in order to reconcile Matter and Spirit, Abyss and the highest height of Spiritual and Supramental plane. This process will continue with its growing intensities with more Savitri's realization which seems to be endless. Psychic, Spiritual and Supramental realizations are higher instrumentation of the Spirit through which evolution can be swift replacing the tardy evolution by lower instrumentation of mind, vital and body. Transformation is a process difficult and long because it will transform Inconscient and Subconscient sheath and Sri Aurobindo said some where (refer Mother's Agenda) that it will be necessary for an individual to continue sadhana for three hundred years to complete the work of transformation. This means one has to live three hundred years, which seems at present difficult.)

The Spirit who had hidden in Nature soared (does this refer to the Psychic Being? Or does it represent the purusha in all the 4 sheaths being physical, vital, mental and psychic?) (Ascent of the Purushas, Psychic being, Vedantic sacrifice.)

Out of his luminous nest **within the worlds**:

Like a vast fire it climbed the skies of night. (Vedantic Sacrifice.) (skies of night represents lower untransformed Nature or desire Soul that surround the Psychic being.)

Thus were the cords of self-oblivion torn: (Self-oblivion transformed into self-conscious or self-concentration.) (When one enters desire Soul, one becomes oblivious of Psychic being.)

Like one who looks up to far heights she saw,
Ancient and strong as on a windless summit
Above her where she had worked in her lone mind
Labouring apart in a sole **tower of self**,

Its complementary line:

“Built is the golden tower, the flame-child born.” Savitri-702

The **source** of all which she had seemed or wrought,

A power projected into cosmic space,

A slow embodiment of the aeonic will,

A starry fragment of the eternal Truth,

The passionate instrument of an unmoved Power.

A Presence was there that filled the listening world;

A **central All** assumed her boundless life.

A sovereignty, a silence and a swiftness,

One brooded over **abysses** who was she.

As in a choric robe of unheard sounds

A Force descended trailing endless lights; (The descent of Supramental force)

Linking Time's seconds to infinity, (Time is a manifestation of Timeless.) (Right relation of time is to link it constantly with the Timeless eternity)

Illimitably it girt the earth and her: (Supramental can reconcile Matter (earth) and Spirit (her))

Girt: 1: past participle of **gird**, 2: **to fasten by means of a girth**, 3: **to encircle or bind with a belt or band**

It (Supramental Force) sank into her soul and she was changed. (Mother (Maa Krishna) what is this high change that came across Savitri that was not experienced before? Is the complete abolition of her individual personality?) (This is the experience of Supramentalisation of the Psychic Being.) (The endless Supramental Light entered Inconscient Sheath to illumine it. The Light changed both her multiple selves and the Multiple Nature or Sheaths.)

Its other complementary lines:

Spiritualised and Supramentalised Psychic Being:

“The great World-Mother now in her (Savitri) arose:

A living choice reversed fate's cold dead turn,

Affirmed the spirit's tread on Circumstance,

Pressed back the senseless dire revolving Wheel

And stopped the mute march of Necessity.”

	Savitri-21
“The toiling Thinker widened and grew still, Wisdom transcendent touched his (King’s) quivering heart: His soul could sail beyond thought’s luminous bar; Mind screened no more the shoreless infinite.”	
	Savitri-33
“A glory and a rapture and a charm, The All-Blissful sat unknown within the heart (of King Aswapati); Earth’s pains were the ransom of its prisoned delight.” (Bliss Mother lived in King’s heart)	
	Savitri-43
“A living image seated in the heart (of King Aswapati),”	
	Savitri-49
“The One keeps in his heart (of King Aswapati) and knows alone.”	
	Savitri-52
“A mystic Form that could contain the worlds, Yet make one human breast its passionate shrine, Drew him (King Aswapati) out of his seeking loneliness Into the magnitudes of God's embrace.”	
	Savitri-81
“In a human breast her occult presence lived; He (King Aswapati) carved from his own self his figure of her: She shaped her body to a mind’s embrace. Into thought’s narrow limits she has come; Her greatness she has suffered to be pressed Into the little cabin of the Idea, The closed room of a lonely thinker’s grasp:”	
	Savitri-275
“On peaks where Silence listens with still heart To the rhythmic metres of the rolling worlds, He (King Aswapati) served the sessions of the triple Fire.”	
	Savitri-299
“A boundless Heart was near his (King’s) longing heart,”	
	Savitri-334
“The One (Supreme Mother) he (King) worshipped was within him now:”	
	Savitri-334
“Authors of earth’s high change, to you (Savitri) it is given To cross the dangerous spaces of the (desire) soul And touch the mighty Mother stark awake And meet the Omnipotent in this house of flesh And make of life the million-bodied One.”	
	Savitri-370
“Open God’s door, enter into his trance . Cast Thought from thee, that nimble ape of Light	

In his tremendous hush stilling thy brain
His vast (Supramental) Truth wake within (the heart) and know and see.”
Savitri-476

“A portion of the mighty Mother came (Spiritual Mother)
Into her as into its own human part:
Amid the cosmic workings of the Gods
It marked her the centre of a wide-drawn scheme,
Dreamed in the passion of her far-seeing spirit
To mould humanity into God’s own shape
And lead this great blind struggling world to light
Or a new world discover or create.”

Savitri-486

“Imprisoned in his body and his brain
The mortal cannot see God’s mighty whole,
Or share in his vast and deep identity
Who (Supreme) stands unguessed within our ignorant hearts (as Psychic being)
And knows all things because he is one with all.”

Savitri-517

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

Savitri-527

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

Savitri-528

“She was the godhead hid in the heart of man,” (Supramentalised Psychic being)

Savitri-557

“A Force descended trailing endless lights;
Linking Time’s seconds to infinity,
Illimitably it girt the earth and her:
It (Supramental) sank into her soul and she was changed.”

Savitri-573

“The All-Blissful smites with rapture the heart’s throbs, (The Bliss Mother in the Psychic heart centre)
A pure celestial joy is the use of sense.”

Savitri-663

“The Power that from her being’s summit reigned,
 The Presence chambered in lotus secrecy,
 Came down and held the centre in her brow
 Where the **mind’s Lord** in his control-room sits; (Supramentalisation of
 Spiritual Being)
 There throned on concentration’s native seat
 He opens that third mysterious eye in man,
 The Unseen’s eye that looks at the unseen,
 When Light with a golden ecstasy fills his brain
 And the Eternal’s wisdom drives his choice
 And eternal Will seizes the mortal’s will.”

Savitri-665

“As glides God’s sun into the mystic cave
 Where hides his light from the pursuing gods,
 It glided into the lotus of her heart (Supramentalisation of Psychic Being)
 And woke in it the Force that alters Fate.”

Savitri-665

“The incarnate dual Power shall open God’s door,
 Eternal supermind touch earthly Time.
 The superman shall wake in mortal man
 And manifest the hidden demigod
 Or grow into the God-Light and God-Force
 Revealing the secret deity (Supramental Mother) in the cave (Heart
 Centre).”

Savitri-705

“Awakened to the meaning of my **heart**
 That to feel love and **oneness** is to live
 And this the magic of our golden change, (Supramentalised Psychic Being)
 Is all the truth I know or seek, O sage.”

Savitri-724

Then like a thought fulfilled by some great word (Supramental word)
 That mightiness assumed a symbol form (**Savitri’s outer being was only a symbol
 now of the supreme being within her**): (great word can lead towards mighty action.)
 Her being’s spaces quivered with its touch, (Being’s spaces means Sheaths quivered
 with Supramental touch.)
 It covered her as with **immortal wings**;
 On its lips the curve of the unuttered Truth,
 A halo of Wisdom’s lightnings for its crown, (Supramental Knowledge)

It entered the mystic lotus in her head, (Vedic Sacrifice.)

A thousand-petalled home of power and light.

Immortal leader (Supermind) of her mortality,

Doer of her works and fountain of her words, (reconciliation of Work and knowledge.)

Invulnerable by Time, omnipotent,

It stood above her calm, immobile, mute. (This is the nature of Spiritual being.)

All in her mated with that mighty hour,

As if the **last remnant** had been slain by Death (any last particle in her being that was untransformed till now was removed or transformed from her being...it is interesting that when Savitri first encountered Death just prior to her experience of Nirvana, this change did not occur) (the last remnant is the traces of physical mind.)

Of the humanity that once was hers.

Assuming a **spiritual wide control**, (Self-control by activation of Spiritual being.)

Making life's sea a mirror of heaven's sky (she clearly reflected the divine power, as she was without any blemish in her lower being),

The young divinity in her earthly limbs

Filled with celestial strength her mortal part.

"Many times in his writings, particularly in *The Synthesis of Yoga*, Sri Aurobindo warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason."²⁶

The Mother

The Mother's Centenary Works (second edition)/10/15,

"It is only by **increasing that control** that he (a Sadhaka of integral Yoga) can move towards perfection, — and it is only by **developing soul-power** that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha."²⁷

Sri Aurobindo

CWSA/24/The Synthesis of Yoga-631,

Over was the haunted pain, the rending fear:

Her grief had passed away, her mind was still,

Her heart beat quietly with a sovereign force. (Waking trance)

There came a freedom from the heart-strings' clutch (the heart ache that she felt was removed),

Now all her acts sprang from a godhead's calm. (Psychic action)

Calmly she laid upon the forest soil

The dead who still reposed upon her breast (The use of language in the verses have changed since Savitri herself underwent a change, no more does the verse refer to her feelings as "husband's corpse" or "over the body she loved", rather now she was no longer Satyavan's wife Savitri, but the symbol form of the divine Savitri) (Now the Eternal's spouse entered the subtle world leaving the dead form of external body. Because the Death is to be confronted and conquered from without.)

And bore to turn away from the dead form:

Sole now she rose to meet the dreadful god.

That mightier spirit turned its mastering gaze (Here mightier spirit is the Supramental self.)

On life and things, inheritor of a work

Left to it **unfinished** from her halting past (her long line of incarnation on earth in ages past), (The issue of conquering death is a continuation of work from her past birth.)

When yet the mind, a passionate learner, toiled (This line suggests that after experiencing Supramental before Satyavan's death, the mind was still crude and was not yet transformed and illumined.)

And ill-shaped instruments were crudely moved.

Transcended now was the poor human rule (the government of her lower instruments were no longer in play...unlike her previous incarnations where the lower nature was ill prepared to bear the burden of the divine descent, this time things were different); (poor human laws of three gunas.)

A sovereign power was there, a godlike will.

A moment yet she lingered motionless

And looked down on the dead man at her feet (the verses again reflect her high change, Satyavan's is now just another being, no more special than all other beings ...to the supreme divine entity within her all are the same...); (It is the description of

movement of Consciousness, the Highest and the lowest consciousness must reconcile.)

Then like a tree recovering from a wind

She raised her noble head; fronting her gaze

Something stood there, unearthly, sombre, grand,

A limitless denial of all being (A Negation which has to be transformed.)

That wore the terror and wonder of a shape. (Description of Death, a universal Force.)

In its appalling eyes the tenebrous Form

Bore the deep pity of destroying gods (Death's pity reasoned that it was bringing rest to all creatures, freeing them from their illusory life of pain and suffering);

A sorrowful irony curved the dreadful lips

That speak the word of doom. Eternal Night

In the dire beauty of an immortal face

Pitying arose, receiving all that lives

For ever into its fathomless heart, refuge

Of creatures from their anguish and world-pain.

His shape was nothingness made real, his limbs

Were monuments of transience and beneath

Brows of unwearying calm large godlike lids

Silent beheld the writhing serpent, life.

Unmoved their timeless wide unchanging gaze

Had seen the unprofitable cycles pass (Death has (partial vision and not the total vision of the Eternal) seen the evolution of mind and life from inconscience, but in spite of the evolution of consciousness and the change in the physical structure of the beings and the coming and going of many divine beings and avatars, (unfinished task) nothing fundamentally changed...all was still subject to an end ...),

Survived the passing of unnumbered stars

And sheltered still the same immutable orbs.

The two opposed each other with their eyes, (the affirmation and negation.)

Woman and universal god: around her,

Piling their void unbearable loneliness

Upon her mighty uncompanioned soul, (Soul becomes mighty when stands alone.)
Many inhuman solitudes came close. (Satyavan's death creates such moments which are summed up as inhuman solitudes.)
Vacant eternities forbidding hope (Static Divine union incapable of resolving any human problems.)
Laid upon her their huge and lifeless look,
And to her ears, silencing earthly sounds,

Death instructs Savitri to let go of Satyavan's soul through her will and spiritual power and to return to her illusory mortal life...

A sad and formidable voice arose
Which seemed the whole adverse world's. "Unclasp", it cried,
"Thy passionate influence and relax, O slave
Of Nature, changing tool of changeless Law, (Death understands bound Souls as slave of lower Nature. He was unaware of the higher Soul status of Savitri.)
Who vainly writh'st rebellion to my yoke,
Thy elemental grasp; weep and forget. (Common man weeps for the death of kith and kin and then forgets.)
Entomb thy passion in its living grave. (Death hints that all passions are powerless to confront death.)

- o Entomb: bury or trap within something.

Leave now the once-loved spirit's abandoned robe (Death does recognize that the body is the spirit's abandoned robe...although he is yet to acknowledge the deathless state of the spirit):
Pass lonely back to thy vain life on earth." (because Death was not aware of limitless Divine Love, he was only aware of limited human love) (Life becomes vain if it subjects itself to three gunas.)

"But **vain** are human power and **human love**
To break earth's seal of ignorance and death;"

Savitri-315

It ceased, she moved not, and it spoke again,

Lowering its mighty key to human chords,—
 Yet a dread cry behind the uttered sounds,
 Echoing all sadness and immortal scorn,
 Moaned like a hunger of far wandering waves.
 “Wilt thou for ever keep thy passionate hold,
 Thyself a creature doomed like him to pass,
 Denying his soul death’s calm and silent rest? (Savitri did not accept the Iron Law,
 nor submitted to it. Because she is aware of the greater Divine Law and Divine help
 which can turn the course of things instantly.)
 Relax thy grasp; **this body is earth’s and thine**, (this body seems to be evolved from
 Inconscient and oblivious of its supreme origin.)
His spirit now belongs to a greater power (Death does not acknowledge that the
 Spirit (and Nature) belongs to the Divine, by a higher power he means himself).
 Woman, thy husband suffers.” Savitri (Death was unable to recognize the Godhead
 evolved in Satyavan. Still less about the dual Godhead. He was also not aware that
 Savitri was descending Godhead. He knows only his instrumental action in Ignorance
 and is not aware of Divine’s comprehensive action from the Superconscient plane.)
 Drew back her heart’s force that clasped his body still
 Where from her lap renounced on the smooth grass
 Softly it lay, as often before in sleep
 When from their couch she rose in the white dawn
 Called by her daily tasks: now too, as if called,
 She rose and stood gathered **in lonely strength**, (for a Sadhaka collectivity has no
 role to meet the critical hour and during this transitional hour there is a transaction
 between the mighty Psychic being and the Supreme. From that transaction success
 and failure is decided. If it is a failure then the issue is shifted to next birth for final
 victory over death.) (Satyavan was the first man or the first Avatara of the creation
 and during the critical hour of his death the Supreme came and promised him to
 grant physical immortality one day. (“The godhead promised to our struggling souls
 When **first man’s** heart dared death and suffered life” Savitri-59) So he will also be
 the last Avatara and during that life the Supreme’s promise will be fulfilled. (“The
 mighty Mother shall (again) take birth in Time (as last dual Avatara)”Savitri-705)

Like one who drops his mantle for a race
 And waits the signal, motionlessly swift.
 She knew not to what course: her spirit above
 On the crypt-summit of her secret form
 Like one left sentinel on a mountain crest,
 A fiery-footed splendour puissant-winged,
 Watched flaming-silent, with her voiceless soul
 Like a still sail upon a windless sea. (Spirit is always a saviour force, a power of affirmation and harmony.)
 White passionless it rode, an anchored might,
 Waiting what far-ridged impulse should arise
 Out of the eternal depths and cast its surge.
 Then Death the king leaned boundless down, as leans
 Night over tired lands, when evening pales
 And fading gleams break down the horizon's walls,
 Nor yet the dusk grows mystic with the moon.
 The dim and awful godhead rose erect
 From his brief stooping to his touch on earth,
 And, like a dream that wakes out of a dream,
 Forsaking the poor mould of that dead clay,
 Another luminous Satyavan arose (Mother (Maa Krishna) which being/ consciousness is this – the Soul or Psychic Being is eternally divine and portion of the supramental being, so Death cannot touch it...who is this luminous Satyavan?),
 (Satyavan's subtle body was luminous due to purification and *sadhana*. After physical death this imperishable subtle body begins its inter-natal journey.) (We consider Satyavan's death and return to life is an issue of all life and not of this life, and this is also the period of his cellular transformation in multiple subtle and superconscient sheaths.)
 Starting upright from the **recumbent** earth
Recumbent: lying down/close to earth
 As if someone over viewless borders stepped
 Emerging on the edge of unseen worlds.

In the earth's day the silent marvel stood
Between the mortal woman and the god.
Such seemed he as if one departed came

Wearing the light of a celestial shape (This is the description of Avatara's departure from earthly body.)

Splendidly alien to the mortal air. (Mortal man is not aware of this celestial shape.)

“Well, what Sri Aurobindo did by leaving his body is somewhat equivalent, although far more total and complete and absolute – because he had that experience, he had that, he had it; I saw him, I saw him supramental on his bed, sitting on his bed...He has written: I am not doing it individually, for myself, but for the whole earth. And it was exactly the same thing for me – but oh, that experience! Nothing counted for me anymore: people, the earth – even the earth itself had absolutely no importance.” The Mother/15th July 1961

The mind sought things long loved and fell back foiled (the mental sheath tries to recapture its old memories but fails) (Surface mind, surface vital are not part of this journey.)

From unfamiliar hues, beheld yet longed,
By the sweet radiant form unsatisfied,
Incredulous of its too bright hints of heaven;
Too strange the brilliant phantasm to life's clasp
Desiring the warm creations of the earth
Reared in the ardour of material suns,
The senses seized in vain a glorious shade:

Only the spirit (Supramental being) knew the spirit (Spiritual being) still,

And the heart divined the old loved heart, though changed. (Supramentalised Psychic being.)

Between **two realms** he stood, not wavering, (Movement of Consciousness between Psychic and Spiritual plane.)

But fixed in quiet strong expectancy,
Like one who, sightless, listens for a command.
So were they immobile on that earthly field,

Powers not of earth, though one in human clay. (the description of dual Avatara.)

On either side of one **two spirits** strove;

Silence battled with silence, vast with vast.

There was an unseen subtle tug-of-war of the powers of Death and Spirit being waged around Satyavan's subtle being. They then started moving, Satyavan leading, Death in the middle followed by Savitri.

But now the impulse of the Path was felt
Moving from the Silence that supports the stars
To touch the confines of the visible world.
Luminous he moved away; behind him Death
Went slowly with his noiseless tread, as seen
In dream-built fields a shadowy herdsman glides
Behind some wanderer from his voiceless herds,
And Savitri moved behind eternal Death,
Her mortal pace was equalled with the god's (he could not outrun her).
Wordless she travelled in her lover's steps,
Planting her human feet where his had trod, (while following her lover's steps in subtle world she had not abandoned Satyavan's earthly world.)

As Savitri followed Satyavan and Death initially through the forest, her Spirit loosened the burden of its body and she felt it less and less a part of her being. As Death and Satyavan were crossing the physical world into more subtle worlds where the physical body cannot follow, Savitri's spirit left her body in a trance like state (cataleptic trance) and followed them into this subtle world. (The whole description indicates that death is to be met and confronted in the inner world through invasion of Supramental energy.)

Into the perilous silences beyond.

At **first** in a blind stress of woods she moved
With strange inhuman paces on the soil,
Journeying as if upon an unseen road.
Around her on the green and imaged earth
The flickering screen of forests ringed her steps;
Its thick luxurious obstacle of boughs
Besieged her body pressing dimly through
In a rich realm of whispers palpable,
And all the murmurous beauty of the leaves
Rippled around her like an emerald robe.
But more and more this grew an alien sound,
And **her old intimate body** seemed to her
A **burden** which her being remotely bore. (This line suggests that Savitri's physical
was unwilling for difficult transformation action.)

"If, for any reason this body (The Mother's body) becomes unusable, the universal Mother will again start manifesting in **hundreds** of individualities according to their capacity and receptivity, each one being a partial manifestation of the Universal Consciousness." "And if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. In peace and silence is the greatest strength."

The Mother
The Mother's Agenda-11/p-346,
The Mother's Agenda-8/p-365,

Herself lived far in some uplifted scene
Where to the **trance-claimed** vision of pursuit,
Sole presences in a high spaceless dream,
The luminous spirit glided stilly on
And the **great shadow** travelled vague behind. (Death is rather a universal dark force
pervading the universe like a net, rather than a personified form. Here he is
personified for our understanding.)
Still with an amorous crowd of seeking hands
Softly entreated by their old desires (transformation of old desires hidden in the
inconscious sheath.)

Her senses felt earth's close and gentle air
Cling round them and in troubled branches knew
Uncertain treadings of a faint-foot wind:
She bore dim fragrances, far callings touched;
The wild bird's voice and its winged rustle came
As if a sigh from some forgotten world.
Earth stood aloof, yet near: round her it wove
Its sweetness and its greenness and delight,
Its brilliance suave of well-loved vivid hues,
Sunlight arriving to its golden noon,
And the blue heavens and the caressing soil.
The ancient mother offered to her child
Her simple world of kind familiar things.
But now, as if the body's sensuous hold ([transformation of sense.](#))
Curbing the godhead of her infinite walk
Had freed those spirits to their grander road
Across some boundary's intangible bar,
The silent god **grew** mighty and remote
In other spaces, and the soul she loved
Lost its consenting nearness to her life.

[Its complementary line:](#)

"The One he worshipped was within him now:
Flame-pure, ethereal-tressed, a mighty Face
Appeared and lips moved by immortal words;
Lids, Wisdom's leaves, drooped over rapture's orbs." Savitri-334

"The seed of Godhead sleeps in mortal hearts,
The flower of Godhead **grows** on the world-tree:
All shall discover God in self and things." Savitri-446
"To mate with the Glory it sees, the spirit **grows**:" Savitri-571

*"God shall **grow up** while the **wise men** talk and sleep;" Savitri-55*

"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 Mother. 8th January-1964

Into a deep and unfamiliar air
 Enormous, windless, without stir or sound
 They seemed to enlarge away, drawn by some wide
 Pale distance, from the warm control of earth
 And her grown far: now, now they would escape.
 Then flaming from her body's nest alarmed
 Her violent spirit soared at Satyavan. (Because there is a strong subtle link between Savitri and Satyavan. This link Death cannot break.)
 Out mid the plunge of heaven-surrounded rocks
 So in a terror and a wrath divine
 From her eyrie streams against the ascending death,
 Eyrie: sanctuary, stronghold, hideaway
 Indignant at its crouching point of steel,
 A fierce she-eagle threatened in her brood,
 Borne on a rush of puissance and a cry,
 Outwinging like a mass of golden fire. (Supramentalised body)
 So on a spirit's flaming outrush borne
 She crossed the borders of dividing sense; (surface vital being is discarded.)
 Like pale discarded sheaths dropped dully down (Physical, vital and mental sheaths)
 Her mortal members fell back from her soul. (Soul left the mortal body without dying.) (The beginning of cataleptic trance.)
 A moment of a secret body's sleep,
 Her trance knew not of sun or earth or world;
 Thought, time and death were absent from her grasp:
 She knew not self, forgotten was Savitri (now only a cosmic spirit was there).
 All was the violent ocean of a will (her own will was linked with Divine's ocean like will.)
 Where lived captive to an immense caress,
 Possessed in a supreme identity,
 Her aim, joy, origin, Satyavan alone. (She was concerned with one aim only)
 Her sovereign prisoned in her being's core,

He beat there like a rhythmic heart,—herself

But different still, one loved, enveloped, clasped (The verses here change again...once again Satyavan is shown as Savitri's joy and origin...I wonder why this change has occurred here, given her rising above to a cosmic state), (These changes are outcome of movement of consciousness in different planes of consciousness.)

A treasure saved from the collapse of space.

Around him nameless, infinite she surged,

Her spirit fulfilled in his spirit, rich with all Time,

Its complementary line:

“And Savitri's life was glad, fulfilled like earth's;
She had found herself, she knew her being's aim.” Savitri-532

As if Love's deathless moment had been found, (Deathless moment has to be prolonged.)

Its complementary lines are:

‘As those who have lived long made one in love’ Savitri-292

‘The smile of love that sanctions the long game’ Savitri-41

A pearl within eternity's white shell.

Then out of the engulfing sea of **trance**

Her mind rose drenched to light streaming with hues

Of vision and, **awake** once more to Time, (Intense waking trance)

Returned to shape the lineaments of things

And live in borders of the seen and known. (One can foresee and know much before the happening of the event.)

Its complementary line:

“Only the spirit sees and all is known.” Savitri-571

“For what the spirit sees, creates a truth
And what the soul imagines is made a world.” Savitri-456

“Now to the limitless gaze disclosed that sees” Savitri-572

“I know all past and all present and future existences, O Arjuna, but Me none yet knows.” The Gita-7.26

‘Many are My lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not...’ The Gita-4.5

Onward the three still moved in her soul-scene. (the three moved in the subtle world. This is a passage to Subconscious and Inconscious world.)

As if pacing through fragments of a dream,
She seemed to travel on, a visioned shape
Imagining other musers like herself,
By them imagined in their lonely sleep.
Ungrasped, unreal, yet familiar, old,
Like clefts of unsubstantial memory,
Scenes often traversed, never lived in, fled
Past her unheeding to forgotten goals.

In voiceless regions they were travellers (Savitri, Satyavan and Death were traveller of Inconscious world.)

Alone in a new world where souls were not, (Inconscious world is new and not all can enter. Savitri could enter alive due to her Supramental realization)

But only living moods: a strange hushed weird (Mother (Maa Krishna) what is the region they have entered here...is it part of the sub-conscious and inconscient planes?) (Inconscious world)

Country was round them, strange far skies above,
A doubting space where dreaming objects lived (non living entities live here.)
Within themselves their one unchanged idea.
Weird were the grasses, weird the treeless plains;
Weird ran the road which like fear hastening (fear, doubt and impatience are there in the lower untransformed world.)

Towards that of which it has most terror, passed
Phantasmal between pillared conscious rocks
Sombre and high, gates brooding, whose stone thoughts
Lost their huge sense beyond in giant night.

Enigma of the Inconscious's sculptural sleep, (they were entering the realms of inconscience and her rule)

Sculpture: the art of forming solid objects that represent a thing, person, idea, etc. out of a material such as wood, clay, metal, or stone, or an object made in this way:

Symbols of the approach to darkness old
And monuments of her titanic reign, (Inconscient is the kingdom of titans, asuras.)
Opening to depths like dumb appalling jaws
That wait a traveller down a haunted path
Attracted to a mystery that slays, (the Soul)
They (titans) watched across her road, cruel and still;
Sentinels they stood of dumb Necessity,
Mute heads of vigilant and sullen gloom,
Carved muzzle of a dim enormous world.
Then, to that chill **sere** heavy line arrived

Sere: dry or withered

As Satyavan was on the cusp of entering the inconscient' realms where Death and Night ruled, he stopped and looked at Savitri...this was the realm where the Divine's rule was denied and no ordinary power could prevail. Death warned Savitri to return to her mortal world, in spite of seeing her spirit accompanying him and knowing it was not her physical body, he still felt the spirit was a time born entity and did not give it any value...

he chided her and told

- her dream of planting the divine in mortal soil was in vain for the divine cannot be contained in time made things. (Death was unaware of Timeless manifesting in Time and one human moment can be made Eternal.)
- not be fooled or used as an instruments by the Lord's of time (the Gods) or the divine Mother (Dreadful goddess) into thinking that this is possible
- that only in limits is man safe and secured. Death cannot tolerate any limitless attributes manifesting in human vessel.
- her lofty aim which may be true in other higher planes will perish in the air of earth which subject to different laws ("cold-term stones) and ruled by death. Death was not aware of higher worlds penetrating the material world and purifying and transforming them.)
- that she is only a seeker or being who dreams of divinity which may or may

not be real... (Death does not believe in seeking. He believes in established Spiritual experience which can be visible to naked eye. So in order to conquer Death, it asks very concrete and established Spiritual experience.)

In the upcoming cantos we will find that Death uses a variety of arguments, many twisting Truths to suit his point of view to dissuade Savitri.

Where his feet touched the shadowy marches' brink,
Turning arrested **luminous Satyavan** (Death can consume only them whose heads are surrounded with dark nimbus.)

Looked back with his **wonderful eyes** at Savitri. (In an Avatara all his Spiritual experiences are stored in the eye can be visible as some luminous attribute.)

Its complementary line:

"She saw no more the vague tremendous god,
Her eyes had lost their **luminous Satyavan**." Savitri-584

"Forsaking the poor mould of that dead clay,
Another **luminous Satyavan** arose," Savitri-576

But Death pealed forth his vast abysmal cry:

"O mortal, turn back to thy transient kind; (Death has no regard for the instruments and emanations of the Divine. He is only aware of his own limited instrumental action and responsibility.)

Aspire not to accompany Death to his **home**, (to slay or transform Death in his home is the mission of Divine Love.)(Death does not want Savitri to enter into Inconscient world consciously.)

As if thy breath could live where Time must die. (Conscious entry into Inconscient world is not acceptable by Death.) (To this Inconscient world only dead people come. Savitri book suggests if one can enter this world with Supramental Consciousness alive, then this world will suffer Divine transformation.)

Solution of Death:

“A greater power must come, a larger light.
Although Light grows on earth and Night recedes,
Yet till the evil is slain in its own (Inconscient) **home**
And Light invades the world’s inconscient base
And perished has the adversary Force,
He (Avatar) still must labour on, his work half done.” Savitri-448
“A secret enmity ambushes the world’s march;
It leaves a mark on thought and speech and act:
It stamps stain and defect on all things done;
Till it is **slain** peace is forbidden on earth.” Savitri-447

Think not thy **mind-born passion strength from heaven** (Death thinks Savitri is a
mere mental being , with a mind born strength lent from higher planes)

To uplift thy spirit from its earthly base
And, breaking out from the material cage,
To upbuiy thy feet of dream in groundless Nought
And bear thee through the pathless infinite.

Only in human limits man lives safe. (This gospel of death to which a Sadhaka must
transcend.) (tamas, rajas and sattwa are the human limitation in which he feels safe
to function.)

Trust not in the unreal Lords of Time,
Immortal deeming this image of thyself
Which they have built on a Dream’s floating ground.

Let not the **dreadful goddess** move thy soul
To enlarge thy vehement trespass into worlds (Death does not entertain anybody to
enter Inconscient world without dying.)(There is a dark law of inconscient world of
which Death is the Godhead. Naturally He will not permit any body to enter that
world alive and violate its law.) (King Aswapati had also entered this world without
dying.)

Where it shall perish like a helpless thought.

Know the **cold term-stones** of thy hopes in life.

Armed vainly with the Ideal’s borrowed might, (Death knows that nobody can
confront him with the force of mental ideal.)

Dare not to outstep man’s bound and measured force:

Ignorant and stumbling, in brief boundaries pent,

He crowns himself the world’s mock **suzerain**,

Suzerain: a sovereign or state having some control over another state that is internally autonomous

Tormenting Nature with the works of Mind.

O sleeper, dreaming of divinity, (Man is generally tamasic in nature and he cannot ascend to Divinity in one birth. Death considers Savitri as tamasic being and hence feels her unfit to change the mortal law.)

Wake trembling mid the indifferent silences

In which thy **few** weak chords of being die.

Impermanent creatures, sorrowful foam of Time,

Your transient loves bind not the eternal gods.” (Death is aware of only mortal transient love and knows nothing about eternal Divine love.)

The dread voice ebbed in the consenting hush

Which seemed to close upon it, wide, intense,

A wordless sanction from the jaws of Night.

But Savitri was unmoved by Death’s taunts and claims and her Soul’s force shone undiminished...this shows that those who are established in the Self no doubt can assail.

The Woman answered not. Her **high nude soul**,

Stripped of the girdle of mortality,

Against fixed destiny and the grooves of law (Savitri with her supramentalised Soul force will confront fixed destiny and iron grooves of law.)

Stood up in its sheer will a primal force.

Still like a statue on its pedestal,

Lone in the silence and to vastness bared,

Against midnight’s dumb abysses piled in front

A columned shaft of **fire and light** she rose.

This Canto indicates that Savitri discovered her Supramental Self, and it is only the Supramental force that can transform the unconscious Sheath. The meeting of the Death, the Unconscious Godhead, symbolizes the transformation action in that plane.

END OF CANTO ONE

OM NAMO BHAGAVATEH

Divine Amar Atman!

My Divine Child,

My all love and blessings to you. This Canto represents Savitri's ascent in to the source of Existence or Supramental plane which enabled her to meet the inconscient Godhead, Death, who had no regards for Savitri and Satyavan and he was confined in his limited action of devouring the human Souls. He was oblivious of his temporary instrumental action on earth and oblivious of total Divine vision and Divine identity. Supramental action in the Inconscient sheath can force the negations to transform into affirmations in steps and this action must continue till all the darkness is transformed into Light. All these study indicate that you have the fragment of these experiences and it will increase and move towards total spiritual experience.

With my eternal love and special blessings.

OM TAT SAT

At Their Feet

S.A. Maa Krishna

Om Namo Bhagavateh

“Then a **calm Power** seated above our brows”

Savitri-571

Sri Matriniketan Ashram

23.11.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Canto-I of Book-IX proposes that before confronting death, one's Psychic being, Spiritual being, Cosmic Self and Supramental Being must be open. If these beings are open then one will remain firm, peaceful, equal in Soul and Nature during the extreme adversity. A path will be open in subtle world for resolving the imminent problems. Supramental force gives the passport to enter Dark Inconscient world without dying and changes its laws and slays the dark entities in their own Inconscient home. This is the root solution of the problem of existence.

Your question: “Who is this Power and how can we access it?”

Ans: This **calm Power** is the Spiritual Being or the Supramentalised Spiritual Being. Through rigorous self-control this being opens as static Spiritual Self. Then it dynamises through repetition and prolongation of experience. This dynamic Spiritual Power can confront Death.

OM TAT SAT

With my eternal love and blessings....
At Their Feet
Your loving Mother

S.A. Maa Krishna

The Post Thesis

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

The Important Secret of this chapter:

“When yet the mind, **a passionate learner**, toiled
And ill-shaped instruments were crudely moved.” Savitri-574

“But more and more this grew an alien sound,

And **her old intimate body** seemed to her

A **burden** which her being remotely bore.” Savitri-577

The More Important Secret of this chapter:

“Enigma of the Inconscient’s sculptural sleep,
Symbols of the approach to darkness old
And monuments of her **titanic reign**,
Opening to depths like dumb appalling jaws
That wait a traveller down a haunted path
Attracted to a mystery that slays,
They (titans) watched across her (Inconscient sheath) road, cruel and still;
Sentinels they stood of dumb Necessity,
Mute heads of vigilant and sullen gloom,
Carved muzzle of a dim enormous world.” Savitri-580,

“Then out of the engulfing sea of **trance**

Her mind rose drenched to light streaming with hues

Of vision and, **awake** once more to Time, (Intense waking trance)

Returned to shape the lineaments of things

And live in borders of the seen and known.” Savitri-579 (One can foresee and know much before the happening of the event.)

Its complementary line:

“Only the spirit sees and all is known.
Then a calm Power seated above our brows

Is seen, unshaken by our thoughts and deeds,
Its stillness bears the voices of the world:
Immobile, it moves Nature, looks on life.” Savitri-571

“Now to the limitless gaze disclosed that sees” Savitri-572

The Most Important Secret of this chapter:

“Then suddenly there came on her the change
Which in tremendous moments of our lives
Can overtake sometimes the human soul
And hold it up towards its luminous source.” Savitri-571

“All was the **violent ocean of a will**

Where lived captive to an immense caress,
Possessed in a supreme identity,
Her aim, joy, origin, Satyavan alone.”

Savitri-579

“The Woman answered not. Her high nude soul,
Stripped of the girdle of mortality,
Against fixed destiny and the grooves of law
Stood up in its sheer will a primal force.” Savitri-581

Om Namoh Bhagavateh

Sri Matriniketan Ashram
13.09.2022

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Book-9, Canto-1 is concentrated on Savitri’s entry into the Inconscient world. This world is the home of Death and only dead people can visit that unhealthy world of negation and darkness. King Aswapati travelled this world without dying and suffered multiple injuries which were slow to heal. In this Canto the movement of Consciousness between Supramental and Inconscient plane is observed which appears to be a long movement before Consciousness is preoccupied with Subconscient transformation (which is the message of Book-10, Canto-1 to 4).

This Canto suggests that those who are established in Supramental Consciousness can alone visit Inconscient world in deep trance and through that exercise alone Inconscient world can be illumined and transformed. Sri Aurobindo’s Accident in 1938 was an attack of dark asuric force (Lord of Falsehood) while he was pursuing transformation action in Subconscient/Inconscient Sheath.

This Canto also suggests that a Sadhaka must be established in Supramental Consciousness, before meeting his own death or death of kith and kin or brother Souls. Extreme adversity must be met 'like a tree recovering from a wind.' (Savitri-574) Savitri had the following experiences after Satyavan's death:

"She measured not her loss with helpless thoughts," Savitri-571

"Then suddenly there came on her the change
Which in tremendous moments of our lives
Can overtake sometimes the human soul
And hold it up towards its luminous source." Savitri-571

"Over was the haunted pain, the rending fear:
Her grief had passed away, her mind was still,
Her heart beat quietly with a sovereign force.
There came a freedom from the heart-strings' clutch,
Now all her acts sprang from a godhead's calm." Savitri-573

This Canto suggests that after arriving in Supramental Consciousness, the transformation work pursued in the Subconscious and inconscient world may not be easy and may continue through many births.

"That mightier spirit turned its mastering gaze
On life and things, inheritor of a work
Left to it unfinished from her halting past, (This line suggests that
Subconscious and Inconscient transformation is a continuation of Savitri's past
birth extending over future birth till she returns to earth as last Avatara.)
When yet the mind, a passionate learner, toiled
And ill-shaped instruments were crudely moved." Savitri-573 (This line
suggests mind's infant state in transformation action.)

This Canto suggests that in order to change destiny and conquer Death, one must have knowledge of past, present and future lives. This is possible by opening of Psychic, Spiritual and Supramental being.

"Only the spirit sees and all is known." Savitri-571

"Now to the limitless gaze disclosed that sees" Savitri-572

"And live in borders of the seen and known." Savitri-579 (One can foresee and know much before the happening of the event.)

Its complementary line:

"For what the spirit sees, creates a truth

And what the soul imagines is made a world." Savitri-456

"I know all past and all present and future existences, O Arjuna, but Me none yet knows." The Gita-7.26

'Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not...' The Gita-4.5

This change of destiny is further strengthened by the following experience as hinted in Savitri:

“Only the spirit (of Savitri) knew the spirit (of Satyavan) still,
And the heart divined the old loved heart, though changed.” Savitri-576

“All was the violent ocean of a will
Where lived captive to an immense caress,
Possessed in a supreme identity,
Her aim, joy, origin, Satyavan alone.” Savitri-579

“Around him nameless, infinite she surged,
Her spirit fulfilled in his spirit, rich with all Time,
As if Love’s deathless moment had been found,
A pearl within eternity’s white shell.” Savitri-579

The mystery of the Inconscient world is that it is a kingdom of titans who can slay the living Soul. They are cruel, sentinels of dumb necessity, and they watch across Savitri’s path mercilessly. In this midnight’s dumb abysses Savitri rose like a ‘columned shaft of fire and light,’ ‘against fixed destiny and the grooves of’ Iron Law.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

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