

“Q: Savitri represents the Mother’s Consciousness, doesn’t she?”

Ans: Yes.

Q: What does Satyavan represent?

Ans: Well, he is the Avatar. He is the incarnation of the Supreme.”

The Mother/The Mother’s Centenary Works/5/390

“The work of achieving a continuity which permits one to go up and down (in Consciousness) and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the **Avatar**, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with **a model town** and ending with a **perfect world**.” The Mother’s Centenary Works/Vol.3/179

Book-5, Canto Two

Satyavan

The **moderate Satyavan**, who lived in the illumined Soul ray of God’s touch but was not ready to face the eternal Sun of His constant embrace, became **ascetic Satyavan**, when this surface concentration of the Divine ray penetrated heart and flesh. This ascetic Divine realisation could not bridge the gulf between Matter and Spirit. When he concentrated on the world he lost the God and when concentrated on the God lost the world. With *Savitri’s* arrival this gulf was bridged and the **consecrated Satyavan** became King Child and was able to live and face the Sun light, representing *Vijnana*. And in the cosmic Consciousness of *Vijnana*, the Spirit and Matter are reconciled and Matter’s or physical body’s fixed death bound destiny and grooves of Iron law are changed into the Spirit’s immortal all life. This is a passage from mere man incarnating to the integral ascending Godhead of the race or ‘the soul of man climbing to God,’ (*Savitri*-703) and its destined saviour. His Godhead status does not prevent him from living ‘in one house with the primal beast’ (*Savitri*-541) in the forest, colloquies with the *Djinn* and *Asuras* of the Subconscient world; thus in the Divine’s single plan ‘high meets the low’ (*Savitri*-541 or ‘God’s summits

look back on the mute Abyss;' (Savitri-541) accepts to be small and human on earth. This is the emergence of **Lord Satyavan**, for whom *Savitri* fought with dark Godhead in *Death's* Night. Through this sacrificial action, the highest Divine Consciousness of the *Avatara* is reconciled with lowest consciousness of earth.

Summary:

In this canto the Lord describes Satyavan and Savitri's first sighting of him. The path she takes, the timely guidance from her spiritual being and the removal from the scales from her eyes to the Divine in Satyavan which is akin to the search for the Divine in all of us, the journey we all eventually take.

The Lord also describes the rarity of Divine Love that descends in a human vessel. (It is only in few privileged Developed Souls the Divine Love can descend and become the leader of life.)

Detail:

ALL SHE remembered on this day of Fate, (like Savitri, we too are fated to find the Divine Love in us, that is what the secret Divine in us is long labouring towards) (**Our whole and all life is a discovery of the Savitri and Satyavan within.**)

The road that hazarded not the solemn depths (Savitri took the path less travelled...to find her Divine counterpart, she took the road that turned away from the mundane world, to a road that was secluded...much like we need to turn away from our outgoing senses to find the Divine within)

But turned away to flee to human homes,

The wilderness with its mighty monotone, (the entry into the inner worlds initially appears monotone like compared to the variety provided by the senses, but this is only the beginning of the (**true**) journey)

The morning like a lustrous seer above,

The passion of the summits lost in heaven,

The titan murmur of the endless woods.

As if a wicket gate to joy were there (the opening to the joy within is usually through a seemingly unobtrusive entrance)

Ringed in with voiceless hint and magic sign (there are no loud signs announcing the inner path),

Upon the margin of an unknown world (our inner worlds are large unexplored worlds and the discoveries of beauty in the woods can be considered a metaphor for the wonderful inner discoveries)

Reclined the curve of a sun-held recess;

Groves with strange flowers like eyes of gazing nymphs

Peered from their secrecy into open space,

Boughs whispering to a constancy of light

Sheltered a dim and screened felicity,

And slowly a supine inconstant breeze

Supine: Lying facing upward.

Ran like a fleeting sigh of happiness

Over slumbrous grasses pranked with green and gold.

Hidden in the forest's bosom of loneliness (the joy and beauty are hidden)

Amid the leaves the inmate voices called,

Sweet like desires enamoured and unseen,

Cry answering to low insistent cry.

Behind slept emerald dumb remotenesses,

Haunt of a Nature passionate, veiled, denied

To all but her own vision lost and wild.

Earth in this beautiful refuge free from cares

Murmured to the soul a song of strength and peace. (much like our inner being, that is rarely visited and is a repository of strength)

Only one sign was there of a human tread:

A single path, shot thin and arrowlike (perhaps the road to our Soul too is narrow and thin)

Into this bosom of vast and secret life,

Pierced its enormous **dream of solitude.**

Here first she met on the uncertain earth

The one for whom her heart had come so far. (Which will build her future destiny secured.)

As might a soul on Nature's background limned

Stand out for a moment in a house of dream

Created by the ardent breath of life,

So he appeared against the forest verge

Inset twixt green relief and golden ray (the green represents nature and the golden ray of the sun represents the Divine, Satyavan represents the Soul descended into nature to raise it to the Divine). (Or the Soul ascended to a state to raise the Nature to the Divine.)

The Lord describes the perfection in the physical, vital, mental and spiritual qualities of Satyavan. It seemed that Nature, the ancient Mother, had been his closest companion (like a foster mother) through his life and he had plumbed the depths of her secrets

As if a weapon of the living Light,

Erect and lofty like a spear of God

His figure led the splendour of the morn.

Noble and clear as the broad peaceful heavens

A tablet of young wisdom was his brow; (His *ajna chakra* near eye brow was open)

Freedom's imperious beauty curved his limbs,

Imperious: domineering

The joy of life was on his open face.

His look was a wide daybreak of the gods,

His head was a youthful Rishi's touched with light, (Satyavan's Spiritual being was open)

His body was a lover's and a king's. (He was a Karma Yogi with Divine love in the frontal Nature. A karma Yogi is identified as King with inner and outer kingdom)

In the magnificent dawning of his force

Built like a moving statue of delight

He illumined the border of the forest page.

Out of the ignorant eager toil of the years

Abandoning man's loud drama he had come

Led by the wisdom of an adverse Fate (all the difficult circumstances in our lives, all the blows and sufferings, have wisdom behind them leading us closer to the Divine, what is best for us...although we do not comprehend this or find it difficult to accept it at that time)

To meet the ancient Mother in her groves.

In her divine communion he had grown

A foster-child of **beauty and solitude**,

Heir to the centuries of the lonely wise,

A brother of the sunshine and the sky,

A wanderer communing with depth and marge.

A Veda-knower of the unwritten book (He had the knowledge of the Unknowable which is not yet written.)

Perusing the mystic scripture of her forms,

He had caught her hierophant significances, (he had understood Nature's secrets)

Her sphered immense imaginations learned,

Taught by sublimities of stream and wood

And voices of the sun and star and flame

And chant of the magic singers on the boughs

And the dumb teaching of four-footed things.
Helping with confident steps her slow great hands
He leaned to **her influence** like a flower to rain
And, like the flower and tree a natural growth,
Widened with the touches of her shaping hours.

The mastery free natures have was his

And their assent to joy and spacious calm;

One with the single Spirit inhabiting all, (Mother (Maa Krishna), this suggests that Satyavan was already established in the Cosmic consciousness?) **(this is also Jivatma's union and oneness with Paraprakriti.) (Before meeting the Divine Mother, Sri Aurobindo had the triple realisation of the Brahman at Alipore jail which includes the realisation of cosmic Consciousness, Vasudeva Sarvamiti.)**

He laid experience at the Godhead's feet; (Mother (Maa Krishna), does Godhead here refer to the Godhead within, the Psychic & Spiritual being) **(Psycho-Spiritual experience.) (Here Godhead is Divine Mother, hence this is Prakriti Yajna, sacrifice of the Nature.)**

His mind was open to her infinite mind,

His acts were rhythmic with her primal force;

He had subdued his mortal thought to hers.

That day he had turned from his accustomed paths; (The Divine in him moved his feet to his destiny, as we too are moved to ours unknowingly)

For One who, knowing every moment's load,

Can move in all our studied or careless steps,

Had laid the spell of destiny on his feet

And drawn him to the forest's flowering verge.

When Savitri was surveying the scenery, at first her sight was not arrested by Satyavan, because she lived in a consciousness that considered all as Hers and there was no partiality/attraction to one being or thing above others. However her spiritual being intervened and she was able to see behind the façade of his form to the Divine within and see the being that had incarnated with her for the

special work that they both had to do on earth. (this is a subtle physical experience and through subtle physical sense she was able trace the Presence which was known to her from past many births.)

At first her glance that took life's million shapes

Impartially to people its treasure-house (Savitri treated all impartially, for she had taken all of mankind within herself)

Along with sky and flower and hill and star,

Dwelt rather on the bright harmonious scene.

It saw the green-gold of the slumbrous sward,

The grasses quivering with the slow wind's tread,

The branches haunted by the wild bird's call.

Awake to Nature, vague as yet to life,

The eager prisoner from the Infinite,

The immortal wrestler in its mortal house, (eternally wrestling with the Inconscient/adverse forces in loving embrace to slowly transform them...)

Its pride, power, passion of a striving God,

It saw this image of veiled deity,

This thinking master creature of the earth,

This last result of the beauty of the stars,

But only saw like fair and common forms (when her eyes first fell on Satyavan, she did not discern the Lord within and passed over him like all other forms)

The artist spirit needs not for its work

And puts aside in memory's shadowy rooms.

A look, a turn decides our ill-poised fate.

Thus in the hour that most concerned her all,

Wandering unwarned by the slow surface mind, (the surface mind (Physical mind) is ill equipped to alert the inner being of anything remotely Divine...) (Surface mind cannot recognise the Divine as the Master, Mother, Father, Friend, Lover, Teacher and Playmate nor their human representative who are destined for our Spiritual life.)

The heedless scout (**physical mind**) beneath her tenting lids

Admired indifferent beauty and cared not

To wake her **body's spirit** to its king. (Annamaya Purusha of Savitri will be united with Paramatma Satyavan.)

So might she have passed by on chance ignorant roads

Missing the call of Heaven, losing life's aim, (**much like we do with our lives**) (**By increasing Sraddha towards the Divine we receive the Divine's call to lead a Divine Life and by increasing sincerity we connect this call with life's aim and our mind and life accepts the Divine call in carrying it ahead through all life.**)

But the god touched in time her conscious soul. (**Mother (Maa Krishna), if the conscious soul referred to by the Lord here is the Psychic being, who does "god" refer to here? Is it the higher spiritual or supramental being?**) (**Spiritual Being.**) (**This is the Psychic awareness from within itself (Psychic God) or Psychic awareness by the pressure from the Spiritual Being or above.**)

Her vision settled, caught and all was changed. (**She was able to see through her vision, her relation with Satyavan from past births.**)

Her mind at first dwelt in ideal dreams, (**Mind dreams about the future by linking partly with the Truth of existence.**)

Those intimate transmuters of earth's signs

That make known things a hint of unseen spheres,

And saw in him the **genius** of the spot, (**I am reminded of what the Divine Mother has written about Sri Aurobindo and finding the person who knows Him...**)

"But the difficulty is to find the "some one" who knows Sri Aurobindo **thoroughly...**(and subsequently) who is capable of receiving His inspirations directly...capable of understanding Sri Aurobindo's inspiration and transmitting it...and has at the same time very strong character... (and if possible) to have His **genius...** For years I have been looking for that man, without finding him." The Mother

Some more description about genius in Savitri and The Life Divine:

"The Power that acts in us is not our force.

The **genius** too receives from some high fount

Concealed in a supernal secrecy
The work that gives him an immortal name.
The word, the form, the charm, the glory and grace
Are missioned sparks from a stupendous Fire;
A sample from the laboratory of God
Of which he holds the patent upon earth,
Comes to him wrapped in golden coverings;
He listens for Inspiration's postman knock
And takes delivery of the priceless gift
A little spoilt by the receiver mind
Or mixed with the manufacturer of his brain;
When least defaced, then is it most divine."

Savitri-542

"Again, there is not an **entire absence of penetration from above** into our mental limits. The phenomena of **genius** are really the result of such a penetration, --veiled no doubt, because the light of the superior consciousness not only acts within narrow limits, usually in a special field, **without any regulated separate organization of its characteristic energies**, often indeed quite fitfully, erratically and with a supernormal or abnormal irresponsible governance, but also in entering the mind it subdues and adapts itself to mind substance so that it is only a modified or diminished dynamis that reaches us, not all the original divine luminosity of what might be called the **overhead consciousness beyond us**. Still the phenomena of inspiration, of revelatory vision or of intuitive perception and intuitive discernment, surpassing our less illumined or less powerful normal mind-action, are there and their origin is unmistakable. Finally, there is **the vast and multitudinous field of mystic and spiritual experience**, and here the gates already lie wide open to the possibility of extending our consciousness beyond its present limits, --unless, indeed by an obscurantism that refuses to inquire or an attachment to our boundaries of mental normality we shut them or turn away from the vistas they open before us. But in our present investigation **we cannot afford to neglect** the possibilities which

these domains of mankind's endeavour bring near to us, or the added knowledge of oneself and of the veiled Reality which is their **gift to human mind**, the greater light which arms them with **the right to act upon us** and is the innate power of their existence." The Life Divine/289-90

"That is the real life of the real Man towards which this partial life and partial unfulfilled manhood is striving forward with a perfect knowledge and guidance in the so-called Inconscient within us, but in our conscient parts with only a dim and struggling prevision, with fragments of realisation, with glimpses of the ideal, **with flashes of revelation and inspiration** in the poet and the prophet, the seer and the transcendentalist, the mystic and the thinker, the great intellects and the great souls of humanity."

The Life Divine-225

A symbol figure standing mid earth's scenes,

A king of life outlined in delicate air.

Yet this was but a moment's reverie;

For suddenly her heart (**Mother (Maa Krishna), here the heart refers to the Divine within (stationed in) the heart centre does it not?**) looked out at him, **(The Psychic being has the memory of past births and vision of the future manifestation, trikaladristi. Psychic being is having its own subtle sense to recognise Divine vibrations.)**

The passionate seeing used thought cannot match,

And knew one nearer than its own close strings.

All in a moment was surprised and seized,

Mother (Maa Krishna), the lines below seems to suggest the creation of a new world, that bridges the gulf between the depths of the Inconscient and the highest heavens (Supramental)...it suggests the release of the Godhead or Inconscient Self....it seems to me that on first seeing and recognising Satyavan, Savitri had a premonition or brief lightning like vision of the future...or perhaps there was release of the Inconscient Self within her and flooded her other sheaths with that light....

All in unconscious ecstasy I am wrapped (The ecstasy of Unconscious is the outcome of the activation of the Unconscious Self or the Divine stationed in the Unconscious Sheath. The Divine Mother, before meeting Sri Aurobindo had the experience of realising the Divine in the Unconscious while She was staying at Algeria. After meeting Sri Aurobindo, by the pressure of Sri Aurobindo's Divine Presence, the experience of activation of Unconscious Self must have been intensified.)

Or under imagination's coloured lids

Held up in a large mirror-air of dream,

Broke forth in flame to recreate the world,

And in that flame to **new things** she was born.

A mystic tumult from her depths arose;

Haled, smitten erect like one who dreamed at ease,

Life ran to gaze from every gate of sense:

Thoughts indistinct and glad in moon-mist heavens,

Feelings as when a universe takes birth,

Swept through the turmoil of her bosom's space

Invaded by a swarm of golden gods (this suggests the experience of the supermind in the unconscious being released): (Unconscious Self opens after the part opening of the Supramental Self. When Unconscious Self opens, the Divine force enters the body through the Feet. So the golden gods represent the Supramental beings or Overmental beings of those planes.) (When there is an occasion of Divine Meeting, the gathering together of Gods and Goddess generally takes place in the Occult world.)

Arising to a hymn of wonder's priests

Her soul **flung wide its doors** to this new sun. (this new sun is her future Lord.)

An alchemy worked, the transmutation came;

The missioned face had wrought the Master's spell.

In the nameless light of two approaching eyes (in this context perhaps the look from Satyavan is akin to the benevolent look from the Guru that can give one the highest spiritual experience) (Through eyes the Divine union generally takes place in waking trance state.)

A swift and fated turning of her days

Appeared and stretched to a gleam of unknown worlds.

Then trembling with the **mystic shock** her heart (Her heart trembled with the descent of the Divine Force and this descent of Divine force took place due to the presence of Satyavan.) (So whenever there is a Divine contact without, then there is Divine contact within and above.)

Moved in her breast and cried out like a bird

Who hears his mate upon a neighbouring bough.

Hooves trampling fast, wheels largely stumbling ceased;

The chariot stood like an arrested wind. (This is the symbol of Divine intervention.)

(From a prayer written on the day after the Mother first saw Sri Aurobindo)

“It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.

My adoration is beyond all words, my reverence is silent.”

30 March 1914/ **The Mother**/The Mother's Centenary Works/13/3 or Prayers and Meditations-p-113

And Satyavan **looked out from his soul's doors** (The Soul recognises the companion Soul.)

And felt the enchantment of her liquid voice

Fill his youth's purple ambience and endured

The haunting miracle of **a perfect face**. (Her Divinity is revealed through the perfect beauty of her face.)

Mastered by the honey of a strange flower-mouth,

Drawn to soul-spaces opening round a brow,

He turned to the vision like a sea to the moon

And suffered a dream of beauty and of change, (Her single glance could change his whole life.)

Discovered the aureole round a mortal's head, (Satyavan saw a lighted nimbus around Savitri's head)

Adored a new divinity in things. (this Divinity transcended the Divinity he had so far known in Nature **through his sadhana**.)

His self-bound nature foundered as in fire (the Lord describes Satyavan's nature as "self-bound"...most humans have their natures as earth-bound or ego bound); (He received Divine help from without.)

His life was taken into another's life. (His life is moulded by Savitri's Divine Presence.)

The splendid lonely idols of his brain

Fell prostrate from their bright sufficiencies,

As at the touch of a new infinite,

To worship a godhead greater than their own. (He saw and worshipped the Divine Mother in Savitri)

Its complementary line:

"(Satyavan) Adored a new divinity in things (Savitri)."
Savitri-396

"He (King Aswapati) fell down at her (Divine Mother's) feet unconscious, prone." Savitri-296

"She (Savitri) bowed and touched his (Satyavan's) feet with worshipping hands;" Savitri-410

"As one too great for him he (Divine) worships her (Creation);

He (Divine) adores her (Creation) as his regent of desire..." Savitri-62

An unknown imperious force drew him to her.

Imperious: domineering

Marvelling he came across the golden sword:

Gaze met close gaze and clung in sight's embrace. **(Divine union through eye.)**

A visage was there, noble and great and calm,

As if encircled by a halo of thought,

A span, an arch of **meditating** light,

As though some **secret nimbus half** was seen;

Its complementary line:

"Discovered the aureole round a mortal's head," Savitri-396 (Satyavan saw a lighted nimbus around Savitri's head)

"A forehead that wore the crown of all her (Savitri's) past," Savitri-396

"The golden nimbus now is seen no more, **(of a dying Soul)**" Savitri-225

"Above the cherished head of Satyavan

She saw not now Fate's dark and lethal orb;

A golden circle round a mystic sun" Savitri-533

A light was round him (King aswapati) wide and absolute, (Supramental Light)

Book-2, Canto-15

"His virtues don the Ideal's skiey robe

And a nimbus of the outline of its face:" Savitri, book-9, Canto-2

"A span, an arch of meditating light,

As though some secret nimbus half was seen;" Savitri-396

"But just as anyone can with some training learn science and do things which would have seemed miracles to his forefathers, so almost anyone, if he wants, can with a little concentration and training develop the faculty of supraphysical vision. When one starts Yoga, this power is often though not invariably — for some find it difficult — one of the first to come out from its latent condition

and manifest itself, most often without any effort, intention or previous knowledge on the part of the sadhak. It comes more easily with the eyes shut than with the eyes open, but it does come in both ways. The first sign of its opening in the externalised way is very often that seeing of “sparkles” or small luminous dots, shapes etc. which was your first introduction to the matter; a second is, often enough, the seeing of circles of light or colour round objects, most easily round luminous objects like a star; seeing of colours is a third initial experience — but they do not always come in that order. The Yogis in India very often in order to develop the power use the method of tratak, concentrating the vision on a single point or object — preferably a luminous object.” Sri Aurobindo/Letters on Yoga-III/89-90

“It should at least be mentioned that some beings in the vital world can take on completely deceptive appearances at will – all the most dazzling lights are found in the vital, but with a particular quality. So those who have truly approached THE Light can’t be deceived. Because...it’s indefinable, something the spiritual sense alone can feel: perfect security, perfect peace, perfect purity (although I hesitate to use the word “purity,” which has taken on such an idiotic meaning); what I mean is the absence of all admixture.

To those with the spiritual sense, the most dazzling vital lights always seem to have something artificial about them – they FEEL artificial and cold, hard, aggressive, deceptive. But that’s the point: you yourself must be beyond all this. Not to be fooled, you mustn’t fool yourself!

Actually, that’s the main reason I don’t like to talk about occultism. It puts people in touch with an extremely dangerous world which can’t be safely entered unless one is (I can’t even say a saint, because it’s not true; some saints enter the vital world and get right into it!) **...unless one is transformed, unless one has the true spiritual consciousness.** On this condition alone are you perfectly safe. So where are the people with the spiritual consciousness? There are really very few of them, very few. And above all, in those who have this occult curiosity there are also all sorts of vital movements, which make it dangerous for them to enter that world. Unless, of course, they go shielded by the guru’s presence; with that, you can go anywhere, it’s the same as going there with him. And if you do go with him, all is well; he has the knowledge and he protects you. But going there all on your own is...you need the

Divine Protection itself! Or the protection of the guru who represents the Divine.
With the guru's protection you are safe." March-11/1962/Mother's Agenda/Vol-3/P: 116-117

Both Savitri and Satyavan recognised each other from long births ago...as eternal companions.

Her inner vision still remembering knew (Savitri's psychic being knew all her past births and recognised Satyavan as her collaborator life after life eternally)

A forehead that wore the crown of all her past, (All the story of past births are written in Savitri's forehead.)

Two eyes her constant and eternal stars,

"A divinity and kingliness gird his brow; (of Satyavan)
His eyes keep a memory from a world of bliss." Savitri-430

Comrade and sovereign eyes that claimed her soul,

Lids known **through many lives**, large frames of love.

He met in her regard his future's gaze, (His future divine action is now visible.)

A promise and a presence and a fire,

Saw an embodiment of aeonic dreams,

A mystery of the rapture for which all

Yearns in this world of brief mortality

Made in material shape his very own.

This **golden figure** given to his grasp

Hid in its breast **the key of all his aims**,

A spell to bring the **Immortal's bliss** on earth, (the descent of supreme Ananda to material life.)

To mate with heaven's truth our mortal thought,

To lift earth-hearts nearer the Eternal's sun.

In these great spirits now **incarnate** here

Love **brought down power** out of eternity

To make of life his **new** undying base. (Reconciliation of Karma and Bhakti Yoga.) (Karma Yoga is the base of life. It can be made new by intervention of Divine Love)

His passion surged a wave from fathomless deeps;

It leaped to earth from far forgotten heights,

But kept its nature of infinity.

The Lord describes how all those we meet in our lives are not strangers but acquaintances and loved ones from many life times. In some with whom we may collaborate in a divine missions, the relationship between the souls is very strong and recognised between the souls, even if the mind and vital fail to recognise. The Lord describes how the Divine Love is sealed within us awaiting the growth of the soul and that it takes a 1000 years of evolution to make one a fit instrument for the unfolding of that Divine Love within one's heart. He mentions how humans always debase and mistake this Divine love with some vitalistic emotion.

On the dumb bosom of this oblivious globe

Although as unknown beings we seem to meet,

Our lives are not aliens nor as strangers join,

Moved to each other by a causeless force.

The soul can recognise its answering soul

Across dividing Time and, on life's roads

Absorbed wrapped traveller, turning it recovers

Familiar splendours in an unknown face

And touched by the warning finger of swift love

It thrills again to an immortal joy

Wearing a mortal body for delight.

There is a Power within that knows beyond

Our knowings; we are greater than our thoughts, (Our thoughts and knowledge have limitations.)

And sometimes earth unveils that vision here.

The Lord describes how the power of Love which has descended from the Eternal (**Satyavan**) is the 'godhead by which all can change', it lies dormant in the Inconscient Self (**Sheath**) and is liberated when the Inconscient Self is discovered, after which the transformation can take place (**swiftly**) of the physical.

To live, to love are signs of infinite things,

Love is a glory from eternity's spheres.

Abased, disfigured, mocked by baser mights

That steal his name and shape and ecstasy,

He (**Divine Love**) is still the godhead by which all can change.

Its complementary line:

"Awakened to the meaning of my heart

That to feel love and oneness is to live

And this the magic of our golden change,

Is all the truth I know or seek, O sage." Savitri-724

"There unity is too close for search and clasp

And love is a yearning of the One for the One,

And beauty is a sweet difference of the Same

And oneness is the soul of multitude." Savitri-31-32

"All true Truth of love and of the works of love the psychic being accepts in their place: but its flame mounts always upward and it is eager to push the ascent from lesser to higher degrees of Truth, since it knows that only by the ascent to a highest Truth and **the descent of that highest Truth can Love be delivered from the cross** and placed upon the throne; for the cross is the sign of the Divine Descent barred and marred by the transversal line of a cosmic deformation which turns it into a stake of suffering and misfortune. **Only by the ascent to the original**

Truth can the deformation be healed and all the works of love, as too all the works of knowledge and of life, be restored to a divine significance and become part of an integral spiritual existence.” CWSA-23/The Synthesis of Yoga/p-157

“It is therefore through the sacrifice of love, works and knowledge with the psychic being as the leader and priest of the sacrifice that life itself can be transformed into its own true spiritual figure. **If the sacrifice of knowledge rightly done is easily the largest and purest offering we can bring to the Highest**, the sacrifice of love is not less demanded of us for our spiritual perfection; it is even more intense and rich in its singleness and can be made not less vast and pure. This pure wideness is brought into the intensity of the sacrifice of love when into all our activities there is poured the spirit and power of a divine infinite joy and the **whole atmosphere of our life is suffused with an engrossing adoration of the One who is the All and the Highest**. For then does the sacrifice of love attain its utter perfection when, offered to the divine All, it becomes integral, catholic and boundless, and when, uplifted to the Supreme, it ceases to be the weak, superficial and transient movement men call love and becomes a pure and grand and deep uniting Ananda.” CWSA-23/The Synthesis of Yoga/p-158

“To bring the Divine Love and Beauty and Ananda into the world is, indeed, the **whole crown and essence of our Yoga**. But it has always seemed to me impossible unless there comes as its support and foundation and guard the Divine Truth — what I call the Supramental — and its Divine Power. Otherwise Love itself blinded by the confusions of this present consciousness may stumble in its human receptacles and, even otherwise, may find itself unrecognised, rejected or rapidly degenerating and lost in the frailty of man’s inferior nature. But when it comes in the Divine Truth and Power, Divine Love descends first as something transcendent and universal and out of that transcendence and universality it applies itself to persons according to the Divine Truth and Will, creating a vaster, greater, **purer personal love than any the human mind or heart can now imagine**. It is when one has felt this descent that one can be really an instrument for the birth and action of the Divine Love in the world.” CWSA-29/Letters on Yoga-II/p-333

A mystery wakes in our inconscient stuff, (The mystery of inconscient Self.)

A bliss is born that can remake our life. **(Again importance is given in activating the Inconscient Self.)**

Love dwells in us like an unopened flower

Awaiting a rapid moment of the soul,

Or he (Love) roams in his charmed sleep mid thoughts and things;

The Lord then describes the evolution of the Soul/Psychic Being from the original involution. He describes the growth of the Psychic Being as a child-god (so not fully matured) , who is playing a game of discovery...going from one body/mind/life complex to another, using the poor limited instruments of body, life and mind all of which cannot help him...this child seems to have forgotten his divine heritage ("of celestial insight now forgetful"), he mistakes the body as his being ("And takes the body for the sculptured soul") and looks outside using his physical eyes rather than within. The Divine Love alone will allow him to see beyond the physical senses, but the vital mind that seizes a fragment of this Love and debases it...it then clings to another with a vital affection and so called **(human)** Love and seeks to enforce an artificial unity...which cannot be...The Lord says that when the Divine Love comes to find its Divine counterpart...such a thing is so rare and life and its instruments always deceive us (as they were useless in helping Savitri identify Satyavan) and there are also other being of darkness that always conspire to debase this love.

The Lord describes the rarity of the descent of divine Love in a human vessel and that in spite of the weaknesses of human instruments, eventually the Spirit recognises Spirit.

The child-god is at play, he seeks himself (Mother (Maa Krishna), does the child god here refer to the Psychic being?) **(Yes, not fully opened.)**

In many hearts and minds and living forms: **(Psychic beings are many but Spiritual being is one.)**

He lingers for a sign that he can know

And, when it comes, wakes blindly to a voice,

A look, a touch, the meaning of a face.

His instrument the **dim corporeal mind, (Physical mind)**

Of celestial insight now forgetful grown,

He **(physical mind)** seizes on some sign of outward charm

To guide him mid the throng of Nature's hints,

Reads heavenly truths into earth's semblances,

Desires the image for the godhead's sake,

Divines the immortalities of form

And takes the body for the sculptured soul.

‘To the physical mind only the words and facts and acts of a man matter; to the inner mind it is the spiritual happenings in him that matter.’ CWSA-28/Letters on Yoga-I-479,

“It is only **the physical mind** that thinks of God and spirit as an abstract conception which it cannot visualise or represent to itself except by words and names and symbolic images and fictions. Spirit sees spirit, the divinised consciousness sees God as directly and more directly, as intimately and more intimately than bodily consciousness sees matter. It sees, feels, thinks, senses the Divine.” CWSA-13/Essays on the Gita-368-369, “The house of the Divine is not closed to any who knock sincerely at its gates, whatever their past stumbles and errors. Human virtues and human errors are bright and dark wrappings of a divine element within which once it pierces the veil, can burn through both towards the heights of the Spirit.” CWSA-29/Letters on Yoga-II-42,

“**The physical mind** is only a little part of us and there is a much more considerable range of our being in which the presence, influence and powers of the other planes are active upon us and help to shape our external being and its activities. The awakening of the psychical consciousness enables us to become aware of these powers, presences and influences in and around us; and while in the impure or yet ignorant and imperfect mind this unveiled contact has its dangers, it enables us too, if rightly used and directed, to be no longer their subject but their master and to come into conscious and self-controlled possession of the inner secrets of our nature. The psychical consciousness reveals this interaction between the inner and the outer planes, this world and others, partly by an awareness, which may be very constant, vast and vivid, of their impacts, suggestions, communications to our inner thought and conscious being and a capacity of reaction upon them there, partly also through many kinds of symbolic, transcriptive or representative images presented to the different psychical senses. But also there is the possibility of a more direct, concretely sensible, almost material, sometimes actively material communication — a complete though temporary physical materialisation seems to be possible — with the powers, forces and beings of other worlds and planes. There may even be a complete breaking of the limits of the physical consciousness and the material existence.” CWSA-24/The Synthesis of Yoga-877-878

Love’s adoration like a mystic seer

Through vision looks at the invisible, **(Vision is an instrument of Consciousness of dream Self to approach and foresee the Divine action.)**

In earth’s alphabet finds a godlike sense;

But the mind only thinks, "Behold the one

For whom my life has waited long unfilled,

Behold the sudden sovereign of my days."

Heart feels for heart, limb cries for answering limb; **(Divine union at every level from Bliss Sheath to Inconscient Sheath.)**

All strives to enforce the unity all is.

Too far from the Divine, Love seeks his truth (Love Should not be separated from Divine union.)

And Life is blind and the instruments deceive **(Purification of mind vital and body are indispensable so that they can be true instruments.)**

And Powers are there that labour to debase. **(Dark nether powers that are attached to the existing lower nature.)**

Still can the vision come, the joy arrive.

Rare is the cup fit for love's nectar wine,

As rare the vessel that can hold God's birth;

A soul made ready through a thousand years **(to hold Divine's Love or to pursue Savitri's Yoga.) (It is only in few privileged decreed developed Souls human love can be transformed into Divine Love. For developing soul seeker, human love is subject of rejection and Divine Love is a sealed book.)**

"Then I thought: now, *Sri Aurobindo*, it is quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages." **The Mother/** The Mother's Agenda-4/101,

Is the living mould of a supreme Descent.

Its complementary line:

"Then Love shall at last unwounded tread earth's soil;
Man's mind shall admit the sovereignty of Truth
And body bear the immense descent of God." Savitri-516

These **knew each other** though in forms thus strange. **(They knew each other from beginning of the creation and successive past births and bodies.)**

Although to sight unknown, though life and mind

Had altered to hold a new significance,

These bodies summed the drift of numberless births,

And the spirit to the spirit was the same. (One Spirit in two bodies and two Psychic Beings.) (Spirit of Satyavan and Spirit of Savitri are same because each individual is having his own Psychic being but all individuals are having one Spiritual being.)

Amazed by a joy for which they had waited long, (Ended the moment of their long wait and search culminated with exceeding joy.)

The lovers met upon their different paths,

Travellers across the limitless plains of Time

Together drawn from fate-led journeying **(It was by the force of their fate they came together.)**

In the self-closed solitude of their human **past**,

To a swift rapturous dream of **future** joy

And the unexpected **present** of these eyes.

By the revealing greatness of a look, **(Through their look they recognised each other.)**

Form-smitten the spirit's memory woke in sense.

The mist was torn that lay between two lives; (The desire Soul in the form of mist that stands as a barrier in their united life was removed.)

Her heart unveiled and his to find her turned;

Attracted as in heaven star by star,

They wondered at each other and rejoiced **(Because Psychic being came to the front and consciousness leaped to join with the Supreme Self.)**

And wove affinity in a silent gaze.

A moment passed that was eternity's ray,

An hour began, the matrix of new Time. (In the new time Divine force becomes active and acts first intermittently and then constantly in the body.) (In the new time triple time becomes active.)

“It must be noted however that if our knowledge of the present were not limited by our dependence on the physical mind and sense, this result would not be altogether inevitable. If we could be aware of all the present, all the action of physical, vital, mental energies at work in the moment, it is conceivable that we would be able to see their past too involved in them and their latent future or at least to proceed from present to past and future knowledge. And under certain conditions this might create a sense of real and ever present time continuity, a living in the behind and the front as well as the immediate, and a step farther might carry us into an ever present sense of our existence in infinite time and in our timeless self, and its manifestation in eternal time might then become real to us and also we might feel the timeless Self behind the worlds and the reality of his eternal world manifestation. In any case the possibility of **another kind of time consciousness** than we have at present and of a triple time knowledge rests upon the possibility of developing another consciousness than that proper to the physical mind and sense and breaking our imprisonment in the moment and in the mind of ignorance with its limitation to sensation, memory, inference and conjecture.” The Synthesis of Yoga-890

“The supramental consciousness on the other hand is founded upon the supreme consciousness of the timeless Infinite, but has too the secret of the deployment of the infinite Energy in time. It can either take its station in the time consciousness and keep the timeless infinite as its background of supreme and original being from which it receives all its organising knowledge, will and action, or it can, centred in its essential being, live in the timeless but live too in a manifestation in time which it feels and sees as infinite and as the same Infinite, and can bring out, sustain and develop in the one what it holds supernally in the other. **Its time consciousness therefore will be different from that of the mental being**, not swept helplessly on the stream of the moments and clutching at each moment as a stay and a swiftly disappearing standpoint, but founded first on its eternal identity beyond the changes of time, secondly on a simultaneous eternity of Time in which past, present and future exist together for ever in the self-knowledge and self-power of the Eternal, thirdly, in a total view of the three times as one movement singly and indivisibly seen even in their succession of stages, periods, cycles, last — and that only in the instrumental consciousness — in the step by step evolution of the moments. It will therefore have the knowledge of the three times, *trikaṁ lādṛ.s.t.i.*, — held of old to be a supreme sign of the seer and the Rishi, — not as an abnormal power, but as its normal way of time knowledge.” The Synthesis of Yoga-886-887

END OF CANTO TWO

Om Namo Bhagavateh

“Here first she (Savitri) met on the uncertain earth
The one for whom her heart had come so far.”
“A tablet of young wisdom was his (Satyavan’s) brow;
Freedom’s imperious beauty curved his limbs,
The joy of life was on his open face.”
“A foster-child of **beauty and solitude**,”
“He leaned to **her influence** like a flower to rain”
“But the god touched in time her conscious soul.”
“Broke forth in flame to recreate the world,
And in that flame to **new things** she was born.”
“Her soul **flung wide its doors** to this new sun.”
“Then trembling with the **mystic shock** her heart”
“And Satyavan **looked out from his soul’s doors**”
“The splendid lonely idols of his brain
Fell **prostrate** from their bright sufficiencies,
As at the touch of a **new infinite**,
To worship a godhead greater than their own.”

Sri Matriniketan Ashram
09.06.2019

Divine Amar Atman!
My Blessed Divine Child Guruprasad,

My all love and blessings to you. The Book-5, Canto-2 speaks of new Space and new Time where world is no longer experienced as dull, separative, inert and dead mass whirling helplessly in space but a living mould and a Divine contact is established between Spirit and Matter. Human instrument is a channel for such vast inflow of Divine Force. So in this new Space and new Time World is experienced as living and vibrant radiation of Light, Love and Delight.

For such experience is possible when Divine is met in a living human mould, here symbolized as incarnation of Divine Mother, who can alone bridge the gulf between material life and mighty Spirit.

Sri Aurobindo, here speaks of Savitri, who always lives very close to earth’s atmosphere in physical body through her multiple emanations. Thus, by meeting Savitri in her earthly emanations and incarnations begins the matrix of new Time. In this period a flow of Divine force is felt in addition to existing separative life. And this flow of divine force can be intensified in this birth or successive births.

The meeting of Savitri with Satyavan can be experienced in the Psychic heart centre, and the symbolic description this Canto can be repeated in the life of each

aspiring Soul Sadhaka. Weak Souls are unable to keep the purity of this Soul saving Divine Love and in their vessel they corrupt it into soul slaying human love.

So Divine Love is a sealed book for developing Souls and human love is a field of rejection for seekers of Truth.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

The Post Thesis

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

The Important Secret of this chapter:

“The one for whom her heart had come so far.” Savitri-393

“For suddenly her heart looked out at him,” Savitri-395

“Then trembling with the **mystic shock** her heart” Savitri-396

“And Satyavan looked out from his soul’s doors” Savitri-396

“Heart feels for heart, limb cries for answering limb;

All strives to enforce the unity all is.” Savitri-398

“Her heart unveiled and his to find her turned;” Savitri-399

The More Important Secret of this chapter:

"The chariot stood like an arrested wind." Savitri-396

"A fore head that wore the crown of all her past," Savitri-396

"These bodies summed the drift of numberless births,

And the spirit to the spirit was the same." Savitri-399

The Most Important Secret of this chapter:

"This golden figure given to his grasp
Hid in its breast the key of all his aims,
A spell to bring the Immortal's bliss on earth,
To mate with heaven's truth our mortal thought,
To lift earth-hearts nearer the Eternal's sun.
In these great spirits now incarnate here
Love brought down power out of eternity
To make of life his new undying base." *Savitri-397*

Om Namo Bhagavateh

"His (Satyavan's) look was a wide daybreak of the gods,
His head was a youthful Rishi's touched with light,
His body was a **lover's** and a king's." Savitri-393
"A forehead that wore the crown of all her (Savitri's) past,
Two eyes her constant and eternal stars,
Comrade and sovereign eyes that claimed her soul,
Lids known through many lives, large frames of **love**." Savitri-396
"In these great spirits now **incarnate** here
Love **brought down power** out of eternity
To make of life his **new** undying base." Savitri-397
"**The soul can recognise its answering soul**
Across dividing Time and, on life's roads
Absorbed wrapped traveller, turning it recovers
Familiar splendours in an unknown face
And touched by the warning finger of swift love
It thrills again to an immortal joy
Wearing a mortal body for delight." Savitri-397
"To live, to love are signs of infinite things,
Love is a glory from eternity's spheres.
Abased, disfigured, mocked by baser might
That steal his name and shape and ecstasy,
He (Divine Love) is still the godhead by which all can change." Savitri-397
"Love dwells in us like an unopened flower

Awaiting a rapid moment of the soul,
 Or he (Love) roams in his charmed sleep mid thoughts and things;
 The child-god is at play, he seeks himself
 In many hearts and minds and living forms:" Savitri-398
 "Love's adoration like a mystic seer
 Through vision looks at the invisible,
 In earth's alphabet finds a godlike sense;
 But the mind only thinks, "Behold the one
 For whom my life has waited long unfilled,
 Behold the sudden sovereign of my days." Savitri-398
 "Too far from the Divine, Love seeks his truth (on earth)
 And Life is blind and the instruments (of mind, life and body) deceive
 And (tamasic, rajasic, sattwic) Powers are there that labour to debase." Savitri-398
 "Rare is the cup (pure vessel) fit for love's nectar wine,
 As rare the vessel (like Mother Meri) that can hold God's birth;
 A soul made ready through a thousand years (of sadhana)
 Is the living mould of a supreme Descent." Savitri-398
 "Amazed by a joy for which they had waited long, (from past births)
 The lovers met upon their different paths,
 Travellers across the limitless plains of Time (All Time of All Life)
 Together drawn from fate-led journeyings
 In the self-closed solitude of their human past, (story of their past births)
 To a swift rapturous dream of future joy
 And the unexpected present of these eyes." Savitri-399 (Their first meeting created the
 circumstance of unexpected present)

Sri Matriniketan Ashram

19.05.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you.
 Love offers kingdom.
 Love links life with past births.
 Love calls down Power to make new base of life.
 Love can recognise the Souls linked with him past births.
 Love is a glory from eternity's sphere.
 Earth cannot hold Divine Love, the moment he (Love) descends he is abased
 and disfigured.
 Love is the godhead by which all the untransformed Nature can change.

Love awaits in the heart as an unopened flower.
 Love penetrates during our sleep and waking state and gives unknown charm and thrill.
 Love seeks himself in many minds, hearts and living creatures.
 Love can call down visions that can look at the Invisible.
 Without this Love, life has waited long unfilled.
 Love can bring god-like sense.
 Love seeks his truth not in heaven but on earth.
 Love's mission is deceived by surface mind, life and body.
 Love's mission is debased by tamasic, rajasic and sattwic inconscient energies.
 Love's nectar wine can be held by few fit Souls. It asks for a thousand years of conscious sadhana.
 Supreme Love descends to earth through fit Souls.
 Those who give birth to Avataras, they are identified as virgin Mother, *Para-prakriti*.
 Lovers meet each other through different paths by travelling across limitless plains of Time.
 Through their meeting future Divine Life is built.

This Book-5, Canto-2 proposes a Sadhaka to live in the new Time and new Space, where incalculable amount of Divine Force, Light, Ananda, Love, Beauty, Peace and Silence invade in and to live without them is to return to old world and mortal time subject to death, decay and disease. To meet the dual Avatara in subtle physical, Psychic and Superconscient plane is his rare privilege.

Sri Aurobindo reveals Satyavan as a symbol of Divine Love (masculine Power).

Divine love is an overhead energy which descends to earth through a prepared human channel. When Divine Love enters earth's atmosphere he is 'Abased, disfigured, mocked' by inferior beings. Tamasic beings (within and without) misunderstand the Divine Love, rajasic beings misuse the Divine Love and sattwic beings limit the action of Divine Love. Mind, life and body cannot hold the Divine Love in its pure form.

"Afterwards too, even when the seeker has opened to the Divine Love transcendental (Supramental), universal (Spiritual) or immanent (Psychic), yet if he tries to pour it into life, he meets the power of obscurity and perversion of these lower Nature forces. Always they draw away towards pitfalls, pour into that higher intensity their diminishing elements, seek to capture the descending Power for themselves and their interests and degrade it into an aggrandised mental, vital or physical instrumentation for desire and ego. Instead of a Divine Love creator of a new heaven and a new earth of Truth and Light, they would hold it here prisoner as a

tremendous sanction and glorifying force of sublimation to gild the mud of the old earth and colour with its rose and sapphire the old turbid unreal skies of sentimentalising vital imagination and mental idealised chimera. If that falsification is permitted, the higher Light and Power and Bliss withdraw, there is a fall back to a lower status; or else the realisation remains tied to an insecure half-way and mixture or is covered and even submerged by an inferior exaltation that is not the true Ananda. It is for this reason that Divine Love which is at the heart of all creation and the most powerful of all redeeming and creative forces has yet been the **least frontally present in earthly life, the least successfully redemptive, the least creative**. Human nature has been unable to bear it in its purity for the very reason that it (Divine Love) is the most powerful, pure, rare and intense of all the divine energies; what little could be seized has been corrupted at once into a vital pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism of the roseate coloured mind or passionately turbid life-impulse and with these simulations compensated its inability to house the Mystic Flame that could rebuild the world with its tongues of sacrifice. It **is only the inmost psychic being unveiled** and emerging in its full power that can lead the pilgrim sacrifice unscathed through these ambushes and pitfalls; at each moment it catches, exposes, repels the mind's and the life's falsehoods, seizes hold on the truth of the Divine Love and Ananda and separates it from the excitement of the mind's ardours and the blind enthusiasms of the misleading life-force. But all things that are true at their core in mind and life and the physical being it (Psychic being) extricates and takes with it in the journey till they stand on the heights, new in spirit and sublime in figure." (TSY-167)

The purpose of descent of Divine Love is 'to deliver mental, vital, physical love from their insufficiencies or their perversions and reveal to them their true abounding share of the intimacy and the oneness, the ascending ecstasy and the descending rapture.' (TSY-156-57) 'If the spirit of divine love can enter, the hardness of the way diminishes, the tension is lightened, there is a sweetness and joy even in the core of difficulty and struggle.' (TSY-165)

Through this Canto we can concentrate on dual Avatara's supreme relation in mortal body. Even the experience of brief touch of Divine Love is of immense value in our external life. The meeting of the Dual Avatara in the heart is also identified as a Supramental experience of uninterrupted intense immortal joy. The mortal body learns to wear this intense delight.

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.

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