

## BOOK SIX CANTO-II

### The Book of Fate

“In the final analysis, everything obviously depends upon the Supreme Will because, if one looks deeply enough into the question, every physical laws and resistances are nothing for Him. But this kind of direct intervention takes place only at the extreme limit; if His Will is to be expressed in opposition, as it were, to the whole set of laws governing the Manifestation —well, that only comes... at the very last second. *Sri Aurobindo* has expressed this so well in *Savitri*, so well! (Probably the Mother means this line from *Savitri*: “To conquer or fail on a last desperate verge,” *Savitri*-461) At least three times in the book He has expressed this Will that abolishes all established laws, all of them, and all the consequences of these laws, the whole formidable colossus of the Manifestation, so that in the face of it all, That can express itself—and this takes place at the very last... ‘second’ so to speak, at the extreme limit of possibility.”

The Mother  
15<sup>th</sup> July-1961

When *The Mother* said, “At least three times in the (*Savitri*) book *Sri Aurobindo* has expressed this Will,” this draws our interest to search where actually *Sri Aurobindo* discussed the issue. The following lines require our attention as these experiences are concerned with total reversal of earth’s past which, “takes place at the very last...‘second’ so to speak, at the extreme limit of possibility.”

“If once it met the intense original Flame,  
An answering touch might shatter all measures made  
And earth sink down with the weight of the Infinite.”  
Savitri-18

“Overpowered were earth and Nature’s obsolete rule;  
The python coils of the restricting Law  
Could not restrain the swift arisen God:

Abolished were the scripts of destiny.”

Savitri-82

“A touch can alter the fixed front of Fate.  
A sudden turn can come, a road appear.  
A greater Mind, may see a greater Truth,  
Or we may find when all the rest has failed  
Hid in ourselves the key of perfect change.”

Savitri-256

“A fiery stillness wakes the slumbering cells,  
A passion of the flesh becoming spirit,  
And marvellously is fulfilled at last  
The miracle for which our life was made.”

Savitri-278

“At the head she stands of birth and toil and fate,  
In their slow round the cycles turn to her call;  
Alone her hands can change Time’s dragon base...  
The Might of all that never yet came down...”

Savitri-314

“Awake not the immeasurable descent,  
Speak not my secret name to hostile Time;  
Man is too weak to bear the Infinite’s weight.  
Truth born too soon might break the imperfect earth.”

Savitri-335

“Omnipotence, girdle with the power of God  
Movements and moments of a mortal will,  
Pack with the eternal might one human hour  
And with one gesture change all future time.”

Savitri-345

“A Magician’s formulas have made Matter’s laws...  
All here can change if the Magician choose.  
If human will could be made one with God’s,  
If human thought could echo the thoughts of God,  
Man might be all-knowing and omnipotent...  
Then is he a miracle doing miracles.”

Savitri-457-58

“All now is changed, yet all is still the same.  
Lo, we have looked upon the face of God,  
Our life has opened with divinity.  
We have borne identity with the Supreme  
And known his meaning in our mortal lives.”

Savitri-719

## **Summary:**

This book (with its 2 cantos) deals with the question of Fate, its source, its effect on our lives and whether it can be conquered. It also deals with problem of pain, the reason for its existence and when it will leave the scene.

The main participants who partake in uncovering this topic (mystery) are:

**Narad** – who represents a Divine messenger aware of the source and secret mystery of fate and the forces that act behind all apparent destinies but does not have the power to change fate (that is also the limitation of our relation with Overmental Gods and Goddess) only he has the power to inform and awaken one to its impending action. He lives in a realm where Truth manifests without the distortion (What Narad saw about the detailed future of Savitri, about the same thing King Aswapati got the hint. In this sense Gods are superior to King Aswapati as projected in Savitri book) of any intermediary ignorance or inconscience, but he understands the secret mystery behind the ignorance and the future destiny of the earth. He comes to awaken and add a sense of haste (swiftness and acceleration) to Savitri's Divine mission.

**King Aswapati** – plays the role of both the father (and the Guru) of Savitri but as a seer of Truth and aware of the Divine Mother's descent and action and ability to change fate, he is unperturbed by Narad's pronouncements (Because King Aswapati had developed the strong conviction that the Supreme Will can work only for the good, independent of whatever it seems good or bad to man's mind) and is aware of the purpose that Savitri has descended for. (Like king Aswapati, in Integral Yoga the physical Guru has the responsibility of helping to find the Psychic Self. Then Psychic being is the inner Guru who takes the next responsibility in Sadhana.)

**The Queen** – birth mother of Savitri and here is shown as someone who has accomplished some realisations and done sadhana, aware of the higher planes of existences and some of the secrets behind life and nature, but does not believe that Death can be overcome by a direct descent of the Divine power, but rather pleads the case for a slow and gradual evolution of man to his divine nature. (She has realized the Divine but was not aware that the Divine Power can change the untransformed Nature and hence can change human destiny.) The Queen was strong moderate by nature and hence She recoils from any high mission and discourages Savitri to step back from her Soul's choice and asks her to follow an easier established path ("A choice less rare may call a happier fate," Savitri-432). In the course of time Savitri transcended her moderate passionate wise Mother and Ascetic Mighty Seer Father (She must disrupt, dislodge by her soul's force Her past, a block on the Immortal's road, Savitri-12)

**Savitri** – although the incarnation of the Divine Mother, here she also represents someone who accepts their fate (which in her case is not the result of any karma of her previous lives) and can answer to it, not by pleading to a lower power/gods or by side stepping it (by rejecting to marry Satyavan), but by relying on (Spiritual experience of meeting with Satyavan that uplifted her consciousness to Supreme

Height) their pure Soul force and the Divine within. (Savitri book indicates that Savitri's Psychic being has more power than the Gods and the Guru.)

“Then meet a greater god, **thy self** beyond Time.”

Savitri-375

The 2 cantos explore how the fate of the most mortals differs from the fate of the Avatars or divine beings (Divine instruments, *Yantra*, *Vibhuti* and *Avatara*). In the former case fate (is the fixed destiny activated by Nature's law where the Supernature or Ishwara remains as witness during critical transitional moments) is usually prescribed to mortals by their karma, or nature or the actions of the Gods, while in the latter it is self chosen, part of their mission (to activate the Supernature and witness or the ruler becomes Over-ruler and Overseer to change the fixed death bound destiny of individual and the race). Hence to escape one's fate of a self chosen mission is not possible for the divine (conscious) beings, who descend from higher plane of Consciousness. We learn that these beings have to take their share of the human misery if they wish to transform the earth and that all suffering can ultimately only be erased by bringing the highest supramental light to the lowest/deepest part of the Inconscient. Pain we are told is the necessary instrument the Gods use to cajole the divine within the inconscient to evolve towards the higher light...without which it would remain in its current (untransformed dark) state. We learn that once the highest divine light invades and transforms the inconscient sheath, pain no longer has its place and is transformed into its true state of divine (Ecstasy) good/joy....

### Detail:

## Canto Two The Way of Fate and the Problem of Pain

This canto begins with the Queen receiving Savitri's (strong Soul Force) adamant response. A response she believes will result in her child facing the doom of being a young widow...a fate she believes can be escaped if only Savitri will change her choice. (Nowhere *Sri Aurobindo* used the word 'widow' in His epic *Savitri*, though the whole Spiritual adventure is concentrated on resolving this single symbolic issue; rather this word of curse is transformed into the status of 'golden virgin' and 'eternal bride of eternal bridegroom.') The queen on hearing Savitri's response loses her state of mental equanimity (Spiritual fall) that she had reached after much tapas, and she descends to the state that all ignorant mortals face (of three *gunas*) and her words to Narad of bitterness reflects in many ways what we and all earth (bound Souls) feel each day when faced with a dear loss...she speaks for all mortals when she accuses the gods, fate and the Divine of playing with our lives (due to her incomplete understanding) so flippantly and feels that the divine is some powerful autocrat that is uncaring or someone who is powerless to act to save (A moderate realizes the Divine as cruel, hard hearted, a

monster, due to his wrong relation with the World, Self and God. Right relation leaves an impression on God as All Love, all Delight and all Compassion) ...her suffering mind takes the shade of the materialist as well, who feels perhaps there is nothing called a soul and that it is only a figment of imagination (because she does not care to explore within and discover Spirit's endless mysteries.) and that life is merely a game of chance (this is countered by Narad as 'Time's unforeseen event, God's secret plan.' (Savitri-459)....like all those who believe in God until a tragedy strikes them and they lose faith in (their own understanding on) divine, the queen too laments... Narad said:

“Time's unforeseen event, God's secret plan.

This world was not built with random bricks of Chance,  
A blind god is not destiny's architect;  
A conscious power has drawn the plan of life,  
There is a meaning in each curve and line.”

Savitri-459

A SILENCE sealed the irrevocable decree,  
The word of Fate that fell from heavenly lips  
Fixing a doom no power (except the Divine) could ever reverse (It seems that no human power could reverse the doom as human beings are subjected to the law of fixed Nature.)  
Unless heaven's will itself could change its course.  
Or so it seemed: yet from the silence rose  
One voice that questioned changeless destiny, (Savitri's mission on earth.)  
A will that strove against the immutable Will. (of Nature)  
A mother's heart had heard the fateful speech (She recoils due to want of higher Spiritual power.)  
That rang like a sanction to the call of death (Savitri received the divine Call to conquer Death.)  
And came like a chill close to life and hope.  
Yet hope sank down like an extinguished fire. (Because of the inadequacy of Spiritual experience and vision.)  
She felt the leaden inevitable hand  
Invade the secrecy of her guarded soul  
And smite with sudden pain its still content  
And the empire of her hard-won quietude.  
Awhile she fell to the level of human mind, (During this transition or critical hour her spiritual achievement did not help, she lost her hard-won silence, which means a Spiritual fall and entered the three gunas of ordinary man.)  
A field of mortal grief and Nature's law;  
She shared, she bore the common lot of men  
And felt what common hearts endure in Time.  
Voicing earth's question to the inscrutable power (She represents now the earth's Ignorance and turns to Power other than Divine.) (During critical hour man turns to misleading powers. So if he will do Yoga and develop direct contact with the Divine, then only during critical moments he can turn only to the Divine. By establishing contact with the Divine all the problems of existence can be resolved.)  
The queen now turned to the still immobile seer:  
Assailed by the discontent in Nature's depths,  
Partner in the agony of dumb driven things

And all the misery, all the ignorant cry,  
Passionate like sorrow questioning heaven she spoke.

Lending her speech to **the surface soul** on earth (our inner soul does not suffer, but the ego/desire soul feels all the pleasure and suffering)

She uttered the suffering in the world's dumb heart

And man's revolt against his ignorant fate.

48, How the office of pain begins and continues? The Life Divine-115-16

Ans: Its (pain) office begins when life with its frailty and imperfect possession of Matter enters on the scene; it grows with the growth of Mind in life. Its office continues so long as Mind is bound in the life and body which it is using, dependent upon them for its knowledge and means of action, subjected to their limitations and to the egoistic impulses and **aims which are born of those limitations.'**

"O seer, in the earth's strange twi-natured (good and evil) life (Para and Apra Prakriti or higher and lower nature.)

By what pitiless adverse Necessity

Or what cold freak of a Creator's will,

By what random accident or governed Chance

That shaped a rule out of fortuitous steps,

Made destiny from an hour's emotion, came (the Queen considered Savitri's choice of Satyavan as emotional action born out of transient moment's short-lived experience.

She failed to see Satyavan's relation with Savitri continuing from past successive births and she was unable to visualize that the Soul's momentary Spiritual experience is imprinted as unforgettable deep sweet memory, ever refreshing, ever renewable with its growing intensities. And this experience is infinitely more valuable than the happiness of thousand year of ordinary earth-bound life.)

Into the unreadable mystery of Time

The direr mystery of grief and pain?

Is it thy God who made this cruel law? (she now rails against the divine)(The law is cruel and hard in Ignorance and soft, sweet and helpful in Knowledge.)

58, What all dissatisfaction means and how satisfaction can come? The Life Divine-99

Ans: Even our relative humanity has this experience that all dissatisfaction means a limit, an obstacle,-- **satisfaction comes by realisation of something withheld, by the surpassing of the limit, the overcoming of the obstacle.** This is because our original being is the absolute in full possession of its infinite and illimitable self-consciousness and self-power; a self-possession whose other name is self-delight. And in proportion as the relative touches upon that self-possession, it moves towards satisfaction, touches delight.

Or some disastrous Power has marred his work

And he stands helpless to defend or save?

64, How the evil and suffering are related with God? The Life Divine-102

Ans: "If then evil and suffering exist, **it is He that bears the evil and suffering in the creature in whom He has embodied Himself.** The problem then changes entirely. The question is no longer how came God to create for His creatures a suffering and evil of which He is Himself

incapable and therefore immune, but how came the sole and infinite Existence-Consciousness-Bliss to admit into itself that which is not bliss, that which seems to be its positive negation.”

In the verses below the queen articulates the origin of life on earth...its descent from the vital plane, the emergence of the mental faculties, the confusion/conflicts between the physical/vital/mental faculties...that do not allow us to walk the sunlit path , but always one of a step forward and a step back...always circling our goal, never reaching it...always groping...influences and beings from the incosncient and surrounding vital planes, invisible and constantly whispering (wrong thought resulting in wrong action) to us delude us from the true path and inflict (division, separation and) sicknesses on us.

A fatal seed was sown in life's false start  
When evil twinned with good on earthly soil.

13, How we approach the existence baffled by the phenomena of evil? The Life Divine-36

Ans: “It is only our **relative consciousness**, alarmed and baffled by the phenomena of evil, ignorance and pain in the cosmos, that seeks to deliver the Brahman from responsibility for Itself and its workings by erecting some opposite principle, Maya or Mara, conscious Devil or self existent principle of evil.”

49, What is our conception of good and evil? The Life Divine-104

Ans: 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 throughout, the fundamental nature of thing remains the same.

Then first appeared the malady of mind,  
Its pang of thought, its quest for the aim of life.  
It twisted into forms of good and ill  
The frank simplicity of the animal's acts;  
It turned the straight path hewn by the body's gods,  
Followed the zigzag of the uncertain course  
**Of life that wanders seeking for its aim (Life in Ignorance)**  
In the pale starlight falling from thought's skies,  
Its guides the unsure idea, the wavering will.  
Lost was the instinct's safe identity  
With the arrow-point of being's inmost sight,  
Marred the sure steps of Nature's simple walk  
And truth and freedom in the growing soul.  
Out of some ageless innocence and peace,  
Privilege of souls not yet betrayed to birth,  
Cast down to suffer on this hard dangerous earth  
Our life was born in pain and with a cry.



25, What is the position of death, suffering and evil in terms of consciousness? The Life Divine-56

Ans: If all is in truth *Sachchidananda*, death, suffering, evil, limitation can only be the creations, **positive in practical effect**, negative in essence, of a **distorting consciousness** which has fallen from the total and unifying knowledge of itself into some error of division and partial experience.

27, How death, suffering and evil are approached? The Life Divine-57

Ans: To *Sachchidananda* extended in all things in widest commonality and impartial universality, death, suffering, evil and limitation can only be at most reverse terms, shadow-forms of their luminous opposites. As these things are felt by us, they are **notes of a discord**. They **formulate** separation where there should be unity, miscomprehension where there should be an understanding, an attempt to arrive at independent harmonies where there should be a self-adaptation to the orchestral whole.

Although earth-nature welcomes heaven's breath

Inspiring Matter with the will to live,

A thousand ills assail the mortal's hours

And wear away the natural joy of life;

51, What is the root problem? The Life Divine-105

Ans: 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**.

Our bodies are an engine cunningly made,

But for all its parts as cunningly are planned,

Contrived ingeniously with demon skill,

Its apt inevitable heritage (the heritage is from the Inconscient planes as the physical/vital/mental have evolved from that plane)

Of mortal danger and peculiar pain,

Its payment of the tax of Time and Fate,

Its way to suffer and its way to die.

This is the ransom of our high estate,

The sign and stamp of our humanity.

A grisly company of maladies (from the inconscient and surrounding vital planes)

Come, licensed lodgers, into man's bodily house,

Purveyors of death and torturers of life.

In the malignant hollows of the world,

In its subconscious cavern-passages

Ambushed they lie waiting their hour to leap,

Surrounding with danger the sieged city of life:

Admitted into the citadel of man's days



They mine his force and maim or suddenly kill.  
 Ourselves within us lethal forces nurse;  
 We make of our own enemies our guests:  
 Out of their holes like beasts they creep and gnaw  
 The chords of the divine musician's lyre  
 Till frayed and thin the music dies away  
 Or crashing snaps with a last tragic note.  
 All that we are is like a fort beset: (man's mind is always in a state of conflict)  
 All that we strive to be alters like a dream  
 In the grey sleep of Matter's ignorance.  
 Mind suffers lamed by the world's disharmony (Mind is a slow evolutionary tool.)  
 And the unloveliness of human things.  
 A treasure misspent or cheaply, fruitlessly sold (our human birth a hard won treasure  
 is carelessly spent on trivial pleasures)  
 In the bazaar of a blind destiny,  
 A gift of priceless value from Time's gods  
 Lost or mislaid in an uncaring world,  
 Life is a marvel missed, an art gone wry;  
 A seeker in a dark and obscure place,  
 An ill-armed warrior facing dreadful odds,  
 An imperfect worker given a baffling task,  
 An ignorant judge of problems Ignorance made,  
 Its heavenward flights reach closed and keyless gates,  
 Its glorious outbursts peter out in mire.  
 On Nature's gifts to man a curse was laid:  
 All walks inarmed by its own opposites,  
 Error is the comrade of our mortal thought

69, What is the fundamental error of the Mind? The Life Divine-183

Ans: The **fundamental error** of the Mind is then, this fall from self-knowledge by which the individual soul conceives of its individuality as a separate fact instead of as a form of Oneness and makes itself **the centre of its own universe** instead of knowing itself as one concentration of the universal.

70, What is the outcome of the fundamental or original error? The Life Divine-183

Ans: From that **original error** all its particular ignorances and limitations are contingent results. For, viewing the flux of things only as it flows upon and through itself, it makes a limitation of being from which proceeds a **limitation of consciousness** and therefore of knowledge, a limitation of conscious force and will and therefore of power, a limitation of self-enjoyment and therefore of delight.

And falsehood lurks in the deep bosom of truth,  
 Sin poisons with its vivid flowers of joy

Chapter 18, Verse 38 of The Gita – "That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion (rajas)."

Or leaves a red scar burnt across the soul;  
 Virtue is a grey bondage and a gaol.

At every step is laid for us a snare.  
 Alien to reason and the spirit's light,  
 Our fount of action from a darkness wells;  
 In ignorance and nescience are our roots.  
 A growing register of calamities  
 Is the past's account, the future's book of Fate:  
 The centuries pile man's follies and man's crimes  
 Upon the countless crowd of Nature's ills;  
 As if the world's stone load was not enough,  
 A crop of miseries obstinately is sown  
 By his own hand in the furrows of the gods,  
 The vast increasing tragic harvest reaped  
 From old misdeeds buried by oblivious Time.  
 He walks by his own choice into Hell's trap;  
 This mortal creature is his own worst foe.  
 His science is an artificer of doom; (the large misuse of Science and technology can  
 lead earth towards doom and destruction.)  
 He ransacks earth for means to harm his kind;  
 He slays his happiness and others' good.  
 Nothing has he learned from Time and its history; (A study of material and spiritual  
 evolution of earth is inevitable in leading earth to leap forward.)  
 Even as of old in the raw youth of Time,  
 When Earth ignorant ran on the highways of Fate,  
 Old forms of evil cling to the world's soul:  
 War making nought the sweet smiling calm of life,  
 Battle and rapine, ruin and massacre  
 Rapine: a violent seizure of someone's (another's) property  
 Are still the fierce pastimes of man's warring tribes;  
 An idiot hour destroys what centuries made, (The Soul slaying truth uttered by  
 Savitri's birth mother.) (Through war and Nature's catastrophe centuries creations are  
 destroyed within a moment. Through destruction of old falsehood and opposition new  
 creation raises head. Destruction increases the pace of new creation. Individuals,  
 communities and Nations tend towards destruction when they decline to open their  
 door towards new truth, new light and new creation or when they suffer an arrest in  
 their growth of consciousness.)  
 Its complementary line is:  
 "The work of centuries vanishing in an hour," Savitri-645 (The Soul slaying truth  
 uttered by Death.)  
 "The fate that punishes virtue with defeat,  
 The tragedy that destroys long  
 happiness," Savitri-33  
 "Huge revolutions of life's fruitless gyre,  
 The new-born ages perish like the old, (Soul saving  
 truth experienced by King Aswapati)  
 As if the sad Enigma kept its right  
 Till all is done for which this scene was made." Savitri-342

His wanton rage or frenzied hate lays low

The beauty and greatness by his genius wrought  
 And the mighty output of a nation's toil.  
 All he has achieved he drags to the precipice. (because he is not aware of truth of existence and right use of knowledge.)  
 His grandeur he turns to an epic of doom and fall;  
 His littleness crawls content through squalor and mud,  
 He calls heaven's retribution on his head  
 And wallows in his self-made misery.  
 A part author of the cosmic tragedy, (the world is experiencing the negations by the closing doors towards forces of affirmations.) (The queen herself in her surface mind is a pessimist and is unable to see any optimistic end of this existence.)  
 His will conspires with death and time and fate. (The conspiracy of the will of physical and vital mind.)  
 His brief appearance on the enigmaed earth (human beings appear for a brief period in this life forgetting their mission in all life.)  
 Ever recurs but brings no high result (a constant wheel of birth and death and rebirth assures us of little progress with a repetition of the same mistakes) (High results can be pursued through activation of Soul.)  
 To this **wanderer** through the aeon-rings of God  
 That shut his life in their vast longevity.  
 His soul's wide search and ever returning hopes  
 Pursue the useless orbit of their course  
 In a vain repetition of lost toils  
 Across a track of soon forgotten lives. (A memory or awareness of all life is necessary for our self-growth.)  
 All is an episode in a meaningless tale (all our past and future lives of living again the same mistakes...seems a fruitless/meaningless task).  
 Why is it all and wherefore are we here?(she questions the validity and rationale for such a apparently meaningless (seemingly mechanized) creation...)  
 If to some being of eternal bliss  
 It is our spirit's destiny to return  
 Or some still impersonal height of endless calm,  
 Since That (Time and Space) we are and out of That (Timeless and Spaceless) we came, (Her knowledge of Divine through scripture is not sufficient to clear her understanding.)  
 Whence rose the strange and sterile interlude  
 Lasting in vain through interminable Time? (she asks if we have come from immortal bliss and to that bliss we return, then why bother with this meaningless painful detour in time)

54, Why man fails to reveal the delight of existence? The Life Divine-107

Ans: And this transformation is possible because these growths of sensation and emotion are in their essential being, the pains no less than the pleasures, that delight of existence which they seek but fail to reveal,--**fail** because of division, ignorance of self and egoism.

55, What is pain? The Life Divine-115

Ans: Pain of mind and body is a device of Nature, that is to say, of Force in works, meant to subserve a definite **transitional end** in her upward evolution. The world is from the point of view of the individual a play and complex shock of multitudinous forces. In the midst of this complex play

the individual stands as a limited constructed being with a limited amount of force exposed to numberless shocks which may wound, maim, break up or disintegrate the construction which he calls himself. Pain is in the nature of a nervous and physical recoil from a dangerous or harmful contact; it is a part of what the Upanishad calls *jugupsa*, the shrinking of the limited being from that which is not himself and not sympathetic or in harmony with himself, its impulse of self-defence against “others”.

Who willed to form or feign a universe  
In the cold and endless emptiness of Space?  
Or if these beings must be and their brief lives,

What need had the soul of ignorance and tears?  
(she questions why the soul would  
leave its station of bliss and light and enter such a world)

“In our valuation of the movements of our consciousness this ability of concentration is rightly held to be one of the greatest power of the human mentality. But equally the power of putting forth what seems to be an exclusive working of limited knowledge, that which presents itself to us as ignorance, **must be considered one of the greatest powers of the divine Consciousness.** It is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet **work out perfectly all its intentions** through that apparent ignorance. In the universe we see this supreme self-possessing Knowledge work through a multitude of ignorances, each striving to act according to its own blindness, yet through them all it constructs and executes its **universal harmonies.** More, the miracle of its omniscience appears most strikingly of all in what seems to us the action of an Inconscient, when through the complete or the partial nescience –more thick than our ignorance—of electron, atom, cell, plant, insect, the lowest forms of animal life, it arranges **perfectly its order of things** (very important) and guides the instinctive impulse or the inconscient impetus to an end possessed by the All-Knowledge but held behind a veil, not known by the instrumental form of existence, yet perfectly operative within the instinct or the impetus. We may say then that this action of the ignorance or nescience is **no real ignorance**, but a power, a sign, a proof of an omniscient self-knowledge and all-knowledge (very important). If we need any personal and inner witness to this indivisible **all-consciousness** behind the ignorance, --all Nature is its external proof, --we can get it with any completeness only in our deeper inner being or larger and higher spiritual state when we draw back behind the veil of our own surface ignorance and come into contact with the divine Idea and Will behind it. Then we see clearly enough that what we have done by ourselves in our ignorance was yet **overseen and guided in its result** by the invisible Omniscience (very important); we discover a greater working behind our ignorant working and **begin to glimpse its purpose** in us: **then only can we see** and know what now we worship in faith, recognise wholly the pure and universal Presence, meet the Lord of all being and all Nature...The power to limit its force and to

work through that self-limitation, by what we call labour, struggle, difficulty, by what **seems to us series of failures** or half-baulked successes and through them to achieve its secret intention, is not therefore a sign, proof or reality of **weakness**, but a sign, proof, reality—**the greatest possible—of an absolute omnipotence.** ” The Life Divine-418-20

Whence rose the call for sorrow and for pain?

Or all came helplessly without a cause?

**What power forced the immortal spirit to birth?** (in her logic, the soul could not have made such a choice to enter a world of pain unless it was forced to do so by some other force) (This question is answered in King Aswapati's Yoga in the form of internal training of dead person and his rebirth after prolonged training in the subtle world.)

The eternal witness once of eternity,

A deathless sojourner mid transient scenes,

He camps in life's half-lit obscurity

Amid the debris of his thoughts and dreams.

**Or who persuaded it to fall from bliss**

**And forfeit its immortal privilege?** (Spiritual fall)

Who laid on it the ceaseless will to live

A wanderer in this beautiful, sorrowful world,

And bear its load of joy and grief and love?

Or if no being watches the works of Time,

What hard impersonal Necessity

Compels the vain toil of brief living things?

A great Illusion then has built the stars. (she feels that perhaps some great illusionist/maya has built the world and enticed the soul to wander aimlessly through all time in an unreal world through blind alley ways, unable to retrace itself back to its world of bliss)

**But where then is the soul's security,**

**Its poise in this circling of unreal suns?**

Or else it is a wanderer from its home

Who strayed into a blind alley of Time and chance

And finds no issue from a meaningless world.

Or where begins and ends Illusion's reign?

**Perhaps the soul we feel is only a dream,** (the thinking of the Materialist that the soul is unreal and only fiction as contrasted by the ascetic who feels the soul alone is real and the world is an illusion)

**Eternal self a fiction sensed in trance.”**

**281, What is the law and chain of Karma of traditional schools? The Life Divine-838-39**

Ans: “Man's being, nature, circumstances of life are the result of his own inner and outer activities, not something fortuitous or inexplicable: he is what he has made himself; the past man was the father of the man that now is, the present man is the father of the man that will be. **Each being reaps what he sows**; from what he does he profits, for what he does he suffers. This is the **law and chain of karma**, of Action, of the work of Nature-Energy, and it gives a meaning to the total course of our existence,

nature, character, action which is absent from other theories of life...If it be asked why actions alone, good or bad deeds alone, should have a result, it might be conceded that good and evil thoughts, feelings, actions have all their corresponding results, but since action is the greater part of life and the test and formulated power of a man's values of being, since also he is **not always responsible for his thoughts and feelings**, as they are often involuntary, but is or must be held responsible for what he does, as that is subject to his choice, it is **mainly his actions that construct his fate**; they are the chief or the most forceful determinants of his being and his future. This is the whole **law of Karma.**"

Then after a silence Narad made reply:

Tuning his lips to earthly sound he spoke,  
And something now of the deep sense of fate  
Weighted the fragile hints of mortal speech.  
His forehead shone with vision solemnised,  
Turned to a tablet of supernal thoughts  
As if characters of an unwritten tongue  
Had left in its breadth the inscriptions of the gods.  
Bare in that light Time toiled, his unseen works  
Detected; the broad-flung far-seeing schemes  
Unfinished which his aeon flight unrolls  
Were mapped already in that world-wide look.

"Was then the sun a dream because there is night?

Hidden in the mortal's heart the Eternal lives:

He lives secret in the chamber of thy soul,

A Light shines there nor pain nor grief can cross.

A darkness stands between thyself and him, (through subliminal sheath)

Thou canst not hear or feel the marvellous Guest,

Thou canst not see the beatific sun,

O queen, thy thought is **a light of the Ignorance**, (not the light of Knowledge)

Its **brilliant curtain** hides from thee God's face. (The brilliant curtain is the sattwic mind.)

It illumines a world born from the Inconscience

But hides the Immortal's meaning in the world.

Thy mind's light (**sattwic intelligence**) hides from thee the Eternal's thought,

Thy heart's hopes (**will to be**) hide from thee the Eternal's will,

**Earth's joys (human love) shut from thee the Immortal's bliss (Divine Love).**

(Those who seek life saving heavenly bliss must renounce soul slaying earthly enjoyment.) or a restatement of above line 'Human love shuts from thee the Divine Love.'

It complementary lines:

**The Separative Egoistic Enjoyment: -**

"Our hearts clutch at a **forfeited heavenly bliss.**"

Savitri-77

"His **little pleasures** punctuate frequent griefs:

Hardship and toil are the heavy price he pays



For the right to live and his last wages death."

Savitri-164

"The bliss which sleeps in things and tries to wake,  
Breaks out in him in a **small joy of life**:"

Savitri-165

"Laughter and pleasure were banned as deadly sins:"

Savitri-227,

"Desire climbed up, a swift omnipotent flame,  
And Pleasure had the stature of the gods;"

Savitri-235

"**Desire** is a child-heart's cry crying for bliss,"

## Savitri-257

"The child of the secret soul's forbidden desire  
Born of its amour with eternity."

Savitri-262

"There is no rest for the embodied soul...  
Forbidding to him **rest** and **earthly ease**,  
Till he has found himself he cannot pause."

Savitri-339,

"Too heavy falls a Shadow on man's heart;  
It dares not be too happy upon earth."

Savitri-426

"A choice less rare may call a happier fate (of human  
enjoyment)."

Savitri-432

"**Earth's joys** shut from thee the Immortal's bliss."

## Savitri-443

"Invite the instincts to **forbidden joys**,"

Savitri-481

"A **curse** is laid on the pure joy of life:  
Delight, God's sweetest sign and Beauty's twin,  
Dreaded by aspiring saint and austere sage,  
Is shunned, a dangerous and ambiguous cheat,  
A specious trick of an infernal Power  
It tempts the soul to its self-hurt and (Spiritual) fall."

Savitri-629

"Joy dares to grow upon forbidden soil,"

Savitri-630,

"Our **human pleasure** is a fallen thread,  
Lay, symbol shapes, a careless  
ornament,  
Sewn on the rich brocade of Godhead's  
dress."

Thence rose the need of a dark intruding god, (the need for pain to help us cross the barrier of thought and find the hidden meaning in inconscience) (earthly joy is the cause of suffering.)

The world's **dread teacher**, the creator, pain.

Where Ignorance is, there suffering too must come; (Pain is the God's instrument in Ignorance.)

Thy grief is a cry of darkness to the Light;  
Pain was the first-born of the Inconscience  
Which was thy body's dumb original base;  
Already slept there pain's subconscious shape:  
A shadow in a shadowy tenebrous womb,  
Till life shall move, it waits to wake and be.  
In one caul with joy came forth the dreadful Power.

**Caul: membrane covering fetus: In this case fetus being 'dreadful Power'.**

In life's breast it was born hiding its twin (joy and sorrow);

But pain came first, then only joy could be.

Pain ploughed the first hard ground of the world-drowse.

By pain a spirit started from the clod,

By pain Life stirred in the subliminal deep.

Interned, submerged, hidden in **Matter's trance**

Awoke to itself the dreamer, sleeping Mind;

It made a visible realm out of its dreams,

It drew its shapes from the **subconscious** depths,

Then turned to look upon the world it had made.

### **Unconscious Trance of Matter:**

"Out of a covert tract of **slumber self**  
The voice came of a truth submerged, unknown  
That flows beneath the cosmic surfaces,  
Only mid an omniscient silence heard,  
Held by intuitive heart and secret sense."

Savitri-29

"And, sown in the black earth of Nature's trance,"

Savitri-40

"Mirrored in the Inconscient's boundless sleep,"

Savitri101

"In him Matter wakes from its **long obscure trance**,"

Savitri--132

"Uncoiled from the mystic ring of **Matter's trance**;"

Savitri138

"In the centre of his vast and fateful **trance**  
Half-way between his free and fallen selves,  
Interceding twixt God's day and the mortal's night,  
Accepting worship as its single law,  
Accepting bliss as the sole cause of things,  
Refusing the austere joy which none can share,  
Refusing the calm that lives for calm alone,

To her it turned for whom it willed to be.”

Savitri-332

“At **first** glimmering like an unshaped idea  
Passive she lay sheltered in wordless sleep,  
Involved and drowned in Matter’s giant trance,  
An infant heart of the deep-caved world-plan  
In cradle of divine inconscience rocked  
By the universal ecstasy of the suns.”

Savitri-354-55

“The child of the Void shall be reborn in God,  
My Matter shall evade the Inconscient’s trance.  
My body like my spirit shall be free.  
It shall escape from Death and Ignorance.”

Savitri-406

“Interned, submerged, hidden in Matter’s trance  
Awoke to itself the dreamer, sleeping Mind;  
It made a visible realm out of its dreams,  
It drew its shapes from the subconscious depths,  
Then turned to look upon the world it had made.”

Savitri-443

“In finite things the conscious Infinite dwells:  
Involved it (Inconscient Self) sleeps in Matter’s helpless **trance**,  
It (Inconscient Self) rules the world from its sleeping senseless  
Void;  
Dreaming it throws out mind and heart and soul  
To labour crippled, bound, on the hard earth;  
A broken whole it works through scattered points;  
Its gleaming shards are Wisdom’s diamond thoughts,  
Its shadowy reflex our ignorance.”

Savitri-658

By pain and joy, the bright and tenebrous twins,  
The inanimate world perceived its sentient soul,  
Else had the Inconscient never suffered change. (without pain, the inconscient would  
not have changed and life and mind could not have evolved from it) (Pain is a  
negative means used by Nature for evolution.)  
Pain is the hammer of the Gods to break  
A dead resistance in the mortal’s heart,  
His slow inertia as of living stone.

“As to suffering, which is so great a stumbling-block to our understanding of the universe, it is evidently a consequence of the limitation of consciousness, the restriction of force which prevents us from mastering or assimilating the touch of what is to us other-force: the result of this incapacity and disharmony is that the delight of the touch cannot be seized and it affects our sense with a reaction of discomfort or pain, a defect or excess, a discord resultant in inner or outer injury, born of division between our power of being and the power of being that meets us. Behind in our self and spirit is the All-Delight of the universal being

which takes its account of the contact, a delight first in the enduring and then in the conquest of the suffering and finally in its transmutation that shall come hereafter; for pain and suffering are a perverse and contrary term of the delight of existence and they can turn into their opposite, even into the original All Delight, Ananda. This All-Delight is not present in the universal alone, but it is here secret in ourselves, as we discover when we go back from our outward consciousness into the Self within us; the psychic being in us takes its account even of its most perverse or contrary as well as its more benign experiences and grows by the rejection of them or acceptance; it extracts a divine meaning and use from our most poignant sufferings, difficulties, misfortunes. Nothing but this All-Delight could dare or bear to impose such experiences on itself or on us; nothing else could turn them thus to its own utility and our spiritual profit." The Life Divine-420-21

If the heart were not forced to want and weep,  
His soul would have lain down content, at ease, (the soul in the inconscient would have remained asleep and never aspire to find its source above)

And never thought to exceed the human start

And never learned to climb towards the Sun.

"For without experience of pain we would not get all the infinite value of the divine delight of which pain is in travail; all ignorance is a penumbra which environs an orb of knowledge, every error is significant of the possibility and the effort of a discovery of truth; every weakness and failure is a first sounding of gulfs of power and potentiality; all division is intended to enrich by an experience of various sweetness of unification the joy of realised unity. All this imperfection is to us evil, but all evil is in travail of the eternal good; for all is an imperfection which is the first condition — in the law of life evolving out of Inconscience — of a greater perfection in the manifesting of the hidden divinity." The Life Divine-421-22

**This earth is full of labour, packed with pain;**

Throes of an endless birth coerce her still;

The centuries end, the ages vainly pass

And yet the Godhead in her is not born (in spite of man's repeated births and the passing of the aeons the godhead in the inconscient does not awaken/is not liberated).

The ancient Mother faces all with joy,

Calls for the ardent pang, the grandiose thrill;

For with pain and labour all creation comes.

This earth is full of **the anguish of the gods;**

Ever they travail driven by Time's goad,

And strive to work out the eternal Will

And shape **the life divine** in mortal forms. (The Overmental Gods too have a role in transforming life. They help man in various way.)

87, How Gods are considered as powers of Supermind? The Life Divine-132-133

Ans: **The Gods, who in their highest secret entity are powers of this supermind, born of it, seated in it as in their proper home, are in their knowledge "truth-conscious" and in their possessed of the "seer-will".** Their conscious-force turned towards works and creation is possessed and guided by a perfect and direct knowledge of the thing to be

done and its essence and its law, --a knowledge which determines a wholly effective will-power that does not deviate or falter in its process or in its result, but expresses and fulfills spontaneously and inevitably in the act that which has been seen in the vision. Light is here one with Force, the vibration of knowledge with the rhythm of the will and both are one, perfectly and without seeking, groping or effort, with the assured result.

107, What is the essence of **gods**? The Life Divine-166-67

Ans: In the *Veda* all these poises are asserted of the gods. In essence **the gods** are **one existence which the sages call by different names**; but in their action founded in and proceeding from the large Truth and Right Agni or another is said to be all the other gods, he is the One that becomes all; at the same time he is said to contain all the gods in himself as the **nave of a wheel contains the spokes**, he is the One that contains all; and yet as Agni he is described as a separate deity, one who helps all the others, exceeds them in force and knowledge, yet is inferior to them in cosmic position and is employed by them as messenger, priest and worker,-- the creator of the world and father, he is yet the son born of our works, he is, that is to say, the original and the manifested indwelling Self or Divine, **the One that inhabits all**.

143, What are the nature of **gods**? The Life Divine-294

Ans: If we regard the Powers of the Reality as so many Godheads, we can say that the Overmind releases a million Godheads into action, each empowered to create its own world, each world capable of relation, communication and interplay with the others. There are in the *Veda* different formulations of the **nature of the gods**: it is said they are all one Existence to which the sages give different name; (1) yet **each god** is worshipped as if he by himself is that Existence, one who is all the other Gods together or contains them in his being; (2) and yet again each is a separate Deity acting sometimes in unison with companion deities, (3) sometimes separately, (4) sometimes even in apparent opposition to other Godheads of same Existence. In the Supermind all this would be held together as a harmonized play of the one Existence; in the Overmind each of **these three conditions** could be a separate action or basis of action and have its own principle of development and consequences and yet each keep the power to combine with the others in a more composite harmony.

Pondicherry  
02.07.2021

OM NAMO BHAGAVATEH  
Divine Amar Atman!  
My Sweet Blessed Child Auroprem,  
My all love and blessings to you.....

Last night I slept in Sri Matriniketan Apartment, Pondicherry...  
I saw a beautiful vision dream...

- " I have gone to Himalayas and reached in one small Ashram...  
One Saint is staying there and doing Puja to Lord  
Sri Ram and Lord Hanuman...  
I went and did pranams and saw there is no dress with that very old Saint....  
And some disciples are arounding HIM.....  
He is looking very powerful and after finished Darshan while returning HE  
called me to give one very big size stone Hanuman statue....  
But I had no interest to bring with me....  
Immediately HE could know and silently changed His decision and just gave  
me one very small size Hanuman .....  
And He was Mouni Baba ( Silent Saint )....  
But I felt that He is a great Saint and with gratitude I asked Him that-" You  
give me light weight ( like Brass ) Hanuman and I want to take with me and  
able to take...  
Because I am alone....  
And immediately Saint became happy and gave me one Feet height one  
Hanuman statue.....  
I brought it with me....  
And I was chanting...Om Sri Ram Jai Ram Jai Jai Ram...  
Om Sri Ram Jai Ram Jai Jai Ram....."

And I got up ...  
Time was exactly 3am....  
After I got strength and went to Ashram offered everything at Their Lotus  
Feet.....  
Let us offer everything at Their Feet...  
OM TAT SAT  
With my eternal love and blessings...  
At Their Feet  
Your ever loving Mother

S.A. Maa Krishna

(Above vision signifies that Lord Sri Hanuman has taken the responsibility of  
completion of Sri Matri Dhyana Mandir construction at Sri Matriniketan Ashram  
which is now in its final stage of completion.)

### **His will must be worked out in human breasts**

Against the Evil that rises from the gulfs,  
Against the world's Ignorance and its obstinate strength,  
Against the stumblings of man's pervert will,  
Against the deep folly of his human mind,  
Against the blind reluctance of his heart.(these verses highlight all the forces that  
oppose us)

The spirit is doomed to pain till man is free.  
There is a clamour of battle, a tramp, a march:  
A cry arises like a moaning sea,  
A desperate laughter under the blows of death,  
A doom of blood and sweat and toil and tears.  
Men die that man may live and God be born.  
An awful Silence watches tragic Time.



Pain is the hand of Nature sculpturing men  
 To greatness: an inspired labour chisels (pain drives us to aspire to higher life, out of our bondage)  
 With heavenly cruelty an unwilling mould.  
 Implacable in the passion of their will,  
 Lifting the hammers of titanic toil  
 The **demiurges** of the universe work;  
**Demiurges: Beings responsible for the creation of universe.**  
 They shape with giant strokes their own; their sons  
 Are marked with their enormous stamp of fire.  
 Although the shaping god's tremendous touch  
 Is torture **unbearable** to mortal nerves,  
 The fiery spirit grows in strength within  
 And feels a joy in every titan pang. (Mother (Maa Krishna), does the soul truly feel a joy in the suffering the body endures?) (Because Ananda is the essence of existence spreading and pervading everywhere.) (Soul's nature is joy and laughter UNDER ALL CIRCUMSTANCE.)

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

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

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

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

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

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

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

65, What is universal consciousness and universal delight? The Life Divine-105-06

Ans: We **must first make** it clear to ourselves that just as when we speak of **universal consciousness** we mean something different from, more essential and wider than the **waking mental consciousness** of the human being, so also when we speak of universal delight of existence we mean something different from, more essential and wider than the ordinary emotional and sensational pleasure of the individual human creature. Pleasure, joy and delight, as man uses the words, are limited and occasional movements which depend on certain habitual causes and emerge, like their opposites pain and grief which are equally **limited and occasional movements**, from a background other than themselves. Delight of being is **universal, illimitable and self-existent**, not dependent on particular causes, the background of all backgrounds, from which pleasure, pain and other more natural experiences emerge.

Its complementary line:

“The **dim-masked hooded godheads** rode who move  
Assigned to man immutably from his birth” Savitri-377

“For a mysterious Power compels his steps...

None can refuse what the stark Force demands:” Savitri-427

“They are led by a clue **the calm immortals** keep.” Savitri-456

“His wide eyes bodied viewless entities,

He saw the cosmic forces at their work

And felt the occult impulse behind man’s will.” Savitri-44

“The shadowy keepers of our deathless past

Have made our fate the child of our own acts,” Savitri-378,

Those that seek their personal salvation, mukti can remain aloof, like the sky, untouched by the suffering of the world once liberated, but those who would transform (and universalize) nature and (would) save his fellow beings must descend, share in the pain, in most cases (Avataras) pay with their lives.)

He who would save himself lives bare and calm; (So personal salvation is not free from ego and selfishness.)

He who would save the race must share its pain: (Saving the race is possible after the consciousness is universalized or experience dynamic Divine union.)

This he shall know who obeys that grandiose urge.

The Great who came to save this suffering world

And rescue out of Time’s shadow and the Law,

Must pass beneath the yoke of grief and pain;

**They are caught by the Wheel that they had hoped to break,**

**On their shoulders they must bear man’s load of fate.**

Heaven’s riches they bring, their sufferings count the price

Or they pay the gift of knowledge with their lives.

The Son of God born as the Son of man

Has drunk the bitter cup, owned Godhead’s **debt**,

The debt the Eternal owes to the fallen kind

His will has bound to death and struggling life  
 That yearns in vain for rest and endless peace.  
 Now is the debt paid, wiped off the original score.  
 The Eternal suffers in a human form, (Satyavan)  
 He has signed salvation's testament with his blood:  
 He has opened the doors of his undying peace.  
 The Deity compensates the creature's claim,  
 The Creator bears the law of pain and death;  
 A retribution smites the incarnate God.  
 His love has paved the mortal's road to Heaven:  
**He has given his life and light to balance here**  
**The dark account of mortal ignorance. (An Avatara's accountability to the world.)**  
 "In transparent systems bodied termless truths,  
 The Timeless made **accountable** to Time" Savitri-273

It is finished, the dread mysterious sacrifice,  
 Offered by God's martyred body for the world;  
**Gethsemane** and **Calvary** are his lot,  
**Gethsemane: A garden where Jesus was betrayed.**  
**Calvary: Hill top on which Christ was crucified.**  
**He carries the cross on which man's soul is nailed;**  
 "In the *Essays on the Gita Sri Aurobindo* mentions the names of three *Avatars*, and *Christ* is one of them. An *Avatar* is an emanation of the Supreme Lord who assumes a human body on earth. I heard *Sri Aurobindo* himself say that *Christ* was an emanation of the Lord's aspect of love." The Mother's Centenary Works (second edition)/10/61,

"To this day I remember the experience. Truly, that's what I felt – I did not intellectualize it. Exactly the impression of what Christ must have experienced when he felt the weight of the cross. It was the weight of a whole world of darkness, unconsciousness, universal bad will, total incomprehension, something ... And it really felt like that ... as if I were carrying a frightful weight – which was frightful because of its darkness, not because of its weight. So I thought, 'Well, well. This must be how Christ felt when they laid the cross on him.' The Mother/20<sup>th</sup> August-1960

"The lack of the earth's receptivity **and the behavior of Sri Aurobindo's disciples\*** are largely responsible for what happened to his body. But one thing is certain: the great misfortune that has just beset us in no way affects the truth of his teaching. All he said is perfectly true and remains so. Time and the course of events will make this abundantly clear." Feb-1951/Mother's Agenda-Vol-1/P: 27

His escort is the curses of the crowd;  
 Insult and jeer are his right's acknowledgment;  
 Two thieves slain with him mock his mighty death.  
 He has trod with bleeding brow the Saviour's way.  
 He who has found his identity with God  
**Pays with the body's death his soul's vast light.**  
 His knowledge immortal triumphs by his death.

Hewn, quartered on the scaffold as he falls,  
His crucified voice proclaims, 'I, I am God;'  
'Yes, all is God,' peals back Heaven's deathless call.

**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. (the sacrifice of these great souls/avatars  
allow all to eventually discover God in all things)

Here Sri Aurobindo speaks universal incarnation of Godhead:

"We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind and Supermind as the condition of our activities; for it is this evolution which has enabled man to appear in Matter and it is this evolution which will enable him progressively to manifest God in the body, — **the universal Incarnation.**" CWSA/21/The Life Divine-64,

"The man is not, when we look closely, himself alone, a rigidly separate self-existent individual, but humanity in a mind and body of itself; and humanity too is no rigidly separate self-existent species or genus, it is the All-existence, **the universal Godhead** figuring itself in the type of humanity; there it works out certain possibilities, develops, evolves, as we now say, certain powers of its manifestations." CWSA/19/Essays on the Gita-152-153,

But when **God's messenger** comes to help the world

And lead the soul of earth to higher things,

He too must carry the yoke he came to unloose;

He too must bear the pang that he would heal:

Exempt and unafflicted by earth's fate,

How shall he cure the ills he never felt?

He covers the world's agony with his calm;

we cannot understand the great sufferings that afflict these great souls/avatars...outwardly they may not appear to suffer much, but inwardly their suffering is tremendous and we can scarcely understand the great wars and burdens they carry within...the suffering they endure with an outward smile, ...all to assuage us and comfort us...here Narad slowly introduces to the queen the difference between **the suffering of all Nature (through fixed destiny) and the suffering of the few great souls (through higher Spiritual destiny)** that descend to transform the earth...he lovingly explains that as an individual one may escape their fate with foreknowledge (and undertake a different course of action) or by liberating themselves and living untouched above...but those rare beings who incarnate to redeem the whole world and transform nature, such options (of escape) are closed to them...for them their 'fate' is sealed, there is no escape for they can only save the world by partaking in its suffering (and simultaneously opening themselves to the Divinities above in Supramental Self and below in Inconscient Self)...they cannot heal from above...in a sense such an iron clad fate is their willing choice.

But though to the outward eye no sign appears

And peace is given to our torn human hearts,

The struggle is there and paid the unseen price;  
The fire, the strife, the wrestle are within.  
He carries the suffering world in his own breast;  
Its sins weigh on his thoughts, its grief is his:  
Earth's ancient load lies heavy on his soul; (The untransformed Inconscient Sheath of Satyavan or Avatar.)

Its complementary line:

"I (Savitri) will bear with him the ancient Mother's load" Savitri-590

Night and its powers beleaguer his tardy steps,  
The Titan adversary's clutch he bears;  
His march is a battle and a pilgrimage.  
Life's evil smites, he is stricken with the world's pain:

**A million wounds gape in his secret heart. (446)**

Its complementary line pursued by King Aswapati:

"And bore the fierce inner wounds that are slow to heal." Savitri-230

"Are there not still a million fights to wage?" Savitri-687

He journeys **sleepless** through an unending night;

Antagonist forces crowd across his path;  
A siege, a combat is his inner life.  
Even worse may be the cost, direr the pain:  
His large identity and all-harboursing love  
Shall bring the cosmic anguish into his depths,  
The sorrow of all living things shall come  
And knock at his doors and live within his house;

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

*The Mother/ The Mother's Agenda-5/170-71,*

"The grief of **all the world** came near to her (Savitri)." Savitri-469

A dreadful cord of sympathy can tie  
All suffering into his single grief and make  
**All agony in all the worlds his own.**

He meets an ancient adversary Force,  
He is lashed with the whips that tear the world's worn heart;

**The weeping of the centuries visits his eyes:**

He wears the blood-glued fiery Centaur shirt,

**The poison of the world has stained his throat. (An Avatara is also representative symbol of Lord Siva.)**

In the market-place of Matter's capital

Amidst the **chafferings** of the affair called life

**Chafferings:** *haggle, bargaining or haggling over the exchange of merchandise.*

He is tied to the stake of a perennial Fire;

**He (avatara) burns on an unseen original verge**

**That Matter may be turned to spirit stuff: (reconciliation of Spirit with Matter.)**

Its complementary line:

"A mystery of married Earth (Matter) and Heaven (dynamic Spirit)

Annexed divinity to the mortal scheme." Savitri-25, (fourth marriage of a Spiritual man)  
 "It (Infinity) marries the earth to screened eternities." Savitri-98, (fourth marriage of a Spiritual man)  
 "The Two (Spirit and Nature) embrace and strive and each know each" Savitri-141, (fourth marriage of a Spiritual man)  
 "Awoke in Matter spirit's identity  
 And in a body lit the miracle" Savitri-157-58, (fourth marriage of a Spiritual man)  
 'Matter and spirit mingled and were one.' Savitri-232, (Fourth marriage of a Spiritual man)  
 "Where spirit and flesh in inner ecstasy join  
 Annulling the quarrel between self and shape." Savitri-236, (Fourth marriage of a Spiritual man)  
 "Spirit and body thrilled identified,  
 Linked in the grasp of an unspoken joy;" Savitri-334  
 "A spirit of its **celestial source** aware  
 Translating heaven into a human shape  
 Descended into earth's imperfect mould  
 And wept not fallen to mortality,  
 But looked on all with large and tranquil eyes." Savitri-353  
 "He takes with bright surprise spirit and sense." Savitri-430 (A reconciliation of Spirit with Matter.)  
 "And Matter is the Spirit's willing bride" Savitri-538, (Fourth marriage of a Spiritual man)  
 "And Matter's depths be illumined with a soul" Savitri-268  
 "He (Avatara) burns on an unseen original verge  
 That Matter may be turned to spirit stuff:" Savitri-447 (reconciliation of Spirit with Matter.)  
 (Jivatma's union with Paramatma is first marriage,  
 Jivatma's union with Paraprakriti is the second marriage,  
 Paramatma's union with Paraprakriti in the heart centre is the third marriage and Paraprakriti's union with aparaprakriti is the fourth marriage of a Spiritual man.)

**He is the victim in his own sacrifice.**

The Immortal bound to earth's mortality (The birth of an Avatara...)

Appearing and perishing on the roads of Time

Creates God's moment by eternity's beats.

**He dies that the world may be new-born and live.** (The significance of Avatara...)

Even if he (Avatara) escapes the fiercest fires,

Even if the world breaks not in, a drowning sea,

Only by **hard sacrifice** is high heaven earned:

**He must face the fight, the pang who would conquer Hell.**

Its complementary line:



“Thy (common man) fate is a **long sacrifice** to the gods  
Till they have opened to thee thy secret self (Psychic Being)  
And made thee one with the indwelling God (Psychic Being).”

Savitri-458

Narad goes to the heart of the problem , the cause of this obstinacy and revolt to change...and hence all suffering....the darkness (of the 4 asuras) hidden in the inconscient....the cause of all that misleads us ...of all ignorance

**A dark concealed hostility is lodged**

In the human depths, in the hidden heart of Time  
That claims the right to change and mar God's work.

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 Its complementary line: “Yet till the evil is slain in its own home” Savitri-448

There is no visible foe, but the unseen  
Is round us, forces intangible besiege,  
Touches from alien realms, thoughts not our own  
Overtake us and compel the erring heart (these verses describe the constant problems faced by Sadhaks);

Our lives are caught in an ambiguous net.

**An adversary Force was born of old:**

Invader of the life of mortal man,  
It hides from him the straight immortal path.  
A power came in to veil the eternal Light,  
A power opposed to the eternal will  
Diverts the messages of the infallible Word,  
Contorts the contours of the cosmic plan:

**A whisper lures to evil the human heart,** (whisper of the physical and vital mind.)

“Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward.” Sri Aurobindo/CWSA-12/ Essays Divine and Human/147-148

**It seals up wisdom's eyes, the soul's regard,**

It is the **origin** of our suffering here,

It binds earth to calamity and pain.

**This all must conquer who would bring down God's peace.** (all those who want the divine supramental force for the earth must deal with (physical mind and vital mind) the darkness in the inconscient plane)

This hidden foe lodged in the human breast

Man must overcome or miss his higher fate. (Man must transform physical and vital mind or miss his higher Spiritual destiny.)

**This is the inner war without escape.**

Its complementary line:

“Our conscious life obeys the Inconscient's laws;  
To ignorant purposes and blind desires

Our hearts are moved by an ambiguous force;  
Even our mind's conquests wear a battered crown.  
A slowly changing order binds our will.  
This is our doom until our souls are free.  
A mighty Hand then rolls mind's firmaments back,  
Infinity takes up the finite's acts  
And Nature steps into the eternal Light.  
Then only ends this dream of nether life." Savitri-154

"This evil Nature housed in human hearts,  
A foreign inhabitant, a dangerous guest:  
The soul that harbours it it can dislodge,  
Expel the householder, possess the house.  
An opposite potency contradicting God,  
A momentary Evil's almightiness  
Has straddled the straight path of Nature's acts.  
It imitates the Godhead it denies,  
Puts on his figure and assumes his face.  
A Manichean creator and destroyer,  
This can abolish man, annul his world.  
But there is a guardian power, there are Hands that save,  
Calm eyes divine regard the human scene." Savitri-482

"The psychic being in you is open always to the Divine Power, and when it comes in front, your spiritual capacity awakens and you are fully within the protection and can be moved by the Mother's force. The other parts are divided and can be carried away by the wrong movements of the ordinary nature. Especially if you trust your physical mind and mistake its ideas and suggestions for the true inspiration, you are liable to fall into serious errors both in your attitude and your choice of action and may lose the results of the protection and of the Force. Aspire to live always in your psychic being and to be open to the Mother; let the psychic part in you dominate the instruments, mind, life and body. Then the habit of the true intuition and the true impulse to action will come and you will be able to live in conscious communion, to feel her presence and be moved only by her Force. This is your true way in the Yoga." CWSA-30/Letters on Yoga-III/p-356

"The real reason of the difficulty and the constant alternation is the struggle between the veiled true being within and the outer nature, especially the lower vital full of desires and the physical mind full of obscurity and ignorance. This struggle is inevitable in human nature and **no sadhak escapes it**; everyone has to deal with that obscurity and

resistance and its obstinacy and constant recurrence; for the lower nature is not only persistent in its repetitions and returns, but even when it is on the point of changing, the general Powers of that plane in universal Nature try to keep up the resistance by bringing back the old movements at each step in order to prevent the progress from being confirmed for good and made final. It is true therefore that a constant sadhana persistent and unceasing is necessary if one wants to go quickly though even otherwise one will arrive if the soul within has the call, for the soul will persist and after each obscuration or stumble will bring back the light and drive one on on the path till it feels that it is at last secure of a smooth and easy march to the goal." CWSA-31/Letters on Yoga-IV/p-663-664

"Hard is the world-redeemer's heavy task;  
The world itself becomes his adversary,  
Those he would save are his **antagonists**:"

"There are so many people (in the Ashram), in fact who don't care a whit about anything, who don't take life seriously, but in the wrong way: they don't take seriously what they have to do, they don't take their progress seriously, they take nothing seriously—they go to the movies when Sri Aurobindo is **dying**."

The Mother  
18<sup>th</sup> January, 1963

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.

"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,  
Moblike they stoned a neighbour caught in sin." Savitri-209

"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

His work is a trickle of splendour in a long night;  
He sees the long march of Time, the little won;  
A few are saved, the rest strive on and fail:  
A Sun has passed, on earth Night's shadow falls.

Narad reiterates below that it is possible to exit the world and live in the ecstasy of the divine in one's heart/mind...but this saves a few souls but leaves the vast majority of

others unchanged and still suffering...so he explains to the queen that her advice to Savitri (that if she) will save (herself alone) Savitri but (then she) will leave the world as it is...again he is making the queen understand Savitri's high divinity and (universal) mission (which is something other than exclusive ananda)...her mission is to rescue the suffering humanity.

Yes, there are happy ways near to God's sun; (Pure in soul can trace the Supramental Sun.)

But few are they who tread the sunlit path; (In sunlit path there is no suffering)

**Only the pure in soul can walk in light.**

An exit is shown, a road of hard escape (sunlit path is also a type of escape from real problem of existence but one has to begin from there.)

From the sorrow and the darkness and the chain;

But how shall a few escaped release the world? (Escape can neither liberate nor transform the world.)

The human mass lingers beneath the yoke.

Escape, however high, redeems not life,

Life that is left behind on a fallen earth.

Escape cannot uplift the abandoned race (escape of the Illusionist and Ascetic.)

Or bring to it victory and the reign of God.

A greater power must come, a larger light. (Path of the Ancient Vedantic Seers.)

Although Light grows on earth and Night recedes,

Yet till the evil is slain in its own home (it must be confronted and slain in its domain, hence the need for the light to be brought directly to the deepest inconscient...confronting ignorance in the mental and vital planes alone is not sufficient for the transformation...it will yield no permanent result only a sort of (constructed) manufactured partial harmony)

And Light (Truth Supreme) invades the world's inconscient base

And perished has the adversary Force,

He still must labour on, **his work half done.** (Because Subconscious and Inconscient transformation is a long work for which one life span is very small.)

*Savitri's* journey in the dark hierarchies of Inconscient world, accompanied with *Death*, without experiencing outer death, then return to hierarchies of twilight Subconscious world, her permanent ascent to *Sachchidananda* Consciousness of everlasting day and final return to earth are identified as her **unfinished Supramental Yoga** or half done Divine work extending over all life on earth.

When *Savitri's* all work in human time is accomplished, then the mind of earth shall be a home of Light, the life of earth shall be a tree growing towards Heaven and the body of earth will be the abode of God. Eternal Supermind shall enter earthly Time by the interpenetration of the supreme relation of *Savitri* and *Satyavan* through subtle and causal body union. The secret Deity in the cave will reveal Himself and superman shall wake in the mortal man to manifest God-Light and God-Force. Then earth shall be embraced and illumined by the Supreme Transcendence. A mightier race shall inhabit the mortal's world and superman shall rule as the king of life and make earth almost mate and friend of heaven. A Divine

harmony, joy and beauty shall be the law of life. Even all the cells of the body shall remember and vibrate the Divine Consciousness and a Soul (Inconscient Self) shall wake in the Inconscient's house. An unerring Golden Hand shall shape and harmonise all events and acts and man shall withdraw consent to mortality. There will be death of Ignorance, Falsehood, Suffering and Death. Mere men grow into Spiritual beings and see the awakening of the dumb Divinity. Nature shall wake to manifest Divine and this earthly life will become the Life Divine.

Narad then describes the advent of an extraordinary divine being (last Avatara) who may come one day armoured (with Divine Love) to finally confront and slay (or transform) death in its (own Inconscient) domain...perhaps here he is hinting at the dual force/advent of Savitri and Satyavan...perhaps he is unsure (because purification of Subconscient and inconscient are endless) if they will be successful....

One (last Avatara) yet may come armoured, invincible;  
His will immobile meets the mobile hour;  
The world's blows cannot bend that victor head;  
Calm and sure are his steps in the growing Night;  
The goal recedes, he hurries not his pace,  
He turns not to high voices in the night;  
He asks no aid from the inferior gods (Savitri only relied on her soul's power...man when confronted by danger/adversity propitiates lesser gods, but never in all the cantos has Savitri once beseeched (or requested) any (inferior) power for help);  
His eyes are fixed on his immutable aim.  
Man turns aside or chooses easier paths;(like the queen would prefer)  
He (last Avatara) keeps to the one high and difficult road  
That sole can climb to the Eternal's peaks;  
The ineffable planes already have felt his tread;  
He has made heaven and earth his instruments,  
But the **limits fall from him** of earth and heaven;  
Their law he transcends but uses as his means.  
He has seized life's hands, he has mastered his own heart.  
The feints of Nature mislead not his sight,  
Feints: mock attack/pretend blow  
**Inflexible his look towards Truth's far end;**  
**Fate's deaf resistance cannot break his (last Avatara's) will.**  
In the dreadful passages, the fatal paths,  
Invulnerable his soul, his heart unslain,  
He lives through the opposition of earth's Powers  
And Nature's ambushes and the world's attacks.  
His spirit's stature transcending pain and bliss,  
He fronts evil and good with calm and equal eyes.  
He too must grapple with the riddling Sphinx  
Sphinx: A creature with lion's body and head of a woman,

In Greek Mythology a winged monster having a woman's head and a lion's body. It propounded a riddle about the three ages of man, killing those who failed to solve it, until Oedipus was successful, whereupon the Sphinx committed suicide

"The Sphinx is a symbol of the eternal quest that can only be answered by the secret knowledge." CWSA-30/Letters on Yoga-III-182

And plunge into her long obscurity.  
He has broken into the Inconscient's depths  
That veil themselves even from their own regard:  
He has seen God's slumber shape these magic worlds.  
He has watched the dumb God fashioning Matter's frame (the **inconscient self within is referred to as dumb**),  
Dreaming the dreams of its unknowing sleep,  
And watched the unconscious Force that built the stars.  
He has learned the Inconscient's workings and its law (**nothing will be hidden from such an (last) avatar**),  
Its incoherent thoughts and rigid acts,  
Its hazard wastes of impulse and idea,  
The chaos of its mechanic frequencies,  
Its random calls, its whispers falsely true, (of **physical and vital mind**)  
Misleaders of the hooded listening soul.  
All things come to its ear but nothing abides;  
All rose from the silence, all goes back to its hush.

Its **somnolence** founded the universe,  
**Somnolence:** (alternatively "**sleepiness**" or "**drowsiness**") is a state of strong desire for sleep, or sleeping for unusually long periods (compare hypersomnia). It has distinct **meanings** and causes. ... The word "**somnolence**" is derived from the Latin "**somnus**" **meaning** "sleep".

"On the lap of earth's original **somnolence**" Savitri-9

Its obscure waking makes the world seem vain.  
Arise from Nothingness and towards Nothingness turned,  
Its dark and potent nescience was earth's start;  
It is the waste stuff from which all was made;  
Into its deeps creation can collapse.  
Its opposition clogs the march of the soul,  
It is **the mother of our ignorance**.  
He (last Avatara) must call light into its dark abysses, (to slay all the evil forces of **Inconscient world**.)

Else never can Truth conquer Matter's sleep  
And all earth look into the eyes of God.  
All things obscure his knowledge must **relume**,  
**Relume: relight or rekindle**.  
All things perverse his power must unknot:  
He must pass to the other shore of falsehood's sea,  
He must enter the world's dark to bring there light.  
The heart of evil must be bared to his eyes,  
He must learn its **cosmic dark necessity**,

76, What is the cosmic and individual utility of all that are adverse and evil? 421-22



Ans: But even when we thus regard the universe, we cannot and ought not to dismiss as entirely and radically false and unreal the values that are given to it by our own **limited human consciousness**. For grief, pain, suffering, error, falsehood, ignorance, weakness, wickedness, incapacity, non-doing of what should be done and wrong-doing, deviation of will and denial of will, egoism, limitation, division from other beings with whom we should be one, all that **makes up** the effective figure of what we call evil, are facts of the world-consciousness, not fictions and unrealities, although they are facts whose complete sense or true value is not that which we assign to them in our ignorance. Still our sense of them is part of a true sense, our values of them are necessary to their complete values. One side of the truth of these things we discover when we get into a deeper and larger consciousness; for we find then that there is a **cosmic and individual utility** in what presents itself to us as adverse and evil. For without experience of pain we would not get all the infinite value of the divine delight of which pain is in travail; all ignorance is a penumbra which environs an orb of knowledge, **every error** is significant of the possibility and the effort of a discovery of truth; every weakness and failure is a first sounding of the gulfs of power and potentiality; all division is intended to enrich by an experience of various sweetness of unification the joy of realised unity. All this imperfection is to us evil, but **all evil is in travail of the eternal good**; for all is an imperfection which is the first condition—in the **law of life** evolving out of Inconscience—of greater perfection in the manifesting of the hidden divinity. But at the same time our present feeling of this evil and imperfection, the revolt of our consciousness against them is also a necessary valuation; for if we have first to face and endure them, the ultimate command on us is to reject, to overcome, to transform the life and the nature. It is for that end that their insistence is not allowed to slacken; the soul **must learn** the results of the Ignorance, **must** begin to feel their reactions as a spur to its endeavour of mastery and conquest and finally to a greater endeavour of transformation and transcendence. It is possible, when we live inwardly in the depths, to arrive at a state of vast inner equality and peace which is unnoticed by the reactions of the outer nature, and that is **a great but incomplete liberation**, -- for the outer nature too has a right to deliverance. But even if our personal deliverance is complete, still there is the suffering of others, the world travail, which **the great of soul** cannot regard with indifference. There is a unity with all beings which something within us feels and **the deliverance of others must be felt as intimate to its own deliverance**.

**Its right and its dire roots in Nature's soil.** (evil also has a 'right' of existence...a purpose...it will remain till that purpose is served after which it will disappear)

He must know the thought that moves the demon act  
And justifies the Titan's erring pride  
And the falsehood lurking in earth's crooked dreams:

148, Why are error a necessity and falsehood inevitable in fragmentary evolution? The Life Divine-301-302

Ans: This character of an organisation of partial truths on a basis of separative knowledge persists in Life and subtle Matter, for the **exclusive concentration** of consciousness-Force which puts them into separative action does not entirely sever or veil Mind from Life or Mind and Life from Matter. The complete separation can take place only when the stage of Inconscience has been reached and our world of manifold Ignorance arises out of that tenebrous matrix. These other still conscient stages of the involution are indeed organisations of Conscious Force in which each lives from **his own centre**, follows out his own possibilities, and the predominant principle itself, whether Mind, Life or Matter, works out things on its own independent basis; but what is worked out are truths of itself, not illusions or a tangle of truth and falsehood, knowledge and ignorance. But when by an **exclusive concentration** on Force and Form Consciousness-Force seems phenomenally to separate Consciousness from Force, or when it absorbs Consciousness in a blind sleep lost in Form and Force, then Consciousness has to struggle back to itself by a **fragmentary evolution** which necessitates **error and makes falsehood inevitable**.

He must enter the eternity of Night

And know God's darkness as he knows his Sun (the divine is present in both the darkest inconscient as He is in the highest superconscient...the 2 rivers of light).

For this he (last Avatara) must go down into the pit,

For this he must invade the **dolorous** (sorrow/distress) Vasts.

Imperishable and wise and infinite,

He still must travel Hell the world to save.

Into the eternal Light he shall emerge (the other end ...at the heart of the Inconscient is pure light Divine, Inconscient Self.)

**On borders of the meeting of all worlds;**(The border in which the subliminal, superconscient and subconscious worlds meet.) (In Supramental Consciousness all the worlds meet and fuse with each other.)

*"A last high world was seen where all worlds meet;" Savitri-89*

108, How can our surface activities withdraw? The Life Divine-442-443

Ans: "Our subliminal self is not, like our surface physical being, an outcome of the energy of the Inconscient; it is a **meeting-place of the consciousness** that emerges from below by evolution and the consciousness that has descended from above for involution. There is in it an inner mind, an inner vital being of ourselves, an inner subtle-physical being larger than our outer being and nature. This inner existence is the concealed origin of almost all in our surface self that is not a construction of the first inconscient World-Energy or a natural developed functioning of our surface consciousness or a reaction of it to impacts from the outside universal Nature, -- and even in this construction, these functionings, these reactions the subliminal takes part and exercises on them a considerable influence. There is here a consciousness which has a power of direct contact with the universal unlike the mostly indirect contacts which our

surface being maintains with the universe through the sense mind and the senses. There are here senses, a subliminal sight, touch, hearing; but these subtle senses are rather channels of the inner being's direct consciousness of things than its informants: the subliminal is not dependent on its senses for its knowledge, they only give a form to its direct experience of objects; they do not, so much as in waking mind, convey forms of objects for the mind's documentation or as the starting point or basis for an indirect constructive experience. The subliminal has the right of entry into the mental and vital and subtle-physical planes of the universal consciousness, it is not confined to the material plane and the physical world; it possesses means of communication with the worlds of being which the descent towards involution created in its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. It is into this large realm of interior existence that our mind and vital being retire when they withdraw from the surface activities whether by sleep or inward-drawn concentration or by the inner plunge of trance."

"Everyone has his own idea which is more or less clear, more or less organised, more or less precise, and this idea he calls the world. Everyone has his own way of seeing, his own way of feeling and his particular relationship with everything else, and this he calls the world. He naturally puts himself at the centre, and then everybody is organised around him, according to the way in which he sees it, feels it, understands and desires it, according to his own reaction, but since for each consciousness, individually, it is different, this means that what we call the world—the thing in itself—escapes our perception completely. It must be something else. And we must come out of our individual consciousness to be able to understand what it is; and this is what Sri Aurobindo calls the passage from the lower to the higher hemisphere. In the lower hemisphere there are as many universes as individuals, and in the higher hemisphere there is "something" -which is what it is—in which **all consciousnesses must meet**. This is what he calls the "Truth-Consciousness".

**The Mother/The Mother's Centenary Works (second edition)/9/203**

There (**Supramental**) on the verge of Nature's summit steps

The secret Law of each thing is fulfilled,

**All contraries heal their long dissidence.**

There meet and clasp the eternal opposites,

There pain becomes a violent fiery joy;

Evil turns back to its original good, (**after that evil's role is changed and it reverts to its original divine good**)

And sorrow lies upon the breasts of Bliss:

She has learned to weep glad tears of happiness;

Her gaze is charged with a wistful ecstasy.

**Wistful: Vague or regretful longing.**

**Then shall be ended here the Law of Pain.** (**Pain's purpose is served and is no longer necessary**) (**Through supramental action law of pain will end.**) (this is the task of last Avatara.)

Earth shall be made a home of Heaven's light,

A seer heaven-born shall lodge in human breasts;

The superconscient beam shall touch men's eyes

**And the truth-conscious world come down to earth** (the descent of the supramental consciousness on earth)

Invading Matter with the Spirit's ray, (transformation of the cells of matter)

Awaking its silence to immortal thoughts,

Awaking the dumb heart to the living Word. (Mantra)

This mortal life shall house Eternity's bliss,

**The body's self taste immortality.** (Annamaya Purusha) (This is the precondition of physical immortality, Annamaya Kosha.)

Then shall the world-redeemer's task be done. (Thus the last Avatara's work is accomplished.)

Savitri and Satyavan were first woman and man of the creation or first dual Avatara and they will be the last dual Avatara of the creation to complete the task of evolution.

"For we were man and woman from the first," Savitri-614 (first dual Avatara of the creation.)

'A force in her (Savitri) that toiled since the earth was made' Savitri-19,

"The crown of conscious Immortality,

The godhead (Supreme) promised to our struggling souls

When first man's (first Avatara's) heart dared death and suffered life."

Savitri-59

'The Mighty Mother shall (again) take birth in Time' Savitri-705, (As last Avatara.)

"....I am waiting—I am millions of years old and I am waiting (to complete the Divine task)."

The Mother

The Mother's Agenda-6/347,

"Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there."

The Mother

The Mother's Centenary Works/13/37, The Mother's Agenda-3/222

"Till then must life carry its seed of death

And sorrow's plaint be heard in the slow Night.

Narad makes a declaration to all suffering men, asking them to bear their allotted load of pain and suffering, its necessity...he asks them not to seek a lower/darker power like the titan who tries to overcome his limitations using pride and arrogance to subjugate others to rise above them. To rely on our inner heaven's strength alone is the way

O mortal (moderate devotee), bear this great world's law of pain,

In thy hard passage through a suffering world

Lean for thy soul's support on Heaven's strength,

Turn towards high Truth, aspire to love and peace.

A little bliss is lent thee from above,  
 A touch divine upon thy human days.  
 Make of thy daily way a pilgrimage,  
 For through small joys and griefs thou mov'st towards God. (Narad proposes mankind to move towards the Divine through moderate Spirituality.)  
 Haste not towards Godhead on a dangerous road,  
 Open not thy doorways to a nameless Power,  
 Climb not to Godhead by the Titan's road. (Narad discourages large section of humanity to follow an ascetic path of saintly inactivity that may destroy the world.) (The Lord of Gita speaks that He does always work. If He will not work then the world will be destroyed.)  
 Against the Law he pits his single will,  
 Across its way he throws his pride of might.  
 Heavenward he clambers on a stair of storms  
 Aspiring to live near the deathless sun.  
 He strives with a giant strength to wrest by force  
 From life and Nature the immortals' right;  
 He takes by storm the world and fate and heaven.  
 He comes not to the high World-maker's seat,  
 He waits not for the outstretched hand of God  
 To raise him out of his mortality.  
 All he would make his own, leave nothing free,  
 Stretching his small self to cope with the infinite (he stretches/expands his ego rather than his consciousness...he does not transcend it...is still a prisoner to it).  
 Obstructing the gods' open ways he makes  
 His own estate of the earth's air and light;  
 A monopolist of the world-energy (takes all resources for himself and leaves little for others),  
 He dominates the life of common men.  
 His pain and others' pain he makes his means:  
 On death and suffering he builds his throne.  
 In the hurry and clangour of his acts of might,  
 In a riot and excess of fame and shame,  
 By his magnitudes of hate and violence,  
 By the quaking of the world beneath his tread  
 He matches himself against the Eternal's calm  
 And feels in himself the greatness of a god:  
 Power is his image of celestial self.  
 The Titan's heart is a sea of fire and force;  
 He exults in the death of things and ruin and fall,  
 He feeds his strength with his own and others' pain;  
 In the world's pathos and passion he takes delight,  
 His pride, his might call for the struggle and pang.  
 He glories in the sufferings of the flesh  
 And covers the stigmata with the **Stoic's** name.  
 Stoic: a person who can endure pain or hardship without showing their feelings or complaining  
 His eyes blinded and visionless stare at the sun,  
 The seeker's Sight receding from his heart (taking the path of the titan eventually darkens his soul and he no longer finds the intimations or guidance from the divine

within..)

Can find no more the light of eternity;  
He sees the beyond as an emptiness void of soul  
And takes his night for a dark infinite.  
His nature magnifies the unreal's blank  
And sees in Nought the sole reality:  
He would stamp his single figure on the world,  
Obsess the world's rumours with his single name.  
His moments centre the vast universe.

He sees his little self as very God.

His little 'I' has swallowed the whole world,

His ego has stretched into infinity.  
His mind, a beat in original Nothingness,  
Ciphers his thought on a slate of hourless Time.  
He builds on a mighty vacancy of soul  
A huge philosophy of Nothingness.

**In him Nirvana lives and speaks and acts**

32, What is the Buddhist Nirvana? The Life Divine-54

Ans: At least the *Nirvana of Buddhism* which formulated **one most luminous effort** of man to reach and to rest in this highest Non-Existence, represents itself in the psychology of the liberated yet upon earth as an unspeakable peace and gladness; its practical effect is **the extinction of all suffering** through the disappearance of all egoistic idea or sensation and the nearest we can get to a positive conception of it is that it is some inexpressible Beatitude (if the name or any name can be applied to a peace so void of contents) into which even the notion of self-existence seems to be swallowed up and disappear. It is a *Sachchidananda* to which we dare no longer apply even the supreme terms of Sat, of Chit and of Ananda. For all terms are annulled and all cognitive experience is overpassed.

Impossibly creating a universe.

An eternal zero is his formless self,

His spirit the void impersonal absolute. (Mayavadin, Illusionist)

Take not that stride, O growing soul of man;

Cast not thy self into that night of God.

The soul suffering is not eternity's key (suffering has its purpose, but to seek suffering as an attainment or a virtue as some ascetics do is not the method), (the soul suffering is a means to awaken the multiple selves which is eternity's key; it is not the objective.)

Or ransom by sorrow heaven's demand on life.

O mortal (moderate devotee), bear, but ask not for the stroke, (A supramental stroke can destroy his existence.)

Too soon will grief and anguish find thee out.

Too enormous is that venture for thy will;

Only in limits can man's strength be safe (he too advocates the middle path like the queen (Moderate Spirituality) here, but not to escape fate, but rather to face all that comes as necessary and to deal with things with equanimity);

Yet is infinity thy spirit's goal;

**Its bliss is there behind the world's face of tears.**



52, How in this creation the real Sachchidananda will emerge? The Life Divine-119

Ans: In this creation the real *Sachchidananda* has to emerge. Man, the individual, has to become and to live as a universal being; his **limited mental consciousness** has to widen to the superconscious unity in which each embraces all; his **narrow heart** has to learn the infinite embrace and replace its lusts and discords by universal love and his **restricted vital being** to become equal to the whole shock of the universe upon it and capable of universal delight; his **physical being** has to know itself as no separate entity but as one with and sustaining in itself the whole flow of the indivisible Force that is all things; his **whole nature** has to reproduce in the individual the unity, the harmony, the oneness-in-all of the supreme Existence-Consciousness-Bliss.

A power is in thee that thou knowest not; (Psychic being)

Thou art a vessel of the imprisoned spark.

It seeks relief from Time's envelopment,

And while thou shutst it in, the seal is pain:

**Bliss is the Godhead's crown, eternal, free,**

59, How the delight of being seeks to realize as delight of becoming? The Life Divine-106

Ans: When delight of being seeks to realise itself as delight of becoming, it moves in the movement of force and itself takes different forms of movements of which pleasure and pain are positive and negative currents. Subconscious in Matter, superconscious beyond Mind this delight seeks in Mind and Life to realise itself by emergence in the becoming, **in the increasing self-consciousness** of the movements. Its first phenomena are dual and impure, move between the poles of pleasure and pain, but **aims** at its self-revelation in the purity of a supreme delight of being which is self-existent and independent of objects and causes.

60, What is the other name of the Divine? 108

Ans: The name of That is the Delight; as the Delight we must worship and seek after It. (Kena Upanishad-IV.6)

Unburdened by life's blind mystery of pain:

**Pain is the signature of the Ignorance**

Attesting the secret god denied by life (**the purusha in each of the sheaths must be liberated, from the Inconscient all the way up**):

Until life finds him pain can never end. (Life must uncover ten selves of Integral Yoga which will end pain's kingdom.)

Calm is self's victory overcoming fate (**Narad asks man to counter fate and pain with calm which is obtained by leaning on the power of our soul within...so his prescription is not to run away from fate but to face it ...bear it with a calm equanimity**).

**Bear; thou shalt find at last thy road to bliss.**

**Bliss is the secret stuff of all that lives,**

63, What is the total function of the Delight? The Life Divine-109

Ans: (1) Delight is existence, (2) Delight is the secret of creation, (3) Delight is the root of birth, (4) Delight is the cause of remaining in existence, (5) Delight is the end of birth and (6) that into which creation ceases.

**Even pain and grief are garbs of world-delight,**

It hides behind thy sorrow and thy cry.

Because thy strength is a **part** and not God's whole, (**Strength born out of partial Divine union.**)

Because afflicted by the **little self**

Thy consciousness forgets to be divine

As it walks in the vague penumbra of the flesh

And cannot bear the world's tremendous touch (**all pain is a reflection that our consciousness has not expanded beyond to include that which gives us the pressure or discomfort**), (**A moderate also cannot bear Divine's tremendous touch**)

Thou criest out and sayst that there is pain.

**Indifference, pain and joy, a triple disguise,**

61, How can we arrive at the true solution of the problem? The Life Divine-108

Ans: In this conception of an inalienable underlying delight of existence of which all outward or surface sensations are a positive (**pleasure**), negative (**pain**) or neutral play (**indifference**), waves and foamings of that infinite deep, we arrive at the true solution of the problem we are examining.

69, How we perceive the sensational experience of pain, pleasure and indifference? The Life Divine-112

Ans: In the first place, since in our depths we ourselves are that One, since in the reality of our being we are the indivisible **All-Consciousness** and therefore the inalienable All-Bliss, the disposition of our sensational experience in the **three variations of pain, pleasure and indifference** can only be a superficial arrangement created by that limited part of ourselves which is **uppermost in our waking consciousness**.

72, How we realize **pleasures and pains as at the error and passion of a little child**? The Life Divine-112

Ans: In our ordinary life this truth (**of Superconscious**) 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**.

Attire of the rapturous Dancer in the ways,

Withhold from thee the body of God's bliss.

Thy spirit's strength shall make thee one with God,

Thy agony shall change to ecstasy,

Indifference deepen into infinity's calm  
And joy laugh nude on the peaks of the Absolute.

75, How the use and office of suffering diminishes? The Life Divine-116

Ans: But if and when Mind in man becomes capable of being free, unegoistic, in harmony with all other beings and with the play of the universal forces, the use and office of **suffering diminishes**, its *raison d'être* **must finally cease** to be and it can only continue as an atavism of Nature, a habit that has survived its use, a persistence of the lower in the as yet imperfect organization of the higher. Its eventual elimination **must be an essential point in the** destined conquest of the soul over subjection to Matter and egoistic limitation in Mind.

76, How the inalienable delight of existence in all its variations would be within our reach? The Life Divine-116

Ans: If we could be **entirely disinterested** in mind and heart and impose that detachment on the nervous being, the progressive elimination of these imperfect and perverse forms of *Rasa* would be possible and the true essential taste of the inalienable delight of existence in all its variations would be within our reach.

77, What are the progressive delight of the universal Soul and pure delight of the Supramental? The Life Divine-116-17

Ans: We **attain** to something of this capacity for variable but universal delight in the aesthetic reception of things as represented by **Art and Poetry**, so that we enjoy there the *Rasa* or taste of the sorrowful, the terrible, even the horrible or repellent; and the reason is because we are detached, disinterested, not thinking of ourselves or of self-defense (*jugupsa*), but only of the thing and its essence. Certainly, this aesthetic reception of contacts is not a precise image or reflection of the pure delight which is supramental and supra-aesthetic; for the latter would **eliminate** sorrow, terror, horror and disgust with their **cause** while the former admits them: but it represents partially and imperfectly **one stage** of the progressive delight of the universal Soul in things in its manifestation and it admits us in one part of our nature to that detachment from egoistic sensation and that universal attitude through which the one Soul sees harmony and beauty where we divided beings experience rather chaos and discord.

78, What is the Nature of suffering? The Life Divine-117

Ans: Since the nature of suffering is a **failure of the consciousness** in us to meet the shocks of existence and a consequent shrinking and contraction and its root is an **inequality** of that receptive and possessing force due to our self-limitation by egoism consequent on the ignorance of our true Self, of Sachchidananda,...

79, What are the Ascetic and Vedic method of eliminating and transforming suffering? The Life Divine-117-18

Ans: ...the elimination of suffering **must first** proceed by the **substitution** of *titiksa*, the facing, **enduring** and conquest of all shocks of existence for

*jugupsa*, the shrinking and contraction: by this endurance and conquest we proceed to an equality which may be either an **equal indifference** to all contacts or an **equal gladness** in all contacts; and this equality again **must find** a firm foundation in the **substitution** of the *Sachchidananda* consciousness which is All-Bliss for the **ego-consciousness** which enjoys and suffers. The *Sachchidananda* consciousness may be transcendent of the universe and aloof from it, and to this state of distant Bliss the path is equal indifference; it is **the path of the ascetic**. Or the *Sachchidananda* consciousness may be at once transcendent and universal; and to this state of present and all-embracing Bliss the path is **surrender and loss of the ego** in the universal and possession of an all-pervading equal delight; it is **the path of ancient Vedic sages**. But **neutrality** to the imperfect touches of pleasure and the perverse touches of pain is the **first** direct and natural result of the soul's self-discipline and the conversion of equal delight can, usually, come only afterwards. The **direct** transformation of the triple vibration (pain, pleasure and indifference) into Ananda is possible, but **less easy** to the human being.

Narad then asks man not to complain about his fate, for he is the author of it and can by diving within (Psychic Being) or above (spiritual Being) and uniting with his higher consciousness **rewrite** what he had already authored...he then gives an explanation to the queen as to why the soul fell from its high state...seeking an adventure and perhaps tired of its bliss...I am not sure if this explanation makes sense...it seems childish ...but perhaps that will have to suffice for our human minds...after all to one who is in ignorance and suffering will any explanation suffice? To be honest mother (Maa Krishna) I find his instruction to man to bear all suffering a little condescending...Narad does not take birth and bear the load of man and the suffering...he stands aloof in the higher spheres and then lectures to the queen and others on how they should deal with life...I find his words hypocritical...(How Gods are related in perfecting our existence is explained here in Savitri and The Life Divine, we can note them in this study material in other page).

(These lines are Sri Aurobindo's Spiritual experiences of Overmental plane through Narad's voice. And we have to concentrate more in these lines till they reveal the (absolute) truth behind these symbolic languages. Now we can concentrate on the following guideline given in The Life Divine regarding our approach towards Spiritual experience:

"The **greatest inner discoveries**, the experience of self-being, the cosmic consciousness, the inner calm of the liberated spirit, the direct effect of mind upon mind, the knowledge of things by consciousness in direct contact with other consciousness or with its objects, most spiritual experiences of any value, cannot be brought before the **tribunal of common mentality** which has no experience of these things and takes its own absence or incapacity of experience as a proof of their invalidity or their non-existence." The Life Divine-677

"O mortal (moderate devotee) who complainst of **death and fate**,  
Accuse none of the harms thyself hast called;  
This troubled world thou hast chosen for thy home,

Thou art thyself the author of thy pain.

75, How the Death is imposed on the individual? The Life Divine-204

Ans: Death is imposed on the individual life both by the **conditions of its own existence** and by **its relation to All-Force** which manifests itself in the universe. For the individual life is a particular play of energy specialised to constitute, maintain, energise and finally to dissolve, when its utility is over, one of myriad forms which all serve, each in its own place, time and scope, the whole play of the universe. The energy of life in the body has to support the attack of the energies external to it in the universe; it has to draw them in and feed upon them and is itself being constantly devoured by them.

Once in the immortal boundlessness of Self,  
In a vast of Truth and Consciousness and Light  
The soul looked out from its felicity.  
It felt the Spirit's interminable bliss,  
It knew itself deathless, timeless, spaceless, one,  
It saw the Eternal, lived in the Infinite.

Mother (Maa Krishna) this explanation by Narad of the soul's fall seems childish to me...perhaps it is more likely that he himself does not know the Truth behind the reason (if there is one) for all manifestation of the Divine in the lower hemisphere....after all none questions the expansion of the divine in the supramental and other higher spheres...only his manifestation in ignorance is questioned (because His manifestation is distorted in Ignorance) ....

We can reconcile Narad's explanation with The Mother's view on existence.

"I beg your pardon, but what was built up through this involution had to be unbuilt. The CAUSE of this involution had to be undone.

The way Theon told it, there was first the universal Mother (he didn't call her the universal Mother, but Sri Aurobindo used that name), the universal Mother in charge of creation. For creating she made four emanations: Consciousness or Light; Life; Love or Beatitude and (*Mother tries in vain to remember the fourth*) ...

I must have cerebral anemia today! In India they speak only of three: Sat-Chit-Ananda (*Sat* is Existence, expressed by Life; *Chit* is Consciousness, expressed by Power; *Ananda* is Bliss, synonymous with Love). But according to Theon, there were four (I knew them by heart). Well, these emanations (Theon narrated it in such a way that someone not a philosopher, someone with a childlike mind, could understand), these emanations, conscious of their own power, separated themselves from their Origin; that is, instead of being entirely surrendered to the supreme Will and expressing only.... Ah, the fourth emanation is Truth! Instead of carrying out only the supreme Will, they seem to have acquired a sense of personal power. (They were personalities of sorts, universal personalities, each representing a mode of being.) Instead of remaining connected, they cut the link-each acted on his own, to put it simply. Then, naturally, Light became darkness, Life became death, Bliss became



suffering and Truth became falsehood. And these are the four great Asuras: the Asura of Inconscience, the Asura of Falsehood, the Asura of Suffering and the Asura of Death.

Once this had occurred, the divine Consciousness turned towards the Supreme and said (*Mother Laughs*): ‘Well, here’s what has happened. What’s to be done?’ Then from the Divine came an emanation of Love (in the first emanation it wasn’t Love, it was Ananda, Bliss, the Delight of being which became Suffering), and from the Supreme came Love; and Love descended into this domain of Inconscience, the result of the creation of the first emanation, Consciousness-Consciousness and Light had become Inconscience and Darkness. Love descended straight from the Supreme into this Inconscience; the Supreme, that is, created a new emanation, which didn’t pass through the intermediate worlds (because, according to the story, the universal Mother first created all the gods who, when they descended, remained in contact with the Supreme and created all the intermediate worlds to counterbalance this fall—it’s the old story of the ‘Fall,’ this fall into the Inconscient. But that wasn’t enough). Simultaneously with the creation of the gods, then, came this direct Descent of Love into Matter, without passing through all the intermediate worlds. That’s the story of the **first Descent**. But you’re speaking of the descent heralded by Sri Aurobindo, the Supramental Descent, aren’t you?” The Mother/**July 28, 1961**

Then, curious of a shadow thrown by Truth,  
It strained towards some otherness of self,  
It was drawn to an unknown Face peering through night.  
**It (shadow of unknown face) sensed a negative infinity,**  
**A void supernal whose immense excess**  
**Imitating God and everlasting Time**  
Offered a ground for Nature’s adverse birth  
And Matter’s rigid hard unconsciousness  
Harbouring the brilliance of a transient soul  
That lights up birth and death and ignorant life.  
A Mind arose that stared at Nothingness  
Till figures formed of what could never be;  
It housed the contrary of all that is.  
A Nought appeared as Being’s huge **sealed** cause,  
Its dumb support in a blank infinite,  
In whose abyss spirit must disappear:  
A darkened Nature lived and held the seed  
Of Spirit hidden and feigning not to be.  
Eternal Consciousness became a freak  
Of an unsouled almighty Inconscient  
And, breathed no more as spirit’s native air,  
Bliss was an incident of a mortal hour,  
A stranger in the insentient universe.  
As one drawn by the grandeur of the Void  
**The soul attracted leaned to the Abyss:**



It longed for the adventure of Ignorance (Mother (Maa Krishna), I find Narad's explanation that a soul that is Sachchidananda longed for ignorance as completely lacking of any merit...) (Soul has capacity to transform the abyss, if the abyss is not transformed then no Divine Life is possible.) (What Narad spoke are secrets of sadhana and entry into Ignorance is possible by them those who have opened the inner doors to Superconscious Force.)

77, How all negative experience of Ignorance are needed for the perfection of Spiritual being? The Life Divine-434

Ans: "Among these alternative conclusions the second (elsewhere in the heaven), as it is usually put before us, offers no ground for the philosophic reason, since we have **no satisfying indication** of the **connection between the here and elsewhere** which are posited against each other but not explained in the **inevitability** of their relations, and there is no light cast on the necessity or fundamental significance of the ordeal and failure. It could **only** be intelligible, --except as the mysterious will of an arbitrary Creator, --if there was a **choice** by immortal spirits **to try** the adventure of the Ignorance and a necessity for them to learn the nature of a world of Ignorance in order that they might reject it. But such a creative motive, necessarily incidental and quite temporary in its incidence, with the earth as its casual field of experience, could hardly by itself account for the immense and enduring phenomenon of this complex universe. It can become an operative part of a **satisfactory explanation** if this world is a field for the working out of a greater creative motive, if it is a manifestation of **divine Truth or a divine Possibility** in which under certain conditions an initiating Ignorance **must** intervene as a **necessary factor**, and if the arrangement of this universe contains in it a **compulsion** of the Ignorance to move towards Knowledge, of the imperfect manifestation to grow into perfection, of the suffering to prepare an emergence of the divine Delight of Being. In that case the sense of disappointment, frustration, illusion and the vanity of all things would not be valid; for the aspects that seem to justify it would be only the **natural circumstances** of a **difficult evolution**: all the stress of struggle and effort, success and failure, joy and suffering, the mixture of ignorance and knowledge would be the experience **needed** for the soul, mind, life and physical part to grow into the full light of a spiritual perfected being. It would reveal itself as the process of an evolutionary manifestation; there would be **no need** to bring in the fiat of an arbitrary Omnipotence or a cosmic Illusion, a phantasy of meaningless *Maya*."

And the marvel and surprise of the Unknown  
And the endless possibility that lurked  
In the womb of Chaos and in Nothing's gulf  
Or looked from the unfathomed eyes of Chance.

It tired of its unchanging happiness, (Mother (Maa Krishna) does anyone actually believe this theory (Happiness must have it growing intensities, otherwise one will be tired.)...a being that is existence, consciousness and bliss is tired of bliss and therefore willingly decides that it will try something else?) (If pure delight is distorted to pleasure, pain and indifference then it will be tiring. If pure Divine love is distorted to human love then it will be tiring within an hour.)

It turned away from immortality:

It was drawn to hazard's call and danger's charm,  
It yearned to the pathos of grief, the drama of pain,  
Perdition's peril, the wounded bare escape,  
The music of ruin and its glamour and crash,  
The savour of pity and **the gamble of love**  
And passion and the ambiguous face of Fate.

42, How much pain and pleasure we experience out of the existence? The Life Divine-100

Ans: If we regard it dispassionately and with a sole view to accurate and unemotional appreciation, we shall find that **the sum of the pleasure of existence far exceeds the sum of the pain of existence**, --appearances and individual cases to the contrary notwithstanding, --and that the active and passive, surface and underlying pleasure of existence is the normal state of nature, pain a contrary occurrence temporarily suspending or overlaying that normal state.

43, How pain is more intensely experienced than pleasure? The Life Divine-100

Ans: But for that very reason the lesser sum of pain effects us more intensely and often looms larger than the greater sum of pleasure; precisely because the latter is normal, we do not treasure it, hardly even observe it unless it intensifies into some acuter form of itself, into a wave of happiness, a crest of joy or ecstasy. It is these things that we call delight and seek and the normal satisfaction of existence **which is always there** regardless of event and particular cause or object, affects us as something neutral which is neither pleasure nor pain. It is there, a great practical fact, for without it there would not be the universal and overpowering instinct of self-preservation, but **it is not what we seek** and therefore we do not enter it into our balance of emotional and sensational profit and loss. In that balance we enter only positive pleasures on one side and discomfort and pain on the other; pain affects us more intensely because it is abnormal to our being, contrary to our natural tendency and is experienced as an outrage on our existence, an offence and external attack on what we are and seek to be.

A world of hard endeavour and difficult toil,  
And battle on extinction's perilous verge,  
A clash of forces, a vast incertitude,  
The joy of creation out of Nothingness,  
Strange meetings on the roads of Ignorance  
And the companionship of half-known souls  
Or the solitary greatness and lonely force  
Of a separate being conquering its world,  
Called it from its too safe eternity.

A huge descent began, a giant (Spiritual) fall: (Avataras call down huge descent of Divine force during Their life time and it is followed by Their death which is identified as giant Spiritual fall.) Savitri-456 (Or a mighty descent of Spiritual energy into material vessel does not mean Spiritual fall but a great Divine action.)

“A mighty victory or a mighty (Spiritual) fall” Savitri-186  
“A god come down and greater by the fall.” Savitri-343 (**The God’s greatness and importance multiplies through mortal birth and body.**)

***“This too the supreme Diplomat can use,***

*He makes our (Spiritual fall) fall a means for greater rise.” Savitri-34*

*“And wept not **fallen** to mortality,” Savitri-253*

*“Where all is won or all is lost for man” Savitri-461*

**For what the spirit sees, creates a truth**

**And what the soul imagines is made a world.**

A Thought that leaped from the Timeless can become,  
Indicator of cosmic consequence (**Through over head descent of knowledge the future of the individual and the world can be known.**)

And the itinerary of the gods,

A cyclic movement in eternal Time.

Thus came, born from a blind tremendous choice,

This great perplexed and discontented world,

This haunt of Ignorance, this home of Pain:

There are pitched desire’s tents, grief’s headquarters.

A vast disguise conceals the Eternal’s bliss.”

The King then answers both Narad and the queen and reveals that he knows the secret divine power that has descended with Savitri and surely that power can override any fate...

Then Aswapati answered to the seer:

“Is then the spirit ruled by an outward world?

O seer, is there no remedy within?

But what is Fate if not the spirit’s will

After long time fulfilled by cosmic Force?

282, How the karma can be transcended? The Life Divine-839

Ans: But we have first to observe that a law or chain of karma is only an **outward machinery** and cannot be elevated to a greater position as the sole and absolute determinant of the life-workings of the cosmos, unless the cosmos is itself **entirely mechanical** in its character... But if the fundamental truth of our being is spiritual and not mechanical, it must be ourself, our soul that fundamentally determines its own evolution, and the law of karma can **only be one of the processes** it uses for that purpose: our Spirit, our Self must be **greater than its Karma**. There is Law, but there is also spiritual freedom.

283, What are the determinant of destiny? The Life Divine-840-41

Ans: There must therefore be **two elements**, (1) *Karma* as an instrument, but also (2) the secret Consciousness and Will within working through the

mind, life and body as the user. (1) Fate, whether purely mechanical or created by ourselves, a chain of our own manufacture, is only one factor of existence; (2) Being and its consciousness and its will are a still more important factor. In Indian astrology which considers (1) **all life** circumstances to be *Karma*, mostly predominated or indicated in the graph of the stars, (2) there is still provision made for the energy and force of the being which **can change or cancel part or much of what is so written** of even all but the most imperative and powerful bindings of *Karma*. This is a reasonable account of the balance: but there is also to be added to the computation the fact that destiny is not simple but complex; the destiny which binds our physical being, binds it so long or in so far as a **greater law does not intervene**. (1) Action belongs to the physical part of us, it is the physical outcome of our being; but (2) behind our surface is a freer life power, a freer mind power which has another energy and can **create another destiny** and bring it in to modify **the primary plan**, and (3) when the soul and self emerges, when we become consciously spiritual beings, that change can cancel or wholly **remodel the graph of our physical fate**. *Karma*, then, -- or at least any mechanical law of *Karma*, -- cannot be accepted as the sole determinant of circumstances and the whole machinery of rebirth and of our future evolution."

I deemed a mighty Power had come with her;  
Is not that Power the high compeer of Fate?"

Compeer: person of equal rank

Mother (Maa Krishna), in the verses below Narad does not confirm that Savitri is the one who has descended to overcome death, he does not confirm the King's vision...rather he seems to know that Savitri is divine and needs to face her fate but her victory is something he is unsure of...(These lines are Sri Aurobindo's last writings on Savitri what He had foreseen in His future vision regarding the conquest of Death and its possibility through The Mother's incarnation. An Avatara's success is dependent on Subconscious and Inconscious transformation, support of the surrounding community and of earth. The complete transformation in brief period of one life is not possible and the support of surrounding was not there.

*(Note written by hand two months  
after Sri Aurobindo's departure)*

"The lack of the earth's receptivity **and the behavior of Sri Aurobindo's disciples\*** are largely responsible for what happened to his body. But one thing is certain: the great misfortune that has just beset us in no way affects the truth of his teaching. All he said is perfectly true and remains so. Time and the course of events will make this abundantly clear."

(\* In an 'official' version, the Mother had omitted 'and the behavior of Sri Aurobindo's disciples.')

(The above statement can be restated as most of the disciples those who came to serve

The Mother and Sri Aurobindo were not adventurers of Consciousness and hence were not able to help spiritually Their Masters. To serve the Master and The Mother without thorough knowledge of movement of Consciousness is a dangerous proposal.)

But Narad answered covering truth with truth:

“O Aswapati, random seem the ways

Along whose banks your footsteps stray or run

In casual hours or moments of the gods,

**Yet your least stumblings are foreseen above. (456)**

**This can be linked with:**

“We reap the fruit of our forgotten deeds.” Savitri-378

“Time’s unforeseen event, God’s secret plan.” Savitri-459

**The above passage indicates that our truth and false thought, Divine and undivine action are recorded above and from which our Spiritual destiny and ordinary fixed destiny are built. So we must be utterly faithful to The Mother’s Message given below.**

24th November-1933  
"If we allow a falsehood,  
however small it may be,  
to find expression  
through our mouth or our  
pen, how can we hope to  
become the perfect  
messenger of Truth? The  
perfect servant of the  
Truth must abstain from  
even the slightest  
inexactitude,  
exaggeration or  
deformation."

Infallibly the curves of life are drawn  
Following the stream of Time through the unknown;  
They are led by a clue the **calm immortals** keep.

**Calm immortals** may be compared with the following line of Savitri:

“The **dim-masked hooded godheads** rode who move  
Assigned to man immutably from his birth” Savitri-377

This blazoned hieroglyph of prophet morns  
A meaning more sublime in symbols writes  
Than **sealed** Thought wakes to, but of this high script  
How shall my voice convince the mind of earth?

**Heaven’s wiser love rejects the mortal’s prayer; (All prayer must be free from  
desire, fear and hope.)**

Unblinded by the breath of his desire,  
Uncoloured by the mists of fear and hope,  
It bends above the strife of love with death;  
It keeps for her her privilege of pain.

“Intensity of prayer is not at all to be rejected; it is one of the most powerful means of  
the sadhana.” Sri Aurobindo

“The whole of our life should be a prayer offered to the Divine.” The Mother  
A greatness in thy daughter’s soul resides (Narad is aware of Savitri’s divinity but  
feels that she must still go through all suffering to triumph ...she cannot overcome  
without walking the difficult path, staying aloof) (Our study of Savitri will be  
incomplete without the study of the Mother’s Agenda. Because there we will get the  
hint of the Mother’s suffering and can reconcile it with Savitri.) (Through large  
suffering Avatars pay God’s debt.)

That can transform herself and all around

**But must cross on stones of suffering to its goal. (Goal is supreme Ananda)**

Although designed like a nectar cup of heaven,  
Of heavenly ether made she sought this air,  
She too must share the human need of grief  
And all her cause of joy transmute to pain.

The mind of mortal man is led by words,  
His sight retires behind the walls of Thought  
And looks out only through half-opened doors.  
He cuts the boundless Truth into sky-strips  
And every strip he takes for all the heavens.

He stares at infinite possibility  
And gives to the plastic Vast the name of Chance;  
He sees **the long results** of an all-wise Force  
Planning a sequence of steps in endless Time  
But in its links imagines a senseless chain  
Or the dead hand of cold Necessity;  
He answers not to the mystic Mother’s heart,  
Misses the ardent heavings of her breast  
And feels cold rigid limbs of lifeless Law.

**The will of the Timeless working out in Time**

In the free absolute steps of cosmic Truth  
He thinks a dead machine or unconscious Fate.



A Magician's formulas have made Matter's laws  
And while they last, all things by them are bound;  
**But the spirit's consent is needed for each act** (nothing happens on earth without  
the Spirit's consent.)  
And Freedom walks in the same pace with Law. (Immortality walks in same pace  
with Death.)

In the verses below Narad explains the conditions under which man can overcome his fate...

125, How can we understand the mechanism and law of the Divine Government? The Life Divine-368-69

Ans: "If we admit the Divine Being, the supreme Person and All-Person as the Ishwara, a **difficulty arises** in understanding his rule or government of world-existence, because we immediately transfer to him our mental conception of a **human ruler**; we picture him as acting by the mind and mental will in an omnipotent arbitrary fashion upon a world on which he imposes his mental conceptions as laws, and we conceive of his will as a free caprice of his personality. But there is no need of the Divine Being to act by an arbitrary will or idea as an omnipotent yet ignorant human being,--if such an omnipotence were possible,--might do: for he is not limited by mind; he has an **all-consciousness** in which he is aware of the truth of all things and aware of his own **all-wisdom** working them out according to the truth that is in them, their significance, their possibility or necessity, the imperative selfness of their nature. The Divine is free and not bound by **laws** of any making, but still he acts by **laws and processes** because **they are expression or the truth of things**,--not their mechanical, mathematical or other outward truth alone, but the spiritual reality of what they are, what they have become and have yet to become, what they have it within themselves to realise. He is himself present in the working, but he also exceeds and can **overrule** it (the fixed law); for on one side Nature works according to her limited complex of **formulas** and is informed and supported in their execution by the Divine Presence, but on the other side there is **an overseeing**, a higher working and determination, even an intervention, free but not arbitrary, often appearing to us magical and miraculous because it proceeds and acts upon Nature from a divine Supernature: Nature here is a limited expression of that Supernature and open to intervention or mutation by its light, its force, its influence. The mechanical, mathematical, automatic law of things is a fact, but within it there is a spiritual law of consciousness at work which gives to the mechanical steps of Nature's forces **an inner turn and value**, (a turning point in individual destiny) a significant rightness and a secretly conscious necessity, and above it there is a spiritual freedom that knows and acts in the supreme and universal truth of the Spirit. Our view of the divine government of the world or of the secret of its action is either incurably anthropomorphic or else incurably mechanical; both the anthropomorphism and mechanism have the elements of truth, but they

are only a side (static aspect of the Divine), an aspect, and the real truth is that the world is governed by the One in all and over all who is infinite in his consciousness (dynamic Divine, who changes the fixed destiny of man (in which Divine remains as witness) through His conscious intervention) and it is according to the law and logic of an infinite consciousness that we ought to understand the significance and building and movement of the universe.”

All here can change if the Magician choose. (By dynamisation of Supernature.)

(Magician is the law of Infinite Consciousness.)

If human will could be made one with God's,

If human thought could echo the thoughts of God,

Man might be all-knowing and omnipotent;

But now he walks in Nature's doubtful ray.

Yet can the mind of man receive God's light,

The force of man can be driven by God's force,

**Then is he a miracle doing miracles.**

For only so can he be Nature's king.

The fate of Satyavan's death has been decided, to overcome it can be done only at the appointed time and not before.... (Because the transaction of the Soul and Nature is worked out from the present moment of the Narad to the hour of the death fixed for Satyavan. So what will happen during that critical hour is now illegible and cannot be forecasted by Narad.)

It is decreed and Satyavan must die;

The hour is fixed, chosen the fatal stroke.

What else shall be is written in her soul

But till the hour reveals the fateful script,

The writing waits illegible and mute.

Fate is Truth working out in Ignorance. (Higher Spiritual destiny is the Truth working out in Knowledge.)

O King, thy fate is a transaction done

At every hour between Nature and thy soul

With God for its **foreseeing** arbiter.

Fate is a balance drawn in Destiny's book.

Man can accept his fate, he can refuse.

Even if the One maintains the unseen decree

He writes thy refusal in thy credit page (Mother (Maa Krishna) what does Narad mean by this verse...how can man refuse his fate and what is meant by the refusal written in his credit page) (Man (his soul) can refuse his fate (or death) if he can dynamise the Supernature which can reverse the course of things. And this affirmative event of confrontation with Death is recorded in the credit page of his Soul history as any negative event or submission near Death is recorded in the debit page of Soul history (This we can link with the line: 'Yet your least stumblings are foreseen (and recorded) above.' Savitri-456, Our outward happenings have their seed within' Savitri-52) This Soul history is recorded in each birth, starting from the beginning of creation. So the outer death can be transcended by

concentration and expansion of the Self. We can foresee our death through Divine union and vision and can work within to change them.)

“It is not conceivable that the spirit within is an automaton in the hands of Karma, a slave in this life of its past actions; the truth must be less rigid and more plastic. If a certain amount of results of past Karma is formulated in the present life, it must be with the consent of the psychic being which presides over the new formation of its earth-experience and assents not merely to an outward compulsory process, but to a secret Will and Guidance. That secret Will is not mechanical, but spiritual; the guidance comes from an Intelligence which may use mechanical processes but is not their subject. Self-expression and experience are what the soul seeks by its birth into the body; whatever is necessary for the self-expression and experience of this life, whether it intervenes as an automatic outcome of past lives or as a free selection of results and a continuity or as a new development, whatever is a means of creation of the future, that will be formulated: for the principle is not the working out of a mechanism of Law, but the development of the nature through cosmic experience so that eventually it may grow out of the Ignorance. There must therefore be two elements, Karma as an instrument, but also the secret Consciousness and Will within working through the mind, life and body as the user. Fate, whether purely mechanical or created by ourselves, a chain of our own manufacture, is only one factor of existence; Being and its consciousness and its will are a still more important factor. In Indian astrology which considers all life circumstances to be Karma, mostly predetermined or indicated in the graph of the stars, there is still provision made for the energy and force of the being which can change or cancel part or much of what is so written or even all but the most imperative and powerful bindings of Karma. This is a reasonable account of the balance: but there is also to be added to the computation the fact that destiny is not simple but complex; the destiny which binds our physical being, binds it so long or in so far as a greater law does not intervene. Action belongs to the physical part of us, it is the physical outcome of our being; but behind our surface is a freer life power, a freer mind power which has another energy and can create another destiny and bring it in to modify the primary plan, **and when the soul and self emerges, when we become consciously spiritual beings, that change can cancel or wholly remodel the graph of our physical fate.** Karma, then, —or at least any mechanical law of Karma, — cannot be accepted as the sole determinant of circumstances and the whole machinery of rebirth and of our future evolution.”  
The Life Divine-840-41

For doom is not a close, a mystic seal. (Doom is not a fixed and closed book it can be transformed into its opposite.)

Arisen from the tragic crash of life,  
Arisen from the body's torture and death,  
**The spirit rises mightier by defeat;**  
**Its godlike wings grow wider with each fall.**  
Its splendid failures sum to victory.

“There are two golden rules. (1) Never be depressed or upset by difficulties or stumbles. (2) Press always quietly forward, then however long it seems to take, always progress will be made and one day you will be surprised to find yourself near the goal. It is like the curves followed by the train in the ascent of the mountain — they circle round but always nearer and nearer to the goal.” CWSA-31/Letters on Yoga-IV-735

“Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner.” SABCL/17/The Hour of God/115,

O man, the events that meet thee on thy road,  
Though they smite thy body and soul with joy and grief,  
Are not thy fate, — they touch thee awhile and pass;

**Even death can cut not short thy spirit's walk: (We have come this earth for all life where death is a passage and means not the goal. The goal is Soul's immortality in this life and physical immortality in all life.)**

Thy goal, the road thou chooseth are thy fate. (So the goal chosen should be very high and long and eternal. That will increase the longevity and change the fate.)

On the altar throwing thy thoughts, thy heart, thy works,

Thy fate is a long sacrifice to the gods (through sacrifice fate can be changed.)

Till they have opened to thee thy secret self

And made thee one with the indwelling God (until man unites with the Divine in him...all his life, actions, thoughts etc are a plaything subject to the works of the delegated Gods and evolving Nature...after his (continuous) union with the Divine...the Divine alone exists in him and determines (changes) his fate).

Narad then elaborates the long hard march of the soul from the Inconscient to its source in the superconscient through innumerable lives , many falls and torments.....

O soul, intruder in Nature's ignorance (the descent of the soul into Nature alone allows for the possibility and the eventual transformation of nature),

Armed traveller to the unseen supernal heights,

Thy spirit's fate is a battle and ceaseless march

Against invisible opponent Powers, (Developed Soul's fate is a ceaseless battle against dark forces.)

A passage from Matter into timeless self.

Adventurer through blind unforeseeing Time,

A forced advance through a long line of lives,

It pushes its spearhead through the centuries.

Across the dust and mire of the earthly plain,

On many guarded lines and dangerous fronts,

In dire assaults, in wounded slow retreats,

Holding the ideal's ringed and battered fort

Or fighting against odds in lonely posts,

Or camped in night around the bivouac's fires

Bivouac: a temporary camp without tents or cover, used especially by soldiers or mountaineers.

Awaiting the tardy trumpets of the dawn,  
In hunger and in plenty and in pain,  
Through peril and through triumph and through fall,  
Through life's green lanes and over her desert sands,  
Up the bald moor, along the sunlit ridge,  
In serried columns with a straggling rear  
Led by its nomad vanguard's signal fires,  
Marches the army of the waylost god.  
Then late the joy ineffable is felt,  
Then he remembers his forgotten self;  
**He has refound the skies from which he fell.**  
At length his front's indomitable line  
Forces the last passes of the Ignorance:  
Advancing beyond Nature's last known bounds,  
Reconnoitring the formidable unknown,  
Beyond the landmarks of things visible,  
It mounts through a miraculous upper air  
Till climbing the mute summit of the world  
He stands upon the splendour-peaks of God.

Narad then comforts the family that they should not mourn Satyavan, for his death is a liberation and a movement in an ever onward and forward moving journey of the soul to the Divine (again he is not sure of Savitri's power to conquer death)...and that the Divine has a reason for these events, they are not random...

In vain thou mournst that Satyavan must die;  
His death is a beginning of greater life,  
Death is the spirit's opportunity.

*Its complementary line:*

"Our death is made a passage to new worlds," Savitri-194,  
"Death is a passage, not the goal of our walk:" Savitri-197,  
"Death is our road to immortality." Savitri-424,  
"His death assists her immortality." Savitri-511,

"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.**

*(silence)*

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

A vast intention has brought two souls close  
And love and death conspire towards one great end.  
**For out of danger and pain heaven-bliss shall come,**

**Time's unforeseen event, God's secret plan.**

This world was not built with random bricks of Chance,  
A blind god is not destiny's architect;  
A conscious power has drawn the plan of life,  
There is a meaning in each curve and line.

[Its complementary line:](#)

"The cosmos is no accident in Time;

**There is a meaning in each play of Chance,**

**There is a freedom in each face of Fate." Savitri-271**

It is an architecture high and grand  
By many named and nameless masons built  
In which unseeing hands obey the Unseen,  
And of its master-builders she is one.

Narad having being missioned by the Gods to ensure Savitri is aware of her pending fate wants to ensure her family does not interfere for that will cause interruptions for the divine work that she had come for....he asks the queen not to interfere in matters that are beyond her understanding and power....he advises that the divine power within alone can save Savitri and none else....

**"Queen, strive no more to change the secret will;**

**Time's accidents are steps in its vast scheme.**

Bring not thy brief and helpless human tears ([human tears are brief and helpless and do not foresee the future.](#))

Across the fathomless moments of a heart  
That knows its single will and God's as one:

**It ([Savitri's heart](#)) can embrace its hostile destiny;**

**It sits apart with grief and facing death,**

**Affronting adverse fate armed and alone.**

**In this enormous world standing apart**

**In the mightiness of her silent spirit's will,**

**In the passion of her soul of sacrifice**

**Her lonely strength facing the universe,**

**Affronting fate, asks not man's help nor god's:**

**Sometimes one life is charged with earth's destiny,**

**It cries not for succour from the time-bound powers.**

**Succour: assistance and support in times of hardship.**

**Alone she is equal to her mighty task.**

**Intervene not in a strife too great for thee,**

**A struggle too deep for mortal thought to sound,**

**Its question to this Nature's rigid bounds**

**When the soul fronts nude of garbs the infinite,**



Its too vast theme of a lonely mortal will  
Pacing the silence of eternity.  
As a star, uncompanioned, moves in heaven  
Unastonished by the immensities of Space,  
Travelling infinity by its own light,  
**The great are strongest when they stand alone.**  
A God-given might of being is their force,  
A ray from self's solitude of light the guide;  
**The soul that can live alone with itself meets God;** (The Soul is here **Dvija**)  
**Its complementary line:**  
**"A lonely soul passions for the Alone" Savitri-632**  
**"A thousand roads leaped into Eternity**  
**Or singing ran to meet God's veiless face." Savitri-298**

Its lonely universe is their rendezvous.

The words below are prescient of Savitri's fate...and how the fate of all humanity rests with her alone...

A day may come when she must stand unhelped  
On a dangerous brink of the world's doom and hers,  
Carrying the world's future on her lonely breast,  
Carrying the human hope in a heart left sole  
To conquer or fail on a last desperate verge,  
Alone with death and close to extinction's edge.  
Her single greatness in that last dire scene  
Must cross alone a perilous bridge in Time  
And reach an apex of world-destiny  
**Where all is won or all is lost for man.**  
In that tremendous silence lone and lost  
Of a deciding hour in the world's fate,  
In her soul's climbing beyond mortal time  
When she stands sole with Death or sole with God  
Apart upon a silent desperate brink,  
Alone with her self and death and destiny  
As on some verge between Time and Timelessness  
When being must end or life rebuild its base,  
Alone she must conquer or alone must fall.  
**Its complementary line:**  
**"For this she had accepted mortal breath;**  
**To wrestle with the Shadow she had come**  
**And must confront the riddle of man's birth**  
**And life's brief struggle in dumb Matter's night.**  
**Whether to bear with Ignorance and death**  
**Or hew the ways of Immortality,**

To win or lose the godlike game for man,  
Was her soul's issue thrown with Destiny's dice.  
But not to submit and suffer was she born;  
To lead, to deliver was her glorious part." Savitri-17

No human aid can reach her in that hour,  
No armoured god stand shining at her side (no god but her soul alone can aid Savitri at that hour).  
Cry not to heaven, for she alone can save.  
For this the silent Force came missioned down;  
In her the conscious Will took human shape:  
She only can save herself and save the world.

This indicates the *Sadhaka* to be aware and always prepare himself to meet the most critical hour of the earth's destiny where *Savitri* within 'must stand unhelped on the dangerous brink of the world's doom and hers.' She must cross alone without the aid of collectivity behind her, a perilous bridge in all Time on a last desperate verge, where all must be won by the intervention of total instantaneous dynamic Divine consciousness or all must be lost by the non intervention and witness state of static Divine Consciousness. She will stand alone in her transaction with Soul, Death and Destiny in an intermediate plane of consciousness between mortal Time and the immortal Timeless state. Here in this transition either the being must end his earthly journey or life rebuilds its base through rebirth; she arrived in a transitional consciousness where either she must conquer Life or must meet the Spiritual fall of the Death. No human being, no armoured God and no Heaven can help her to overcome that transition except the power of her almighty saviour Psychic being. Her Psychic being or the Supreme stationed in the heart centre alone can hold Supramental Love and can battle against doom to save herself and the world.

"A dire expectancy knocked at her breast;  
Dreadful to her were the footsteps of the hours:" Savitri-469

O queen, stand back from that stupendous scene,  
Come not between her and her hour of Fate.  
Her hour must come and none can intervene:  
Think not to turn her from her **heaven-sent task**,  
Strive not to save her from her own high will.  
Thou hast no place in that tremendous strife;  
Thy love and longing are not arbiters there;  
Leave the world's fate and her to God's sole guard.  
Even if he seems to leave her to her lone strength,  
Even though all falters and falls and sees an end  
**And the heart fails and only are death and night,** (The Mother left Her body

through failure of Heart.)

“Behind the Titan attacking us particularly now, there is something else. This Titan has been delegated by someone else. He has been there since my birth, was born with me. I felt him when I was very young, but only gradually, as I became conscious of myself, did I understand WHO he was and what was behind him.

This Titan has been specially sent to attack this body, but he can't do it directly, so he uses people in my entourage. It is something fated: all those around me, who are close to me, and especially those capable of love, have been attacked by him; a few have succumbed, such as that girl in my entourage who was absorbed by him. He follows me like a shadow, and each time there is the least little opening in someone near me, he is there.

The power of this Titan comes from an Asura. There are four Asuras. Two have already been converted (*The Lord of Inconscient or Asura of Incoscience and Lord of Suffering or Asura of Suffering*), and the other two, the Lord of Death and the Lord of Falsehood, made an attempt at conversion by taking on a physical body—they have been intimately associated with my life. The story of these Asuras would be very interesting to recount... The Lord of Death disappeared; he lost his physical body, and I don't know what has become of him. (It was Theon) As for the other, the Lord of Falsehood, the one who now rules over this earth, he tried hard to be converted, but he found it disgusting!

At times he calls himself the 'Lord of Nations.' It is he who sets all wars in motion, and only by thwarting his plans could the last war be won... This one does not want to be converted, not at all. He wants neither the physical transformation nor the supramental world, for that would spell his end. Besides, he knows... We talk to each other; beyond all this, we have our relationship. For after all, you see (*laughing*), I am his mother! One day he told me, 'I know you will destroy me, but meanwhile, I will create all the havoc possible.'

This Asura of Falsehood is the one who delegated the Titan that is always near me. He chose the most powerful Titan there is on earth and sent him specially to attack this body. So even if one manages to enchain or kill this Titan, it is likely that the Lord of Falsehood will delegate another form, and still another, and still another, in order to achieve his aim.

**In the end, only the Supramental will have the power to destroy it. When the hour comes, all this will disappear, without any need to do anything.”** The Mother/26<sup>th</sup> March, 1959

*“(Soon afterwards, in regard to the filing of these notes)*

With a lot of patience and time, it could all be organized, but I'd have to be convinced that it's worth the trouble. All these old papers are like dead leaves. We should make a *bonfire*.'

*Oh, no!*

YOU people may have this opinion, but it's not mine. I'll tell you exactly the effect it has on me: whenever someone has wanted to arrange things, I've always thought, 'Yes, it will be quite useful to arrange these things ... after my death!'

But then I'd rather not die ... if possible. And if I don't die, it will be perfectly useless, because that would then be the obvious proof of an uninterrupted ascent; consequently, what there will be at the very end will be much more interesting.

You alone have convinced me that the 'history' of the way might be of some interest, so I'm letting you do it ... I've taken a very, very handsome file upstairs with all your notes in it.\* It's filling up; it's going to be formidable! (*Mother laughs*) ... a frightful documentation.

*Not at all!*

Anyway ... I am doing it very conscientiously. I'm gathering everything and putting it all together.

You know, someone who appreciates this work tremendously is Nolini. Once he timidly asked me, 'Could I have a copy?' 'Fine,' I said. Oh, he really appreciates it. And when I have something amusing like these most recent notes, I give him a copy. With that, he's happy. So he blesses you! (*Mother laughs*) Oh! Without you, this would never have been done – you can be quite sure. Never." The Mother/20<sup>th</sup> August-1960

"But I myself have never had it in trance, and neither did Sri Aurobindo – neither of us ever had trances! I mean the kind of trance where contact with the body is lost. That's what he always said, and one of the first things I told him when we met was, 'Well, everybody talks about trance and samadhi and all those things, but I have never had them! I have never lost consciousness.' 'Ah,' he replied, 'it's exactly the same for me!'

It depends upon the level of development, that's what Theon used to say: 'One goes into trance only when certain links are missing.' He saw people as made up of innumerable small 'bridges,' with intermediary zones. [383] 'If you have an intermediary zone that is undeveloped,' he said, 'a zone where you are not conscious because it's not individualized, then you will be in trance when you cross it.' Trance is the sign of non-individualization – the consciousness is not awake and so your body goes into trance. But if your consciousness is wide awake you can sit, keeping full contact with things, and have the total experience. I could go out of my body with no need of trance, except when Theon wanted me to do a particular work. That was a different business – the vital force (not the consciousness, the vital force) had to go out for that work, so the body had to go into trance. But even then.... For instance, very often when I am 'called' and go to do something in response, my body does become still, but it's not in trance; I can be sitting and, even in the middle of a gesture, suddenly become immobile for a few seconds.<sup>252</sup> But I was doing another type of work with Theon – dangerous work, at that – and it would last for an hour. Then all the body's vital energy would go out, all of it, as it does when you die(in fact, that's how I came to experience death).

But it isn't necessary to have all those experiences, not at all – Sri Aurobindo never did. (Theon didn't have experiences, either; he had only the knowledge – he made use of Madame Theon's experiences.) Sri Aurobindo told me he had never really entered the unconsciousness of samadhi – for him, these domains were conscious; he would sit on his bed or in his armchair and have all the experiences.

Naturally, it's preferable to be in a comfortable position (it's a question of security). If you venture to do these kinds of things standing up, for instance, as I have seen them done, it's dangerous. But if one is quietly stretched out, there is no need for trance.

Besides, according to what I've been told (not physically), I believe that the Rishis practiced going into trance. But I suppose they wanted to achieve what Sri Aurobindo speaks of: a PHYSICAL transformation of the physical body permitting one to LIVE this consciousness instead of the ordinary consciousness. Did they ever do it? ... I don't know. The Veda simply recounts what the *forefathers* have done. But who are these *forefathers*?

*But surely this supramental consciousness is something to be found in the body?*<sup>253</sup> [384]

When one has these experiences, like the ones I've had in the subtle physical, for example, the body is certainly in trance – but the part having the experience doesn't AT ALL feel deprived or lacking in anything. The experience comes with a fullness of life, consciousness, independence, individuality. It's not like going out in trance to accomplish a work and feeling linked to the body – it's not that: the body no longer exists nor has any reason to! It's simply not there. And it's a nuisance to go back into it – 'what is this useless burden!' you wonder. As a result, if this experience becomes permanent, you live in a world that's just as concrete, just as real and just as TANGIBLE as our physical world, with the same qualities of duration, permanence and stability.

It's very difficult to express, because as soon as we notice it...

While having this experience, you are free (as I said, the body no longer exists, it has even no reason to exist, and you don't think of it), and you have just as concrete an OBJECTIVE functioning – even more so! It is more concrete because you have a MUCH CLEARER and more tangible perception of knowledge than ordinary physical perception; our ordinary way of understanding always seems so hazy in comparison. It's not the same phenomenon as going off into trance and being linked to the body, depending upon it for expression, and so forth.

But a certain work [of adaptation] is required to express this experience, and the first impression upon returning is that there's no way to do it. It simply doesn't correspond to anything." The Mother/7<sup>th</sup> November-1961

"I feel like an egg that has yet to hatch – I mean a certain period of incubation is needed, isn't it?

And I am more and more aware that people really panicked this time; they imagined I was going to die – I could have died, had the Lord willed it. But ... it

has been a sort of death, that's for sure – sure, sure, sure – although I don't say so, because. After all, one must have some regard for people's common sense!

But really, if I let myself go one step further I would say that I was dead and ...have come back to life. But I don't say it.

A lot of people have been praying for me and even taking vows that if I didn't die they would go here or there on a pilgrimage – it's quite touching.

This greatly objectifies my situation, which has nothing to do with an illness to be cured! I can't be cured! It is a work of transformation. At any moment, if the Lord decides it's *hopeless*, it will be *hopeless*, finished; and no matter what happens, if the Lord has decided that I'll go right to the end of the experience, then I'll go right to the end.

That whole way of seeing, feeling and reacting belongs really to another world. Really to another world ... to such a degree that if I had no regard for people's peace of mind I would say, "I don't know whether I am dead or alive." Because there is a life, a type of life vibration that is completely independent of.... No, I'll put it another way: the way people ordinarily feel life, feel that they are alive, is intimately linked with a certain sensation they have of their bodies and of themselves. If you totally eliminate that sensation, the type of relation that allows people to say "I am alive" well, eliminate that, but then how can you say, "I am alive," or "I am not alive"? The distinction NO LONGER EXISTS. Well, for me, it has been completely eliminated. That night [April 12-13], it was definitively swept out of me. It has never come back. It's something that seems impossible now. So what they mean by "I am alive" is I can't say "I am alive" the way they do – it's something else entirely." The Mother/12<sup>th</sup> June 1962

“"Because of the necessities of the transformation, this body may enter a state of trance that will appear cataleptic....

Then I knew it was Sri Aurobindo speaking, because he started taking on his ironic tone, and he said:

"Above all, no doctors! This body must be left in peace.<sup>4</sup> Do not hasten, either, to announce my death (*Mother laughs*) and to give the government the right to intervene. Keep me carefully sheltered from all injuries<sup>5</sup> that may come from outside – infection, poisoning, etc. – and have UNTIRING patience: it may last days, perhaps weeks, perhaps even longer, and you will have to wait patiently for me to come naturally out of that state once the work of transformation is accomplished."

I didn't have the time to write it down. But Sri Aurobindo himself said to me, "On Saturday, when you see Satprem."

It's interesting.

*So it's something that's going to take place.*



It looks like that.... Because it came when I was fully in that state, but I was conscious that this [body] needed ... it takes TIME, that's the problem. Instantaneous things are miraculous and don't have the power of duration: they don't correspond to the STATE – the vibratory state of something lasting. So then, this intimation came, and when it came the experience was over, everything stopped.

But now I know what it is. And it has left in the being a sort of certitude, but a certitude so full of joy, oh! ...

There we are.

*But Mother, these "instructions" should be given ...*

... Should be known by everyone.

*Everyone.*

Which means by those who are near me, who look after me, even by people like the doctors, who might take it into their heads to go and inform the government, for instance!

Because this intimation was very ... imperative, it was an imperative necessity

– which to me seems to prove that it will happen. "Because of the necessities of the transformation ..." That was when the experience was there and I became aware of all that needed to be changed for this body to be capable of holding the thing constantly, for it to be there all the time. So that came. And I wanted to write it down, but didn't have the time, I was already terribly late; then came very clearly from Sri Aurobindo, "On Saturday, when Satprem is here."

I forgot to tell you at first!

*You'll have to make it into a note and give it to those you think it should be given to.*

Yes, first to the "trustees" [the heads of the Ashram's administration], because they are the ones who have authority here; then it will have to be translated into English and distributed.<sup>6</sup> You understand, no one should take it into his head to go and tell the government – because they're so silly, they might go *shouting about*.

*Yes, of course. They may go and inform the government or...*

So the government will come and say, "But you can't keep this, you have to bury it." That would be lovely! It would be a fine mess!

*There will have to be some wisdom in the disciples.*

Excuse me?

*A little wisdom in the disciples.*

Yes ... yes.

Nobody should say anything except, "Mother has gone into trance."  
That's all, quite simply. "She is in trance."

But if they are prepared for the idea beforehand, they might be more  
reasonable?..." The Mother/January 14, 1967

God-given her strength can battle against doom  
Even on a brink where Death alone seems close  
And no human strength can hinder or can help.  
Think not to intercede with the hidden Will,  
Intrude not twixt her spirit and its force

**But leave her to her mighty self and Fate."**

He spoke and ceased and left the earthly scene.  
Away from the strife and suffering on our globe,  
He turned towards his far-off blissful home.  
A brilliant arrow pointing straight to heaven,  
The luminous body of the ethereal seer  
Assailed the purple glory of the noon

**Purple:**

**Does purple represent vital plane?**

**Purple colour represents protection.**

"It may interest the reader to know that according to Sri Aurobindo, these colors generally have the following significances, though the exact meaning may vary "with the field, the combinations, the character and shades of the color, the play of forces": red = physical; orange = supramental in the physical; yellow = thinking mind; green = life; blue = higher mind; violet = divine compassion or grace; gold = divine Truth; white = the light of the Mother, or the Divine Consciousness." (See also *Agenda IV*, May 18, 1963.)

And disappeared like a receding star  
Vanishing into the light of the Unseen.  
But still a cry was heard in the infinite,  
And still to the listening soul on mortal earth  
A high and far imperishable voice  
Chanted the anthem of eternal love.  
END OF CANTO TWO END OF BOOK SIX

My Divine child, (Auroprem) all that are written here are over head poetry or  
descended knowledge which may not be acceptable to our mind. We have to wait  
till we realize these words as perfect Spiritual experiences and help us to realize  
the truth behind all negations.

My sweet child, just I was thinking of you, during that time your phone  
call came.

OM TAT SAT

With my all love and blessings.

At Their Feet

Your loving mother

S.A. Maa Krishna

Om Namo Bhagavateh

Sri Matriniketan Ashram  
04.08.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. I have thoroughly revised the Auroprem's study, Book-6, Canto-2 and included your contribution of meaning of difficult word in this paper. They are marked in maroon colour here. A note on one aspect of Avatara's action is prepared from this paper and it will be included in the August-2019 Darshan issue of The Descent. I am giving it here below for completeness of our understanding.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Yours loving Mother

### **The Divine Work of the Avatara:**

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

Savitri-446

“These things are very interesting. They must form part of the work I have come on earth to do. Because even before encountering Theon, before knowing anything, I had experiences at night, certain types of activities looking after people who were leaving their bodies-and with a knowledge of the process; I didn't know what I was doing nor did I seek to know, yet I knew exactly what had to be done and I did it. I was around twenty.

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

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

Lately it has increased, become more precise.”<sup>56</sup>

The Mother

“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.”<sup>57</sup>

The Mother

“In the night, I am always given a state of human consciousness to put right, one after another—there are millions of them. And there are always all the images and events that illustrate that particular state of consciousness. At times, it is very hard going: I wake up tired, as after a long period of work.”<sup>58</sup>

The Mother

“*Sri Aurobindo* wrote very clearly: for all those who have faith and open themselves in surrender and faith, the work will be done automatically. As long as he was here...all the thirty years I spent with him working, NOT ONCE did I have to make an effort for a transformation. Simply, whenever there was a difficulty, I repeat, My Lord, my Lord, my Lord... I just thought of him—hop! It went away. Physical pain: he annulled it.”<sup>59</sup>

The Mother

The popular<sup>67</sup> concept of the *Avatara* circles around the idea, “Show your power, change the world. And to begin with, do as I want; because the first, most important thing is to what I want—show your power!”<sup>66</sup> Here, another unnoticed part of the Subconscient Divine transformation action of the *Avatara* is partly reflected:

“One must accept infirmity, and even accept to look like an imbecile; one must accept everything, and there isn’t one person in fifty million (*Sri Aurobindo* told me I was the only one! (laughing) It may be so!) who has the courage to do it. Many people have also gone off elsewhere, into other, or more or less subtle worlds. There are millions of ways to escape, you see, but only one way to stay, and that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance—the appearances of the very negation of truth. But if one doesn’t accept that, nothing will ever change. As for those who

want to go on being great, luminous, strong, powerful, and so on, well, let them stay where they are; they can't do anything for the earth.”<sup>66</sup>

The Mother

#### References:

- 56: The Mother's Agenda,  
57: The Mother's Agenda,  
58: The Mother's Agenda-5/170-71,  
59: The Mother's Agenda-4/271,  
66: Sep-25/1965/The Mother's Agenda/Vol-6/P: 259-260,  
67: "Here in *India*, with the notion of *Guru*, of *Avatar*, you may recognise him, admit him, but he is there exclusively to satisfy all demands- not because he has put on a human body, but because he is the representative of the supreme Power, and you accept the supreme Power, you pretend to obey it, you surrender to it, **but with, at the back of your mind, "He is there to satisfy my desires."** The quality of desires depends on the individual: for some, it is the most petty personal desires; for others it is big desires for all humanity, or even for greater realisations, but any how it amounts to the same thing. That seems to be the condition of surrendering (!)

To emerge from that one must emerge from the human consciousness, that is, from the active, acting consciousness.

It is so strong that if any one dares say that the world and all creations exist for the Divine's satisfaction, it immediately raises a violent protest and he is accused of ....they say, "But this Divine is a monster! A monster of egoism," without noticing that they are precisely like that." The Mother's Agenda-9/157,

#### 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:

"The spirit is doomed to pain till man is free." Savitri-444

"There is no **visible foe**, but the unseen  
Is round us, forces intangible besiege,  
Touches from alien realms, thoughts not our own  
Overtake us and compel the erring heart;  
Our lives are caught in an ambiguous net.  
An adversary Force was born of old:  
Invader of the life of mortal man,  
It hides from him the straight immortal path.  
A power came in to veil the eternal Light,  
A power opposed to the eternal will

Diverts the messages of the infallible Word,  
Contorts the contours of the cosmic plan:  
A whisper lures to evil the human heart,  
It seals up wisdom's eyes, the soul's regard,  
It is the origin of our suffering here,  
It binds earth to calamity and pain.  
This all must conquer who would bring down God's peace.  
This hidden foe lodged in the human breast  
Man must overcome or miss his higher fate.  
This is the inner war without escape." Savitri-447-448

**The More Important Secret of this chapter:**

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

**The Most Important Secret of this chapter:**

"A day may come when she must stand unhelped  
On a dangerous brink of the world's doom and hers,  
Carrying the world's future on her lonely breast,  
Carrying the human hope in a heart left sole  
To conquer or fail on a last desperate verge,  
Alone with death and close to extinction's edge.  
Her single greatness in that last dire scene  
Must cross alone a perilous bridge in Time  
And reach an apex of world-destiny  
**Where all is won or all is lost for man.**  
In that tremendous silence lone and lost  
Of a deciding hour in the world's fate,  
In her soul's climbing beyond mortal time  
When she stands sole with Death or sole with God  
Apart upon a silent desperate brink,  
Alone with her self and death and destiny  
As on some verge between Time and Timelessness  
When being must end or life rebuild its base,  
Alone she must conquer or alone must fall.  
No human aid can reach her in that hour,  
No armoured god stand shining at her side.  
Cry not to heaven, for she alone can save.  
For this the silent Force came missioned down;  
In her the conscious Will took human shape:  
She only can save herself and save the world." Savitri-461

**Om Namo Bhagavateh**

**Pondicherry**



07.07.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In this Book-6, Canto-2 we meet three personalities. First one is the human personality of Savitri's Mother, who seems to be concerned and blind with her own interest in an easy, comfortable and long happy human life. She does not bother for the world's misery and suffering and its irradiation from earth life. Due to her partial union with the Divine and satisfaction with that achievement she was unaware of Divine's comprehensive world plan, unaware of Divine Grace which acts during danger and difficulties of human life, unaware of dynamic Divine Power which can descend to change individual and collective destiny.

King Aswapati, due to his hard life of concentrated Tapasya could get a brief glimpse of Savitri's past, present and future and also earth's past, present and future. A detailed foreknowledge of the above issue was available to Narad, due to his Overmental God status. None of the above three have the capacity to change Savitri's destiny and hence earth's destiny. So, Savitri's Psychic Being is identified as a greater God, enjoys greater power and privilege than God and the Guru.

Narad confirms that man is the author of his fate/doom and he can rewrite his fixed fate by opening the Psychic being through **long sacrifice**. He also issues the same proposal of **hard sacrifice** for Avatara for achieving his task of earth's redemption. Kindly note following two verses from Savitri:

“Even if he (Avatara) escapes the fiercest fires,

Even if the world breaks not in, a drowning sea,

Only by **hard sacrifice** is high heaven earned:

He must face the fight, the pang who would conquer Hell.”

Savitri-447

“Thy (common man) fate is a **long sacrifice** to the gods

Till they have opened to thee thy secret self (Psychic Being)

And made thee one with the indwelling God (Psychic Being).”

Savitri-458

Narad identifies three dwarves, tamasic mind, rajasic mind and sattwic mind as ‘hidden foe.’ Through these three inconscient energies the dark and

hostile forces of the nether world enter into our life. The destiny can be changed if one can go beyond their influence.

“There is no **visible foe**, but the unseen  
Is round us, forces intangible besiege,  
Touches from alien realms, thoughts not our own  
Overtake us and compel the erring heart;  
Our lives are caught in an ambiguous net.  
An adversary Force was born of old:  
Invader of the life of mortal man,  
It hides from him the straight immortal path.  
A power came in to veil the eternal Light,  
A power opposed to the eternal will  
Diverts the messages of the infallible Word,  
Contorts the contours of the cosmic plan:  
A whisper lures to evil the human heart, (whisper of vital and physical mind)  
It seals up wisdom’s eyes, the soul’s regard,  
It is the origin of our suffering here,  
It binds earth to calamity and pain.  
This all must conquer who would bring down God’s peace.  
This hidden foe lodged in the human breast  
Man must overcome or miss his higher fate.  
This is the inner war without escape.” Savitri-447-448

*King Aswapati* proposes for seekers of Immortality to understand the double destiny of men. One is that of fixed destiny born out of ‘blindness of our will,’ our *Karma* or bounded action and other is our changeable Spiritual destiny which is born out of oneness with Divine Will, Divine Wisdom and

Divine Love. So, one can escape untimely death and can live a long secure life if his Psychic being opens. For these Psychic and Spiritual Self opened Souls, Death is not a curse but a passage and choice (*iccha mrityu*) for higher life.

The Queen understands perfectly human Love of Moderate and Spiritual Love of Ascetic/Mayavadin/Illusionist/Nirvanist which do not take care to annul human suffering and miseries. She perfectly experienced the limitation of human love, where love dies while lover is still alive on earth. The Queen was not aware of a subtle physical love where love continues to nourish and fulfil life after the lover is long dead. Savitri book proposes all (prepared Souls) secretly and symbolically to replace human love with subtle physical love which needs no hand to clasp, no feet to move. This imperishable subtle physical love is further complemented and perfected by the touch of subtle vital, subtle mental, Psychic, Spiritual, Universal and Supramental Love. This subtle physical love bridges the gulf between human and Divine Love, perfects the human association and transforms human love. For development of above Divine faculties Psychic and Spiritual opening are imperative. Three such examples which can widen our understanding:

“She meditates upon mighty words and looks

On the unseen links (of **all life**) that join the parted spheres.”

Savitri-85

“A subtle link of union joins **all life**. (Linking love with past and future births)

Thus all creation is a single chain:”

Savitri-110

“In the communion of two meeting minds (subtle mental union)

Thought looked at thought and had no need of speech;

Emotion clasped emotion in two hearts, (subtle vital union)

They felt each other’s thrill in the flesh and nerves (subtle physical union)

Or melted each in each and grew immense (Spiritual union)

As when two houses burn and fire joins fire: (Psychic union)”

Savitri-186

This Book-6. Canto-2 is important because here Sri Aurobindo has made an attempt to reconcile Moderate Spirituality, later Vedantic Spirituality and ancient Vedantic Spirituality. For this, Overmind plays a crucial role through symbolic representation of heavenly sage Narad. Here we also understand through Narad how a common man will face his own suffering and burden of life and how an Avatara bears the burden of earth's suffering.

Through Narad, Sri Aurobindo made aware of humanity, the mission and task of last Avatara, who will vanquish Time and Death.

“Although Light grows on earth and Night recedes,

Yet till the evil is slain in its own home

And Light invades the world's inconscient base

And perished has the adversary Force,

He (successive Avataras) still must labour on, his work half done.” Savitri-448-49

“He (last Avatara) still must travel Hell the world to save.

Into the eternal Light he shall emerge

On borders of the meeting of all worlds;

There on the verge of Nature's summit steps

The secret Law of each thing is fulfilled,

All contraries heal their long dissidence.

There meet and clasp the eternal opposites,

There pain becomes a violent fiery joy;

Evil turns back to its original good,

And sorrow lies upon the breasts of Bliss:

She has learned to weep glad tears of happiness;

Her gaze is charged with a wistful ecstasy.

Then shall be ended here the Law of Pain.” Savitri-450-451

“This mortal life shall house Eternity’s bliss,  
The body’s self taste immortality.  
Then shall the world-redeemer’s (last Avatara’s) task be done.” Savitri-451

Narad advised humanity to wait all life till the arrival of the last Avatara and ‘bear the great world’s law of pain’ with the aid of Psychic Being.

“A little bliss is lent thee from above, (moderate seekers of truth)  
A touch divine upon thy human days.  
Make of thy daily way a pilgrimage,  
For through small joys and griefs thou mov’st towards God.  
Haste not towards Godhead on a dangerous road, (ascetic path of saintly inactivity)  
Open not thy doorways to a nameless Power,  
Climb not to Godhead by the Titan’s road.” (not to torture the body) Savitri-451

Lastly, Narad could not see whether the present Incarnation of Savitri and Satyavan or The Mother and Sri Aurobindo could conquer death. They tried with the existing capacity of Supramental descent and limitation of opening of recalcitrant body and only by collaboration of both, the Death can be conquered. So the issue is now left to successive Vibhutis to try in their body the Supramental transformation and illumination of huge Subconscious and Inconscious sheaths and when “The Mighty Mother shall (again) take birth in Time (as Last Avatara)

And God be born into the human clay  
In forms made ready by your human lives.  
Then shall the **Truth supreme** be given to men:” Savitri-705

Truth supreme is identified as the last siddhi, last perfection of integral Yoga where Subconscious and Inconscious sheath will be entirely transformed and Death will be conquered.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

----- Forwarded message -----

From: **Guruprasad**

Date: Mon, Oct 25, 2021 at 2:09 AM

Subject: Savitri 2021 - Book Six Canto Two

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

Om Namo Bhagavate

Dear Mother

Pranams. (with my blessings.) Hope all is well with you. It was good to hear last night that the temple work is progressing well. I have read Book Six Canto Two and appended your notes. The file is too large to attach so a link is included.

In this canto from pages 442 – 448, Lord Narad seems to be explaining the significance of pain in our lives. (Yes.) Does pain have a role to play in Integral Yoga? (Yes. A large play in Subconscient transformation.) How should a sadhak treat pain? 'Accepting life, he (a Sadhaka of integral Yoga) has to bear not only his own burden, but a great part of the world's burden too along with it, as a continuation of his own sufficiently heavy load. Therefore his Yoga has much more of the nature of a battle than others; but this is not only an individual battle, it is a collective war waged over a considerable country.' The Synthesis of Yoga- CWSA/23/The Synthesis of Yoga-77

I have enclosed an attachment along with this letter for more knowledge on the issue: [http://www.srimatriniketanasram.org/V\\_Ins\\_ReadersQry.php](http://www.srimatriniketanasram.org/V_Ins_ReadersQry.php)

Love (with my all love and blessings...)

Guruprasad

OM TAT SAT



With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

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