

“When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, - then you will know that you begin to be open to the supramental force and consciousness.”

The Mother

The Mother's Centenary Works/13/32

Canto One

The Destined Meeting-Place

Summary:

My divine mother, I have wondered why the Lord has written an entire canto just to describe the stage of the meeting place of Savitri and Satyavan. After all He could have merged it with the next two cantos.

But standing back and looking at the canto, the Lord seems to be describing the state (not just physical), one's inner state that one should be in to create the conditions for the union of Ishwara and Ishwari within oneself. The Divine will not descend into a temple that is unclean and unfit and full of disharmony. **That is the whole foundation of Spiritual life. The Purusha-Prakriti union in Ignorance, Ishwara-Shakti union in Knowledge and Brahman-Maya union in comprehensive Knowledge, Vijnana are the three symbolic representation of the Divine who grow within the man to reveal God in humanity and lead towards complete fulfilment and perfection of our imperfect life. The inability to find this union, lead one towards wrong life, short lived enjoyments and human association and human love of extended**

selfishness. Or positively human selfishness is extended through human love and association and further perfected and culminated in Divine love.

The Lord in this canto describes the destined meeting place of the incarnations of the Lord (Satyavan) and Divine Mother (Savitri). It is destined, not in the sense of our human understanding of fate, but rather the divine force that wears the mask of fate and works divinely within to mould all our actions. **The human understanding of fixed fate or doom is a truth working out in Ignorance. There is a higher changeable Spiritual fate which is a Truth working out in exclusive Knowledge, Jnana, and comprehensive Knowledge, Vijnana.**

The scenery is pure nature untainted by the touch of any warped human mental toil or touch. In many ways it was how the mother in the vital plane with all its beauty untainted would have liked it to be. In such a serene and divine place which the Lord suggests is reminiscent of the Ascetic's fortress, the Lord and Mother meet. 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 Subconscious 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.

The first ten year in Pondicherry, from 1910 to 1920, Sri Aurobindo's life is considered as the period of hard ascetic living. During this difficult time, The Mother met Sri Aurobindo. So, the Princess Savitri met the ascetic Satyavan who was leading a double seclusion life in the forest like his father Dyumatsena, who was exiled from his kingdom. Savitri decided to change her place of stay from Madra's spacious palace to the '**low thatched roofs** of a hermitage' in Shalwa's forest.

The destined meeting took place in the inner woodland and fluting sound of the destined lover symbolises the Divine Call preceding the Divine union and Ecstasy of that destined meeting.

"Yesterday night Sri Aurobindo told me, 'They (people of the West) wouldn't have been satisfied unless they had been given a good pack of dubious miracles.'

That's exactly what they want – tales about miracles.

I don't believe your (Satprem's) book can be changed – it's meaningless to snip at it. If you really want to know what I would do, I would write another one, putting myself in their place: something showing a comprehensible Sri Aurobindo – almost a congenial Sri Aurobindo – that is, only the constructive side of his teaching, in its most external form, leaving out ... not the philosophical notions, but the truly spiritual ones, for that is completely sealed to their understanding.

They are not ready! They are not ready.

(silence)

Seen from the European angle, Sri Aurobindo represents an immense spiritual revolution, redeeming Matter and the creation, which to the Christian religion is fundamentally a fall – it's really unclear how what has come from God could become so bad, but anyway, better not be too logical! it's a fall. The creation is a fall. And that's why they are far more easily convinced by Buddhism.... Yet Sri Aurobindo says (in simple terms), 'God created the world for the Joy of the creation,' or rather, 'He brought forth the world from Himself for the Joy of living an objective life.' This was Theon's thesis too, that the world is the Divine in an objective form, but for him the origin of this objective form was the desire to be. All this is playing with words, you understand, but it turns out that in one case the world is reprehensible (**disgraceful**) and in the other it is adorable! And that makes all the difference. **To the whole European mind, the whole Christian spirit, the world is reprehensible.** And when THAT is pointed out to them, they can't stand it.

So the very normal, natural reaction against this attitude is to negate the spiritual life: let's take the world as it is, brutally, materially, 'short and sweet' (since it all comes to an end with this short life), let's do all we can to enjoy ourselves now, suffer as little as possible and not think of anything else. Having said that life is a

condemned, reprehensible, anti-divine thing, this is the logical conclusion. Then what to do? ... We don't want to do away with life, so we do away with the Divine.

That's it exactly.

They can't take it – even those who are very intelligent: they immediately close up.

Q: I feel that this man himself is the obstacle and that if the book came out, it would be understood – not everywhere, but it would be understood. Not by those shut up in Catholicism (there's nothing to do for them), but I'm sure it's accessible to all who couldn't care less about that, who don't have Christian prejudices.

But I know that if we publish it here it will have a wide public in Europe and America swallowing it down like holy bread, and it will do a magnificent work. IF it comes from here. Not because of what they think of us [the Ashram], but because of what will be in it.

They want to 'tidy up' your book, do they! They can't take it. I saw this when the book was sent off: they can't take it, they just can't. They put up a barrier; they can't receive what is in it, and so they will do all they can to annul its effects.

Coming from here, of course, it will take much more time to touch the general public, but I see how things work in the universe: it will go far more surely and directly to those who are ready to receive it. And we mustn't believe that only an 'elite' public of especially intelligent and refined people will be touched: **among very simple, open-hearted people** there is a deep intelligence that understands and responds to these things far better than very cultivated people do – far better – because they feel, they feel the vibration of this profound Hope, this profound Joy, something corresponding to the intense need of their being. While the others begin to reason and sophisticate, which takes away half the power.

From the practical standpoint, I would much prefer the book to be printed here and for us to make the necessary effort for it to go out and touch as many people as possible. The publisher may be a handy and less troublesome channel, but he's not at all the best one – far from it. THAT I know, because I am constantly seeing your book with Sri Aurobindo's perception, and **I am absolutely positive that he likes it very much; he has put a lot into it and he sees that it can be an enormous help** – but not in the short run. There is always the sense of it needing a hundred years to have its full effect. With your publisher, on the other hand, the effects are far more violent, more external and noisy, but they fade far more quickly.

And I feel it's rather essential to change all the emphasis on pictures. I let them go because there was nothing else to do, but I must say I wasn't too happy about it. It was not a deep understanding, a soul-understanding, that chose the pictures, but a very developed intellect.

A few pictures, very few, simply giving an opening for the soul, is quite sufficient.

(silence)

One more thing. Despite their blockage from the deep spiritual viewpoint, they evidently represent a certain goodwill which can be utilized and should be recognized

– it must be given a place. That’s why I was telling you to write a book on a much less elevated level, a book ... like the one I would write, if I ever wrote one!

But Mother

You know how I write – it’s always unexpected; you always feel...

No one but you can write like that!

No. No, I don’t believe it. It’s only a question of attitude, that’s all.

No, Mother, it’s a question of experience. One’s writing must always well up from a deep and constant experience.

Yes!

Yes, but I don’t have that! I have a kind of awareness, but not the true experience.... But I’ll try, Mother, if you believe I can do it.

I do believe it!

My book, of course, would be: *What I have known of Sri Aurobindo* – and on his supreme level. *What I have known of Sri Aurobindo is ...* what I have been able to perceive of the Avatar. What he represents. That’s how I see him. So, *what I have known of Sri Aurobindo*, expressed ‘spontaneously,’ with a minimum of external events, the very minimum, but with all the experiences of our meetings: at that time, this opened that; at that moment, I realized this or saw that or felt something else ... ; and then I was able to do such and such – and all of it was Sri Aurobindo.

I know it would create a furor if I wrote this book! Because any fool could read it like a story and feel perfectly satisfied – and he wouldn’t even notice (very important) it taking hold of him inside and changing him.

A philosophical book? ... No. A spiritual book? ... No, not at all! Just a nice, little commonsense book – that’s what they would see!

I don’t have time.

I could possibly scribble a few things down and have you write a book with them, but.... I don’t have the time and ... anyway, I just thought of it this minute. I hadn’t an inkling of it ten minutes ago.

I am seeing this book now. I see it. But when I leave here, with that whole throng around me and all that work to do, it will fade away. I would need to be very quiet, have nothing to do, and just write when it comes to me; because I cannot do things in a logical fashion – I have never been able to, never. The experience must come suddenly – a memory, an experience – then I note it down, put it aside and leave it. And when another comes, the same thing. In this way there would be (*smiling*) no plan to the book! It would be very simple: no plan of ideas, no plan of development, nothing; simply a story.

For example, the importance of the departure: how he was present the whole time I was away; how he guided my entire life in Japan; how.... Of course, it would be seen in the mirror of my own experience, but it would be Sri Aurobindo – not me, not my reactions: him; but through my experience because that’s all I can speak of.

There would be interesting things even for....

But I have two very serious objections. One, it would be a major occult revelation (there would be a lot of occultism – what people term ‘miracles’ or things of that

nature), a major revelation. I hesitate to do that because I don't think it's time yet. Mainly that. And then, in spite of everything, it would inevitably be far too personal, even if it weren't written along personal lines – far too personal. And now isn't the time for that.

There would inevitably be far too much of the physical person in it, and that isn't interesting. It would only be interesting if the Person, with a capital P, came to express Itself. That would be tremendous.

I feel that it will be done one day – when that Person does the writing. But now there is still too much mixture, too much of this (*Mother touches her body*), this collection of little ... there's still too much reaction from the small physical person – not in what I might say but in the BRAIN that would have to transcribe it.

But something else could be done.... It's a great pity you never met him.... Perhaps it's best. It's very difficult to rise above appearances.

Here, just to give you an example: when I first began to work (not with Theon personally but with an acquaintance of his in France, a boy who was a friend of my brother), well, I had a series of visions (I knew nothing about India, mind you, nothing, just as most Europeans know nothing about it: 'a country full of people with certain customs and religions, a confused and hazy history, where a lot of "extraordinary things" are said to have happened.' I knew nothing.) Well, in several of these visions I saw Sri Aurobindo just as he looked physically, but glorified; that is, the same man I would see on my first visit, almost thin, with that golden-bronze hue and rather sharp profile, an unruly beard and long hair, dressed in a dhoti with one end of it thrown over his shoulder, arms and chest bare, and bare feet. At the time I thought it was 'vision attire'! I mean I really knew nothing about India; I had never seen Indians dressed in the Indian way. Well, I saw him. I experienced what were at once symbolic visions and spiritual FACTS: absolutely decisive spiritual experiences and facts of meeting and having a united perception of the Work to be accomplished. And in these visions I did something I had never done physically: I prostrated before him in the Hindu manner. All this without any comprehension in the little brain (I mean I really didn't know what I was doing or how I was doing it – nothing at all). I did it, and at the same time the outer being was asking, 'What is all this?!'

I wrote the vision down (or perhaps that was later on) but I never spoke of it to anyone (one doesn't talk about such things, naturally). But my impression was that it was premonitory, that one day something like it would happen. And it remained *in the background of the consciousness*, not active, but constantly present.

As for Theon, he was European and wore a long purple robe that wasn't at all like the one in my vision. (I'm not sure, but I think he was either Polish or Russian, but more probably Russian, of Jewish descent, and that he was forced to leave his country; he never said anything about this to anyone, it's only an impression.) When I saw him I recognized him as a being of great power. And he bore a certain likeness to Sri Aurobindo: Theon was about the same size (not a tall man, of medium height) and thin, slim, with quite a similar profile. But when I met Theon I saw (or rather I felt) that he was not the man I saw in my vision because ... he didn't have that vibration. Yet it was he who first taught me things, and I went and worked at Tlemcen for two years in a row. But this other thing was always there in the background of the consciousness.

I came here....(Pondicherry) But something in me wanted to meet Sri Aurobindo all alone the first time.... and I had an appointment for the afternoon (of 29.03.1914). He was living in the house that's now part of the second dormitory, the old *Guest House*. I climbed up the stairway and he was standing there, waiting for me at the top of the stairs.... EXACTLY my vision! Dressed the same way, in the same position, in profile, his head held high. He turned his head towards me ... **and I saw in his eyes that it was He**. The two things clicked (*gesture of instantaneous shock*), the inner experience immediately became one with the outer experience and there was a fusion – the decisive shock.

This experience can be compared with Savitri's following line:

"I have looked at him from my immortal Self,
I have seen God smile at me in Satyavan;
I have seen the Eternal in a human face." Savitri-436

But this was merely the beginning of my vision. Only after a series of experiences – a ten months' sojourn in Pondicherry, five years of separation, then the return to Pondicherry and the meeting in the same house and in the same way (on 24.04.1920) – did the END of the vision occur.... I was standing just beside him. My head wasn't exactly on his shoulder, but where his shoulder was (I don't know how to explain it – physically there was hardly any contact). We were standing side by side like that, gazing out through the open window, and then TOGETHER, at exactly the same moment, we felt, 'Now the Realization will be accomplished.' That the seal was set and the Realization would be accomplished. I felt the **Thing descending massively within me**, with the same certainty I had felt in my vision. From that moment on there was nothing to say – no words, nothing. We knew it was THAT.

But between these two meetings he participated in a whole series of experiences, experiences of gradually growing awareness. This is partly noted in *Prayers and Meditations* (I have cut out all the personal segments). But there was one experience I didn't speak of there (that is, I didn't describe it, I put only the conclusion) – the experience where I say 'Since the man refused I was offering participation in the universal work and the new creation and the man didn't want it, he refused, and so I now offer it to God

I don't know, I'm putting it poorly, but this experience was concrete to the point of being physical. It happened in a Japanese country-house where we were living, near a lake. There was a whole series of circumstances, events, all kinds of things – a long, long story, like a novel. But one day I was alone in meditation (I have never had very profound meditations, only concentrations of consciousness – *Mother makes an abrupt gesture showing a sudden ingathering of the entire being*); and I was seeing.... You know that I had taken on the conversion of the Lord of Falsehood: I tried to do it through an emanation incarnated in a physical being, and the greatest effort was made during those four years in Japan. The four years were coming to an end with an absolute inner certainty that there was nothing to be done – that it was impossible, impossible to do it this way. There was nothing to be done. And I was intensely concentrated, asking the Lord, 'Well, I made You a vow to do this, I had said, "Even if it's necessary to descend into hell, I will descend into hell to do it...." Now tell me,

what must I do?...’The Power was plainly there: suddenly everything in me became still; the whole external being was completely immobilized and I had a vision of the Supreme ... more beautiful than that of the Gita. A vision of the Supreme. (Perhaps the Mother is alluding to this passage from *Prayers and Meditations* (October 10, 1918): ‘My Father smiled at me and gathered me into his powerful arms....’) And this vision literally gathered me into its arms; it turned towards the West, towards India, and offered me – and there at the other end I saw Sri Aurobindo. It was ... I felt it physically. I saw, saw – my eyes were closed but I saw (twice I have had this vision of the Supreme – once here (Pondicherry), much later – but this was the first time) ... ineffable. It was as if this Immensity had reduced itself to a rather gigantic Being who lifted me up like a wisp of straw and offered me. Not a word, nothing else, only that. Then everything vanished.

The next day we began preparing to return to India.

It was after this vision, when I returned from Japan, that this meeting with Sri Aurobindo took place, along with the certainty that the Mission would be accomplished.

(silence)

This can all be narrated in a very simple way; these things are not metaphysical. It involves occultism, of course, but it’s utterly concrete and simple: things a child could understand.

And these are the real milestones of the whole Story.

I feel it will be told one day. But first of all, this (*Mother touches her body*) must be sufficiently changed. Then the story will take on its full value.

You understand, none of my certitudes – none, without exception – have EVER come through the mind. The intellectual comprehension of each of these experiences came much later. Little by little, little by little, came the higher understanding of the intellectual consciousness, long after the experience (I don’t mean philosophical knowledge – that’s nothing but scholarly mumbo-jumbo and leaves me cold). Since my earliest childhood, experiences have come like that: **something massive takes hold of you and you don’t need to believe or disbelieve, know or not know – bam!** There’s nothing to say; you are facing a fact.

Once, during those last difficult years, Sri Aurobindo told me that this was precisely what gave me my advantage and why (how to put it?) there were greater possibilities that I would go right to the end (of integral Yoga).

I still don’t know. The day I do ... it will probably be done. Because it will come in the same manner, like a massive fact: it will be LIKE THAT. And only much later will the understanding say, ‘Ah! So that’s what it is!’

First it comes, afterwards we know it.

For the moment, it’s not here.

(silence)

A book like that (sufficiently veiled, of course), written in the simplest way possible (like I wrote ‘The Science of Living,’ I believe) – and it’s fine, you speak to people in their own language. Above all, no philosophy! None! You simply tell some

extraordinary stories in the same way you would tell an ordinary story. But the Story is there, that's the most important thing.

It started in my infancy – the Story was already there.

But it never passed through my head first, never, never, never! Experiences came in my childhood that I didn't understand until Sri Aurobindo told me certain things; then I said, 'Ah, so that's what it was! ...' But I never had that kind of curiosity, I never cared to understand with the head, I wasn't interested. I was interested in the result, in the inner change: how my attitude towards the world changed, my position relative to the creation – that interested me from my infancy; how what seemed to be quite ordinary incidents could so completely change my relationship with that whole little world of children. And it was always the same thing: instead of feeling burdened, with a weight on your head, and just plodding on like a donkey, something would lift (*gesture*) and you would be on top of it – you could smile and begin to change. See that thing that's out of place? ... Why not set it right! Like arranging things in a drawer.

Why? How? What does it all mean? ... What do I care! Setting it right is what's important!

It began when I was five, almost eighty years ago.

If God wills and we reach the end, then we will simply tell our story, that's all – NO TEACHING.

There you are, mon petit.

Think it over. I would like us to publish your book exactly as it is, with its full force, with **all that Sri Aurobindo has put into it**; and we will give it a bit of help to go and do its work. And you should come to an understanding with these people.... But first you should write just a simple book, quite simple and quite positive: the constructive aspect – very constructive, very simple. No attempt to convince, no big problems – no, no, no! Sri Aurobindo has come to tell the world that man is not the final creation, that there is another creation; and he said this not because he knew it but because he felt it. And he began to do it. And that's all." The Mother/**December 20, 1961**

Detail:

BUT now the destined spot and hour were close;

Unknowning she had neared her nameless goal.

For though a dress of blind and devious chance

Is laid upon the work of *all-wise Fate*,

Our acts interpret an *omniscient Force*

That dwells in the compelling stuff of things,

And nothing happens in the cosmic play

But at its time and in its foreseen place. (all that appears to be random and by chance, all the mistakes and stumblings and errors are all guided by an omniscient immanent divine force within us) **Yes** (All that happens now is a story long back written in the subtle world.) (The place and time of meeting of Savitri and Satyavan are decreed.)

To a space she came of soft and delicate air (of forest)

That seemed a sanctuary of youth and joy,

A highland world of free and green delight

Where spring and summer lay together and strove (They met each other in the junction of Spring and Summer season)

March-30, 1914, The Mother wrote after first meeting with Sri Aurobindo, the previous day, "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 to light, and Thy reign shall be indeed established upon earth." Prayers and Meditations-p-113

In indolent and amicable debate,

Inarmed, disputing with laughter who should rule.

There expectation beat wide sudden wings

As if a soul had looked out from earth's face,

And all that was in her felt a coming change

And forgetting obvious joys and common dreams,

Obedient to Time's call, to the spirit's fate,

Was lifted to a beauty calm and pure

That lived under the eyes of Eternity.

A crowd of mountainous heads assailed the sky

Pushing towards rival shoulders nearer heaven,

The armoured leaders of an iron line;

Earth prostrate lay beneath their feet of stone.

Below them crouched a dream of emerald woods

And gleaming borders solitary as sleep:

Pale waters ran like glimmering threads of pearl.

A sigh was straying among happy leaves;
Cool-perfumed with slow pleasure-burdened feet
Faint stumbling breezes faltered among flowers.
The white crane stood, a vivid motionless streak,
Peacock and parrot jewelled soil and tree,
The dove's soft moan enriched the enamoured air
And fire-winged wild-drakes swam in silvery pools.

"The crane is the messenger of happiness.

A peacock is the symbol of spiritual victory." CWSA-30/Letters on Yoga-III-175

"The dove signifies peace. The colours indicate the vital — green would be self-giving in the vital; blue the higher consciousness in the vital. So it must be peace casting its influence from above on the vital." CWSA-30/Letters on Yoga-III-176

Earth couched alone with her great lover Heaven,

A relation between earth and heaven reconciles earth Consciousness with
Supramental Consciousness. Some more lines are hinted below:

"There are brighter earths and wider heavens than ours."

Savitri-111

"Heaven's joys might have been earth's if **earth were pure**"

Savitri-123

"She conquers earth, her field, then claims the heavens."

Savitri-134

"Earth she would lift to neighbourhood with heaven,"

Savitri-196

"Earth's consciousness may marry with the Sun,"

Savitri-256

"She made earth her home, for whom heaven was too small."

Savitri-275

"Earth was the comrade of a happy sun."

Savitri-351

“Earth couched alone with her great lover Heaven,”

Savitri-390

“Earth shall be made a home of Heaven’s light, “

Savitri-451

“Earth must transform herself and equal Heaven
Or Heaven descend into earth’s mortal state.”

Savitri-486

“Heaven ever young and earth too firm and old”

Savitri-603

“Too far thy heavens for me from suffering men.
Imperfect is the joy not shared by all.”

Savitri-686

“Make earth almost the mate and peer of heaven,”

Savitri-706

Uncovered to her consort’s azure eye.
In a luxurious ecstasy of joy
She squandered the love-music of her notes,
Wasting the passionate pattern of her blooms
And festival riot of her scents and hues.
A cry and leap and hurry was around,
The stealthy footfalls of her chasing things,
The shaggy emerald of her centaur mane,
The gold and sapphire of her warmth and blaze.
Magician of her rapt felicities,

Blithe, sensuous-hearted, careless and divine,

Blithe: Filled with gladness and tending to be mirthful.

Blithe: casual indifference, considered improper

Life ran or hid in her delightful rooms; (this reminds me of the original vital energy that descended from the higher planes before it was disfigured)

Behind all brooded Nature's grandiose calm.

Primaeval peace was there and in its bosom

Held undisturbed the strife of bird and beast.

Man the deep-browed artificer had not come

To lay his hand on happy unconscious things, (there is also a happiness in inconscience **(that originates from Inconscient self)** – which stems from ignorance, man being a mental being – a transitional being, does not have the happiness that stems from inconscience **(because the Inconscient Self is closed)** nor the bliss/joy that stems from higher knowledge) **(Because the spiritual and Supramental Self are closed)**

The complementary line from Savitri:

**"A mystery wakes in our unconscious stuff,
A bliss is born that can remake our life."**

Savitri-397

Thought was not there nor the measurer, strong-eyed toil,

Life had not learned its discord with its aim.

The Mighty Mother lay outstretched at ease. (Mother (Maa Krishna), does the "mighty mother" here refer to the Divine Mother in inconscience or matter?)

One can discover the Divine Mother seated in the 'many-petalled lotus-throne' (Savitri-706) in the Inconscient-Self, which is an Immobile Centre of many infinitudes, located by the side of Time's sea 'in thousand-pillared temple.' (Savitri-706)

Other complementary line from Savitri:

"A soul shall wake in the Inconscient's house;"

Savitri-707

Some more knowledge on Inconscient Sheath surrounding the

Inconscient Self are:

**"Something that wished but knew not how to be,
Teased the Inconscient to wake Ignorance."**

Savitri-2

"The godheads from the dim Inconscient born"

Savitri-10

“The illusion and mystery of the **Inconscient**
In **whose black pall** the Eternal (in the form of Inconscient Self) wraps his head
That he may act unknown in cosmic Time.”

Savitri-36

“A secret spirit (Inconscient Self) in the **Inconscient’s sleep**,
A shapeless energy, a voiceless Word,
He (Inconscient Self) was here before the elements could emerge,
Before there was light of mind or life could breathe.”

Savitri-60

“For the key (of immortality) is hid and by **the Inconscient** kept;
The secret God (Inconscient Self) beneath the threshold dwells.”

Savitri-68

“With Truth-Light strike earth’s massive roots of trance,
Wake the dumb self (Inconscient Self) in **the inconscient depths**
And raise a lost Power from its python sleep”

Savitri-72

“In this drop from (higher) consciousness to (lower) consciousness
Each leaned on the **occult Inconscient’s power**,”

Savitri-89

“The **Inconscient found** its heart of consciousness (Inconscient Self),
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter’s silences
Plucked nude out of the Ineffable’s fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth’s hungry need
Rending the night that had concealed the Unknown,

Giving to her her forgotten soul (Inconscient Self).

A **grand solution** closed the long impasse

In which the heights of mortal effort end.”

Savitri-89

“Because eternal eyes turned on earth’s gulfs
The lucent clarity of a pure regard
And saw a shadow of the Unknowable
Mirrored in the **Inconscient’s boundless sleep**,
Creation’s search for self (Inconscient Self) began its stir.”

Savitri-101

“The poised **inconscience** shaken with a touch,
The intuitive Silence trembling with a name,
They cried to Life to invade the senseless mould
And in the brute forms awake divinity.”

Savitri-129

“A sun of transfiguration still can come
And **Night can bare its core of mystic light;**”

Savitri-200

“Then in a fatal and stupendous hour
Something that sprang from **the stark Inconscient’s sleep**
Unwillingly begotten by the mute Void,
Lifted its ominous head against the stars;
Overshadowing earth with its huge body of Doom
It chilled the heavens with the menace of a face.”

Savitri-222-23

“Or stifled in the **Inconscient’s hollow dusk**,
He sounded the mystery dark and bottomless
Of the enormous and unmeaning deeps
Whence struggling life in a dead universe rose.”

Savitri-231

“Then in Illusion’s occult factory
And in the **Inconscient’s magic printing house**
Torn were the formats of the primal Night
And shattered the stereotypes of Ignorance.”

Savitri-231

“To teach the Ignorance is her difficult charge,
Her thought starts from an original nescient Void
And what she teaches she herself must learn
Arousing knowledge from its sleepy lair.”

Savitri-243-44

“This was the imbroglio made by sovereign Mind

Looking from a gleam-ridge into the Night
In her first tamperings with **Inconscience**:
Its alien dusk baffles her luminous eyes;
Her rapid hands must learn a cautious zeal;
Only a **slow advance** the earth can bear.”

Savitri-244

“The secret power (Inconscient Self) in the **inconscient depths**,
Compelling the blinded Godhead to emerge,”

Savitri-272

“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** (Inconscient Self)

By the universal ecstasy of the suns.”

Savitri-354

“Heaven’s flaming lights descend and back return,

The luminous Eye approaches and retires;

Eternity speaks, none understands its word;

Fate is unwilling and the Abyss denies;

The **Inconscient’s mindless** waters block all done.”

Savitri-371

“I (Satyavan) sat with the **forest sages** in their **trance**:

There poured awakening streams of diamond light,

I glimpsed the presence of the One in all.

But still there lacked **the last transcendent power**

And Matter still slept empty of its Lord (Inconscient Self).”

Savitri-405

“All in **inconscient ecstasy** I am wrapped (activation of Inconscient Self)

Or under imagination's coloured lids
Held up in a large mirror-air of dream,
Broke forth in flame (of Inconscient Self) to recreate the world,
And in that flame to new things she was born."

Savitri-395

"A mystery wakes in our **inconscient stuff**,
A bliss (of Inconscient Self) is born that can remake our life."

Savitri-397-98

"Across an intangible border of soul-space
He passed from Mind into material things
Amid the inventions of the **inconscient Self**
And the workings of a blind somnambulist Force."

Savitri-415

"He sang **the Inconscient** and its secret self,
Its (Inconscient Self's) power omnipotent knowing not what it does,
All-shaping without will or thought or sense,
Its blind unerring occult mystery,
And darkness yearning towards the eternal Light,
And Love (radiating from Inconscient Self) that broods within the deem abyss
And waits the answer of the human heart,
And death that climbs to immortality."

Savitri-416

"But when its feet had touched the quivering bloom,
A mighty movement rocked the inner space
As if a world were shaken and found its soul:
Out of the **Inconscient's** soulless and mindless night"

Savitri-528

"Breaking the **black Inconscient's** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell."

Savitri-529

"In the deep place where once the **Serpent slept**,
There came a grip on Matter's giant powers (opening of Inconscient Self)
For large utilities in life's little space;

A firm ground was made for Heaven's descending might."

Savitri-530

"Casting aside its veil of Ignorance,
Allied to gods and cosmic beings and powers
It built the harmony of its human state;
Surrendered into the great World-Mother's hands
Only she obeyed her sole supreme behest
In the enigma of **the Inconscient's world.**"

Savitri-530

"Mine (Savitri's) is the labour of the battling gods:
Imposing on the slow reluctant years
The flaming will that reigns beyond the stars,
They lay the law of Mind on Matter's works
And win the soul's wish from earth's **inconscient Force.**"

Savitri-588

"The rending of the **Inconscient's seal of sleep,**"

Savitri-599

"The **Inconscient** is the Superconscient's sleep."

Savitri-600

"The **inconscient world** is the spirit's self-made room,
Eternal Night shadow of eternal Day."

Savitri-601

"A golden fire (Supramental Light) came in and burned Night's heart;
Her dusky mindlessness began to dream;
The **Inconscient conscious grew**, Night felt and thought."

Savitri-601

"His (Supramental) consciousness dived into inconscient depths,"

Savitri-621

"Almost it seemed as if in his symbol shape
The world's darkness had consented to Heaven-light
And God needed no more **the Inconscient's screen.**"

Savitri-664

"The Immanent shall be the witness God

Watching on his many-petalled lotus-throne

His actionless being and his silent might

Ruling earth-nature by eternity's law,

A thinker waking the **Inconscient's world**,

An immobile centre of many infinitudes

In his thousand-pillared temple by Time's sea."

Savitri-706

“A soul shall wake in the **Inconscient’s house;**”

Savitri-707

“But I could speak to you of a very old tradition, more ancient than the two known lines of spiritual and occult tradition, that is, the Vedic and Chaldean lines; a tradition which seems to have been at the origin of these two known traditions, in which it is said that when, as a result of the action of the adverse forces — known in the Hindu tradition as the Asuras — the world, instead of developing according to its law of Light and inherent consciousness, was plunged into the darkness, inconscience and ignorance that we know, the Creative Power implored the Supreme Origin, asking him for a special intervention which could save this corrupted universe; and in reply to this prayer there was emanated from the Supreme Origin a special Entity, **of Love and Consciousness**, who cast himself directly into the most inconscient matter to begin there the work of awakening it to the original Consciousness and Love.

In the old narratives this Being is described as stretched out in a deep sleep at the bottom of a very dark cave, and in his sleep there emanated from him prismatic rays of light which gradually spread into the Inconscience and embedded themselves in all the elements of this Inconscience to begin there the work of Awakening.

If one consciously enters into this Inconscient, one can still see there this same marvellous Being, still in deep sleep, continuing his work of emanation, spreading his Light; and he will continue to do it until the Inconscience is no longer inconscient, until Darkness disappears from the world — and the whole creation awakens to the Supramental Consciousness.

And it is remarkable that this wonderful Being strangely resembles the one whom **I saw in vision** one day, the Being who is at the other extremity, at the confines of form and the Formless. But that one was in a golden, crimson glory, whereas in his sleep the other Being was of **a shining diamond whiteness emanating opalescent rays.**” The Mother’s Centenary works/Vol-9/page-332-333

All was in line with her first satisfied plan; (was her first satisfied plan to bring life into matter?)

In the Matter all is involved and out of which all evolves upward to the other end of the Spirit. So her first satisfied plan will be evolution of life from Matter.

Moved by a universal will of joy
The trees bloomed in their green felicity
And the wild children brooded not on pain.
At the end reclined a stern and giant tract

Of tangled depths and solemn questioning hills,
Peaks like a bare austerity of the soul,
Armoured, remote and desolately grand
Like the thought-screened infinities that lie
Behind the rapt smile of the **Almighty's dance**. (The peaks that rose into the sky were so grand and only seen at the end of the path, that they are akin to the infinitudes that lie behind the screen of man's thoughts, which he is rarely able to penetrate...if he could penetrate his prison of thoughts/mind, he could see the Divine) **Yes**

Some more complementary lines on the Divine movement:

"A giant dance of *Shiva* tore the past;"

Savitri-343

"On *Shiva's* breast is stayed the enormous dance (of *Kali*)."

Savitri-247

"Behind the rapt smile of the Almighty's dance."

Savitri-390

"The World-Puissance on almighty *Shiva's* lap,"

Savitri-525

"World-existence is the ecstatic dance of *Shiva* which multiplies the body of the God numberlessly to the view: it leaves that white existence precisely where and what it was, ever is and ever will be; its **sole absolute object** is the joy of the dancing."

The Life Divine-85

A matted forest-head invaded heaven

As if a blue-throated ascetic peered (the forest peaks rose into the sky, piercing them, giving the impression of Lord Shiva, with His matted hair (forest on the high peaks) and His blue throat (The sky/clouds)). (blue throat represents the poisoned throat of Lord Shiva. He has drunk the poisons of the world.)

From the stone fastness of his mountain cell

Regarding the brief gladness of the days;

His vast extended spirit couched behind.

A mighty murmur of immense retreat

Besieged the ear, a sad and limitless call (The Spiritual experience of Brahma satya Jagat mithya is sad limitless call.)

As of a soul retiring from the world.

If an individual is having strong intellect through education and strong Spirit through realisation of Brahma Satya Jagat Mithya or Divine is Real and world is an Illusion, then he is considered fit to pursue integral Yoga.

An integral ascetic *Sadhaka* has to exceed the traditional ascetic's limitation (1) of saintly inactivity by dynamisation of Divine Will and realise God as the Doer of all action who demands action from all; (2) the traditional ascetic's realization of God's shadow, *Brahma satya Jagat mithya*,¹⁰ is first experienced as indispensable Spiritual foundation and then superseded by the Direct contact with the Divine All, *Brahma satya Jagat satya*; (3) the integral Ascetic attains the fullness of surrender by realising the fullness of life and this he realises by accepting and transforming life; (4) he realises the fullness of Divine Love by integrating the Personal, *Saguna*, and Impersonal, *Nirguna*, aspect of the Divine; (5) in integral Yoga the triune view of mutually contradictory philosophies, *Maya* of the *Mayavadin*, Illusionist, *Prakriti* of the *Sankhya* doctrine and the *Lila*, the Divine Play of the *Bhakti* movement are perfectly consistent with each other, necessary and complementary and must be accepted as the starting-point for all our understanding of the universe; (6) integral Ascetic links the lower deluding mental *Maya* of *Mayavadin* with the Supramental *Maya* of the *Vedic* seers in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight; (7) those who come to this ascetic *Ashram* at an earlier age or those who enter *Sannyasa* without exhausting the attraction of the outside world, for them adventure into Space through outer wandering become indispensable; so the later *Vedantic* wandering Eremitic for the search of the Divine truth and Divine manifestation is transformed in integral Yoga into the spirit of ancient *Vedantic* Seers through inner wandering of Soul and in search of higher planes of Consciousness, and become a manifest and manifold power of the Spirit without dropping back the dynamic parts into the indeterminate stuff of Nature. Or after experiencing the

ecstatic Divine union an integral ascetic *Sadhaka* declares in *Savitri's* language, "Now of more wandering it has no need" (Savitri-412) and he begins to understand that he still lives in Matter empty of its Lord and receives the Divine call of illumining the Matter's depth by manifestation of higher states of Consciousness. His highest Spiritual realisation, while moving towards Supramental status is the entry into the total *Nirvana* of mentality and mental ego, which is a passage into the silence of the Spirit and in the Void he experiences the Omniscience Supreme.

The scenery painted a picture of a great soul/ascetic who has relinquished all attachment to the world and immersed himself in the supreme spirit, with no attachment to anything and on the cusp of leaving this world to merge forever in the Infinite. The Lord links the scenery which is reminiscent of Ascetic living to the meeting place of the incarnations of Supreme Lord and the Divine Mother. Perhaps this suggests that one has to go through the stage of ascetic living (the Ascetic's Fortress) which will set the **(strong)** stage for the meeting of the Ishwara and Ishwari **(in exclusive knowledge, Jnana)**. In effect the Lord suggests the annulment of the ascetic's everlasting "No" and rather suggests that it is only an intermediate stage, which is a precursor to the everlasting "Yes" which is represented by the union of the supramental Ishwara and Ishwari, **(or Brahman and Maya union in comprehensive Knowledge, Vijnana)** represented here by Satyavan and Savitri.

As Savitri arrived at the scene, the inner door of Her soul were flung open and her inner worlds were revealed to Her, her immortality that has to take birth and wear a mortal cloak and bear the sufferings of man in order to raise us **(to divine Height.)**

This was the scene which the ambiguous Mother
Had chosen for her brief felicitous hour;
Here in this **solitude** far from the world
Her part she began in the world's joy and strife. (the beginning of Her true work to eventually face and conquer Death) (To conquer death double solitude is needed; one that of seclusion from the light and attraction of the

outer world and other seclusion from five sense organs. This will help to explore the hierarchies of consciousness.)

Here (in the forest) were disclosed to her the mystic courts,

The lurking doors of beauty and surprise,

The wings that murmur in **the golden house**,

The temple of sweetness and the fiery aisle.

A stranger on the sorrowful roads of Time,

Immortal under the yoke of death and fate,

A sacrificant of the bliss and pain of the spheres,

Love in the wilderness met Savitri. (here the Lord describes Satyavan as "Love" – meaning the Supreme Lord is nothing but Love...and it is for the sake of that Supreme Love that the Divine Mother has descended into matter to raise it) Its complementary line:

"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 (Love) is still the godhead by which all can change." Savitri-397

(Or Love is a mighty overhead vibration that can penetrate the physical body and fulfil it. We can understand Love as link principle between the Lover and the Beloved. The discovery of this link is essential in relating Earth and Heaven, Man and the Divine, Matter and Spirit. Through this Divine Love Savitri will meet Satyavan. This Love will grow and make the earthly bond strong. Death has to break this strong bond of Love in order to take Satyavan. Human love cannot build this strong bond, cannot confront with death and ignorance. Human love is not free from (1) desire or will to be, (2) twilight thought, (3) soul slaying truth, (4) quarrel with each other, (5) divide the charm of life. And hence it reduces the longevity of an individual.

So, the Divine love is desireless, without twilight, soul saving truth, ends all dispute and unites life. This overhead Divine Love has

to descend in order to replace human love. Here Satyavan is the symbol of Divine Love, "He is still the godhead by which all can change."

"And those who have lived long made one in love." (Savitri-292) "The smile of the love that sanctions the long game." Savitri-41)

END OF CANTO ONE

Savitri's future field of action is the dark forest representative symbol of struggle and war in Subconscious and Inconscient Sheath and not the Palace of her Father and King, the representative symbol of rest in some higher/highest plane of Consciousness.

Om Namō Bhagavateh

Sri Matriniketan Ashram
01.06.2019

Divine Amar Atman!
My Blessed Divine Child Guruprasad,

My all love and blessings to you. The Book-5, Canto-1 seems to be the smallest Canto of the book. The destined meeting of Savitri and Satyavan is not accidental but is decreed and continuation of Their unfinished world task of pouring down of Divine Force to unconscious material vessel. Through Calling down of Divine energy earth becomes pure. Thus a marriage between pure earth representing forest land and pure heaven becomes practicable. Here the forest represents inner secluded world where They lived alone with the Divine. She was a stranger in this sorrowful world, *dukhalayam asaswatam*, as described in the Gita because it seems nobody can fulfil her Soul's demand. An *Avatara's* mission moves towards fulfilment when 'the entire universe becomes the total *Avatar* of the Supreme.' (The Mother's Centenary Works (second edition)/9/334)

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

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:

“Unknowning she had neared her nameless goal...

And nothing happens in the cosmic play

But at its time and in its foreseen place.” Savitri-389

The More Important Secret of this chapter:

“His (ascetic’s) vast extended spirit couched behind.” Savitri-391

The Most Important Secret of this chapter:

“To lay his hand on happy inconscient things,” Savitri-390

“Love in the wilderness met Savitri.” Savitri-391

Om Namō Bhagavateh

“There expectation beat wide sudden wings
As if a soul had looked out from earth’s face,
And all that was in her felt a coming change
And forgetting obvious joys and common dreams,
Obedient to Time’s call, to the spirit’s fate,
Was lifted to a beauty calm and pure
That lived under the eyes of Eternity.” (Psychic Love from within)

Savitri-389

“Earth couched alone with her great lover Heaven,” (Spiritual and Supramental Love from above)

Savitri-390

“Love in the wilderness met Savitri.” (Spiritual and Supramental Love from without)
Savitri-391

Sri Matriniketan Ashram

13.05.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Book-5, Canto-1 gives the message that Savitri has to receive the Divine Love from without, from within and from above. They will bring complete fulfilment of her earth life and her mission of transforming earth will be expedited which is her long issue of all life.

This Canto confirms that all the happenings of past, present and future life are not accidental but there exists a Divine plan and all events happen in the cosmic play in a foreseen time and place. We are given a brief time from cradle to grave to call down Timeless eternity and a small place to call down spaceless Infinity. Savitri's birth and youth in Madra's palace is the symbol of ascent of the Soul to the highest status and her return to Shalwa's forest hermitage is the symbol of descent into nether earth in order to discover last Godhead sleeping in the Inconscient sheath and this Godhead in the form of Inconscient Self can illumine earth life by its lone power or 'lay his (man's) hand on happy inconscient things.' (Savitri-390)

This Canto also proposes a Sadhaka to become ascetic within symbolised as 'solitude far from the world' with the realisation of *Brahma Satya Jagat Mithya* as starting point of 'sad and limitless (Divine) Call' of the endless integral Yoga.

In the next Canto we shall wait for the first meeting of Para-prakriti Savitri with Paramatma Satyavan. Before realisation of this union in the heart, a Sadhaka has to realise two other realisations of Jivatma's union with Paramatma and Jivatma's union with Para-prakriti in the heart centre. The last Divine union is identified as Spirit's reconciliation with Matter either by Supramental/Bliss invasion to nether Inconscient and Subconscient sheaths or by invasion of Subconscient and inconscient Self to their own sheaths and invasion to adjacent mind, life and body and illumining them. With these grand solutions the mortal effort ends.

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.

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