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[THE ASHRAM](#)

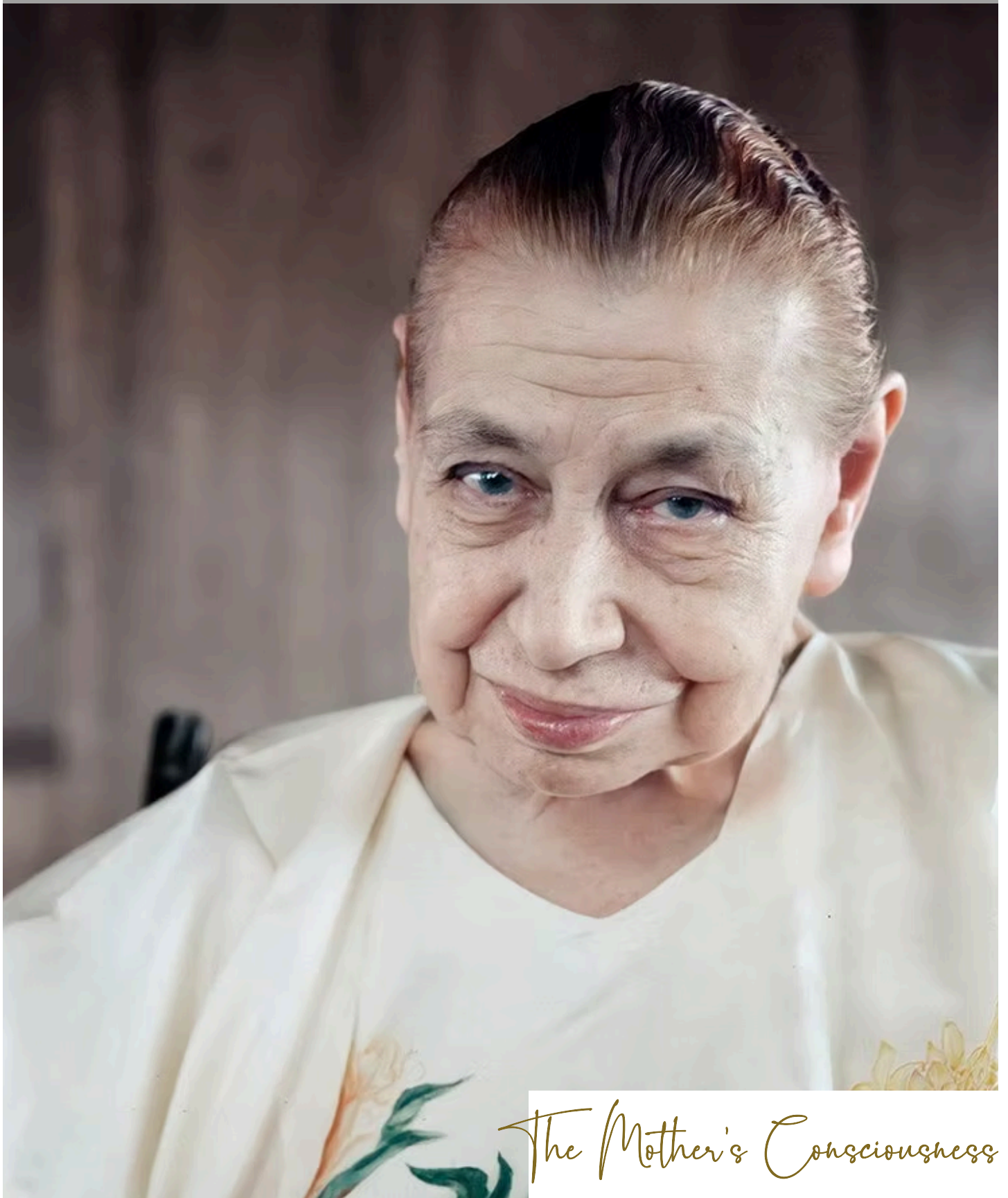
[OBJECTIVE](#)

[INTEGRAL YOGA](#)

[RESEARCH](#)

[JOURNAL](#)

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The Mother's Consciousness

“When I was five years old...well I began with a consciousness. Of course I had no idea what it was. But my first experience was of the consciousness here (gesture above the head), which I felt like a Light and a Force; and I felt it there at the age of five. It was very pleasant sensation. I would sit in a little armchair made especially for me, all alone in my room, and I had a very pleasant feeling of something very strong, very luminous, and it was here (above the head) Then I would pull it down, for it was...it was truly my *raison d'être*.”

The Mother

The Mother's Agenda, July 25, 1962,

“The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine. *The Mother* was inwardly above the human even in childhood, so the view held by “many” is erroneous.”

Sri Aurobindo

CWSA-32/The Mother and Letters on the Mother/p-31-32

The Mother's Consciousness

“There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but She is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine *Shakti* working here for that purpose.”⁶

Sri Aurobindo

“The *Avatar* comes (1) to reveal the divine nature in man above this lower nature and (2) to show what are the divine works, free, unegoistic, disinterested, impersonal, universal, full of the divine light, the divine power and the divine love.”⁷

Sri Aurobindo

“Since the beginning of the earth, wherever there was the possibility of manifesting a ray of consciousness, I was there.”⁸

The Mother

The one whom we adore as The Mother is the original Chit-Shakti descended from the Supreme Sachchidananda; She is indeed One without the second Mother to substitute Her, *ekamevadvitiyam*¹ and this Transcendent Mother has extended Herself into the universe, made Her stuff as the body of the world, pursues, labours and strives to fulfil Her through universalisation of Her Consciousness, reveals Herself as World Mother, Cosmic Maha Shakti, ‘Motherhood in all,’ *sarvam khalu idam Brahman*.² She is also individual Psychic Mother, carrying in Her heart centre, the Universal and Transcendent Mother, and the Psychic heart centre becomes the centre of action of the Universal Mother and the Supramental Mother. She reconciles Psychic, Spiritual and Supramental action to

transform the lower hemisphere of mind, life, body, Subconscient and Inconscient Sheaths.

The unmanifest *Chit Shakti*, Consciousness Force is manifested through successive derivation, which constitutes the ranges of Consciousness. Similarly, the unmanifest Sat, the Absolute Existence is manifested through successive derivation which constitutes the ranges of Being or Self or projection of the Divine into the ranges of Consciousness. Thus, *Sat* and *Chit* became *Brahman* and *Maya*, in the Supramental Plane, *Ishwara* and *Shakti* in the Overmind, Intuitive Mind, Illumined Mind and Higher Mind, and *Purusha* and *Prakriti* in the Ignorance of mind, life and body.

Purusha is separated from *Prakriti* and in Yoga their relation emerges. As per *Sankhya* doctrine, this *Prakriti* consists of twenty-four elements, tattvas, out of which highest three are manas, buddhi and *ahamkara*. For the purpose of easy understanding, these three constitute our ordinary mind consciousness which implies some kind of intelligence, purposefulness and limited self-knowledge or a self-limitation of consciousness by a willed Ignorance. So, Ignorance is the outcome of some particularizing action in the executive Conscious Force when it is absorbed in its work and forgetful of self and total reality of Nature or it is a concentration of Consciousness absorbed in part knowledge. Or Ignorance is Nature's purposeful oblivion of Self and All. This is the dividing consciousness or the distorting consciousness which has fallen from the total and unifying knowledge into some error of division and partial experience. This is the *Purusha* and *Prakriti* of *Sankhya* or the fruit of the divided being which *Adam* and *Eve* of Christianity, the Souls tempted by Nature have eaten. The first stuff of Consciousness is a sort of obscure beginning of life or a sort of inert or suppressed consciousness in the metal and in the earth and in other inanimate forms. The first formation of egoistic consciousness is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error. So physical mind, vital mind, sensory mind, emotional mind, volitional mind and intellectual mind constitute the lower ranges of Consciousness. The ordinary human mind and life are content to be imprisoned within limited range of consciousness, which is rescued from a sleep of inconscience, subjected to means it uses, all that it manifests is marred through and through by an ego-ridden ignorance and error, the mind has to learn to awaken the true seeking of the soul which is the Reality, the Truth, the Consciousness, the Power, the Delight. Mind is a limitation of consciousness which has the capacity to awaken the integrality of higher ranges of Consciousness and can bring out a truth or a possibility of the Infinite.

And that, which is beyond *Buddhi*, where the activity of the mind is stilled, is higher Consciousness or the Force of Knowledge. So *Maya* or comprehensive Knowledge, Will and Action of Supermind, and *Shakti* or the Overmental Knowledge and Will and Action and similar powers of Intuitive Mind, Illumined Mind and Higher Mind are understood as Higher Ranges of Consciousness. For it is that secret Consciousness beyond the mind alone that truly knows and only by its possession can we possess God and rightly know the world and its real nature and secret forces. And if we suppose the unity of all planes and all world is to be unbroken, then we arrive at the existence of consciousness in all forms of the Force as different organisations of one conscious force of Existence, which is at work in the world.

This world is essentially a mutable rhythm of creative action of Consciousness, a movement of Force casting itself in the phenomenal truth of its own infinite and eternal

Being. Thus, force is inherent in existence and is having double potentiality of rest and movement, that is to say, of self-concentration in Force and self-diffusion in Force. A relation between the Force and Consciousness exists. Consciousness is a self-aware and self-expressive creative Force of existence of which mind is a middle term; below mentality it sinks into vital and material movements of the subconscious and above, the consciousness rises into Intuitive, Overmental and Supramental movement which is for us superconscious. Our waking consciousness is only a small selection or fragment of the entire conscious Being; behind it there is much vaster subliminal and subconscious mind, which is a greater part of ourselves, whose depth and height no mind can measure. The capacity of our total consciousness far exceeds our organs, the nerves, the senses and the brain and they are not entirely indispensable instruments. With the development of higher and greater Consciousness, it can function directly as subtle sound, subtle sight, subtle discernment, subtle touch without the aid of physical sense organs and brain. The Indian conception of Consciousness is Chit, the Energy, which is the Creatrix of this world and it must be the state of Knowledge combined with the power of Knowledge, Will to Light and Vision combined with Will to Power and Works. Consciousness as nether Inconscient Force has created this separative world-movement and its problems and Consciousness as Supramental Force has to resolve all the problems leading the world towards its inevitable self-fulfilment.

The essence of Consciousness is defined as the power to be aware of itself and the world. The true nature of Consciousness is defined as it must be direct, self-fulfilled and complete. The true centre of Consciousness is a luminous formulation of the one Consciousness and a pure channel and instrument of one Existence. The destiny of evolving Consciousness is to be entirely aware of Self, Consciousness and Life. The Consciousness is defined as a many-sided, purposeful, intelligent effort in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge to arrive at apprehensive and comprehensive Knowledge. The Supramental Consciousness is at once the static self-awareness of the Infinite and Eternal and a dynamic power of self-determination inherent in that self-awareness. In this Consciousness, all contradictions are cancelled or fused into each other in a higher light of seeing and being, in a unified self-knowledge and world-knowledge. It is the fulfilled existence which will solve all the complex problems of existence created by partial affirmation of Mind and Life emerging from the total denial of the Inconscient. The Divine in its nature is an infinite Consciousness and the nature of infinite Consciousness is a pure and infinite Delight. The Mother's Infinite Consciousness is that which rests on the One and acts in the All and is capable of free power of self-variation producing infinite results in the phenomenon and form or manifesting and playing with Being in Infinite form and movements in order to cast Herself into the world; Her Consciousness transcends All and denies none; sees all but lives for its transcendent task; transcends the Light and the Darkness to merge in the Absolute; becomes All and yet transcends the mystic whole; She is immortal yet suffers the mortal limitation of birth and death; when most unseen She works most mightily; She can uphold in Herself a million universes and pervades each with a single ray of Her Self-light and a single degree of Her ineffable existence; this whole creation lives in a lonely ray of Her Sun and before Her Infinite Chit-Shakti the Supramental Consciousness grows like a shadow.

The normal real life of a true liberated man is the state of oneness with the Supreme and with all beings and the bliss of that state and perfect knowledge of Spiritual atmosphere and the great Soul cannot regard with indifference the suffering of others and the deliverance of others must be felt as intimate to his own deliverance. He lives in a universalised Consciousness where all Death is realised as the Spiritual necessity for evolution of new being; it is also an instrument of perpetual life and change of robe in the immortal All Life or death is a rapid disintegration subservient to life's necessity of change and variation; all Pain is some secret rapture's tragic mask and a violent backwash of the waters of universal Delight and without pain he would not get all the value of infinite Delight; all Limitation is a turning of the Infinite upon itself; all Evil is in travail of eternal Good and a circling around its own perfection; all error is significant of all possibility and effort of discovery of Supreme Truth; all destruction and war are small transient storm and rapidly clear the field for new good and a more satisfying harmony. This Cosmic Consciousness is a meeting place where the Matter is real to the Spirit and Spirit is real to the Matter and illumined harmony of mind, life and body are perfectly realised.

The first phase of reversal of consciousness is practicable where the *Purusha* is separated from *Prakriti* by the force of Ignorance and in *Karma Yoga*, *Prakriti* is the doer of all action and *Purusha* is the witness, *Sakhi*, the approver of all lower action of *Prakriti*. When *Purusha* is subjected to the lower instinct of *Prakriti*, then that is the cause of our Ignorance and imperfection. In *Karma Yoga*, the experience of *Purusha-Prakriti* or the Spirit of Conscious Being in its relations to Nature is the first reversal of Consciousness where the *Purusha* liberates himself from the mechanical action of *Prakriti* and sanctions freely and effectively and not automatically all the action of *Prakriti*, and arrive at the first spiritual control over *Prakriti*. During the practice of *Sankhya* liberation, *Purusha* becomes aware of itself as Witness, *Sakhi*, without identifying itself with *Prakriti*, thus, *Prakriti* begins to fall away from its impulse and returns towards equilibrium and rest and *Purusha* becomes giver of sanction, *Anumanta*, of all the impulse of *Prakriti*. Then we can reject the present formations and rise to a Spiritual level of existence and from there become the Lord of Nature, *Ishwara*. Thus, first phase of the *Purusha-Prakriti* reversal of consciousness moves towards *Ishwara-Shakti* realisation, where *Ishwara* is not separated from *Shakti* but rather contain each other and it can take part in the higher dynamism of Divine working and total discovery of Divine unity and harmony in the world. Thus, the second reversal of consciousness is realised through universalisation of individual Consciousness. After the stabilisation of universal Consciousness, a third reversal of Consciousness is experienced through the *Brahman-Maya* union. This is the beginning of Supramental life on earth and discovery of dynamism of some Transcendent Eternal by whose descent this world and self will be able to break their disguising envelopes and become Divine in revealing and manifesting form.

Consciousness as Power has three poises through which it creates, governs and upholds the universe. The first poise is that there is a Consciousness⁹ above all, behind all, embracing all, within all, which is eternally, universally and absolutely aware of itself both in unity and multiplicity. Thus, Consciousness becomes the plentitude of Supreme divine Self-Knowledge and All-Knowledge. Secondly, the action of Consciousness¹⁰ in complete Nescience dwells upon apparent opposition and the most extreme antinomy though this is merely a surface appearance and a Divine knowledge works with sovereign security and

sureness within the operation of the creative, effective and dynamic Subconscious and Inconscious sheaths. Thirdly, between these two oppositions, we see concentration of Consciousness¹¹ absorbed in a partial and limited self awareness in Ignorance which is equally superficial and slow in its action, but behind the limitation of three gunas the Consciousness acts as Divine All-Knowledge; though the characteristic of Ignorance is the Soul's self-withholding of complete Self-knowledge.

The two successive movements of consciousness are; first, an inward movement, instead of living in our surface mind, we break the wall between the external and subliminal self either through gradual effort or through forceful involuntary rupture. Thus, we discover within the secret part of ourselves, an inner being, a soul, an inner mind, an inner vital and an inner subtle physical entity which is much larger in its potentialities, more powerful, more capable of manifold knowledge and dynamism than our surface mind, life and body and thus, direct communication with universal forces are restored in the cosmic mind, cosmic vital and cosmic physical. Once this entry in to the inner being is accomplished an ascent upward or second Spiritual movement of consciousness becomes practicable. Its initial result is an activation of vast static and silent Self, and passes into supreme immobile and immutable status beyond the universe which is followed by large dynamic descent of light, knowledge, power and bliss and other supernormal energies into to our self of silence.

The Being can have three different states of Consciousness with regard to its own eternity. Each state of Consciousness has a different time relation. When we go behind the physical surface, we find different Time statuses and Time movements. In Time-Space there is a movement of Consciousness which creates events and happenings and awareness of Time-movement, Time-relation and Time-measure. The first state of Consciousness is a static timeless eternity, which is an immobile status of the Self, self absorbed or self-conscious without any movement. The second is an eternity of movement or dynamic stable status of integral Time where past, present and future stand together and see things from the view point of simultaneity of Time-vision. The third status can embrace the whole movement in a static and dynamic time vision and it is possible in infinite Consciousness and it works out what has been seen by the static vision of the Eternal through the progressive movement of Consciousness force.

Some more secrets are revealed in *the Gita*. Firstly, it confirmed that Para Prakriti has become the *Jiva* in the heart, *Para Prakritir Jivabhuta*;³ secondly it confirmed that the Self or the Purusha has become the Jiva in the heart, *Mamaibansa Jivabhuta*;⁴ thirdly, from these two experiences we conclude that the *Jiva* in the heart is the meeting ground of the *Purusha-Prakriti*, *Ishwara-Shakti* and *Brahman-Maya* Union. Integral Yoga can begin with the Psychic centre in the heart as an important place of Divine union, but it cannot restrict its action to this one plane alone.

For the purpose of total transformation, in integral Yoga the One Divine and the Power of the One Divine ("She was the single self of all these selves," Savitri-557) are fragmented into ten Selves or *Purushas* and ten Sheaths or *Koshas*; where the first five *Koshas* are *Para Prakriti* or higher Nature and the last five *Koshas* are *Apara Prakriti* or lower Nature. They are:

- 1) Bliss Self or *Anandamaya Purusha* & Bliss Sheath or *Anandamaya Kosha*.
- 2) Supramental Self or *Vijnanamaya Purusha* and Supramental Sheath or *Vijnanamaya Kosha*.
- 3) Higher Mental or Spiritual Self or *Manomaya Purusha* & Higher Mental or Spiritual Sheath or *Manomaya Kosha*.
- 4) Universal Self or *Viswa Atma* and Universal Sheath.
- 5) Psychic Being or *Chaitya Purusha* & Psychic Sheath, *Chaitya Kosha*.
- 6) Lower Mental Self or Truth Mind & Lower Mental Sheath or Subtle Mind.
- 7) *Pranamaya Purusha* or True Vital & *Pranamaya Kosha* or Subtle Vital.
- 8) *Annamaya Purusha* or True physical & *Annamaya Kosha* or Subtle Physical
- 9) Subconscient Self & Subconscient Sheath.
- 10) Inconscient Self and Inconscient Sheath.

The Divine *Sat* is projected into all the ten selves and retains their Divinity in those centres. Similarly, Divine Consciousness or *Chit Shakti* has entered into all the ten sheaths; whereas in the first five sheaths it retains the higher consciousness and in the last five sheaths it retains the ordinary consciousness which we understand as undivine and they wait for their Divine transformation. Divine Union and transformation of nature can take place by either of the four ways:

- 1) Divine union of either of the ten *Purushas* with their respective ten sheaths. Thus, the status of Consciousness is aware of the one field of Being or one movement of it, while the awareness of all the rest is held behind and veiled or a limited awareness occupied only in its own field or movement. Supramental action can be activated from all the ten Selves.
- 2) Pouring down of the Power of either of the higher five selves on the lower five sheaths. Thus, we can rise to multiple Consciousness above us, observe the various part of our being, of surface and subtle mental, vital, physical and subconscient and inconscient sheaths and act upon one or other sheath as dynamic transforming Divine Power from that higher status.
- 3) Pouring down of the Divine Power by activation of lower five Selves on the respective sheath or adjacent sheaths and the lower Selves accept the limited light and obscurity of inferior movement as station of Divine working.
- 4) All other permutations and combinations possible of the manifold status of Consciousness by the *Purusha-Prakriti*, *Ishwara-Shakti*, *Brahman-Maya*, *Sat-Chit* Union and no limit can be put to the variety of Divine transformation.

The knowledge on ten *Purushas*, *atma Jnana* and knowledge on ten sheaths, *tattva Jnana*, lead towards comprehensive knowledge, 'that which being known, all is known',⁵ *yasmin vijnate sarvam idam vijnatam*. The Mother's Consciousness is extended from Inconscient sheath to *Anandamaya kosha* in all the ten planes and when She becomes able to work in all these planes freely, Her Mission on the earth is accomplished. The present task of an individual is to become a perfect channel of Her Consciousness.

Recapitulation:

To recapitulate, the One whom we adore as The Divine Mother is the Chit Shakti, the Creatrix Mother of all Godheads, Deities, Creatures and Object, who serves as the golden Mediatrix Spiritual Mother, linking earth and universe to the Supreme. Her name

is a Power and Force of inevitable Word. As the Executrix Psychic Mother, She gives Her all-embracing Touch and Contact of Divine union in the Ignorance of Mind, Life and Body, whose Sun Light can kindle all our suns in the closed heart of things.

As Supramental Consciousness can link the individual highest aspiration with the ultimate destiny of the race; similarly, the One Mother, Aditi, reveals, manifests, establishes, universalises Herself as *Paraprakriti* or 'virgin Mother force in All' through Her pure intermediate stations. All institutions built in Her name or in other names strive knowingly or unknowingly in a lesser concentration to possess Her purity in the form of Knowledge, Power, Harmony and Perfection. The difference of one institution (or one individual) from another can be discerned by the degree of truth and knowledge they have worked out from world falsehood and world Ignorance and the best institution (or the most conscious individual) always suffers the least corruption in its mind and heart and that is possible when *The Mother's Yogic Power*, Consciousness Power, Truth Power and Virgin Power are synthesized.

OM TAT SAT

References:

- 1: Chandogya Upanishad-6.2.1,
- 2: Chandogya Upanishad-3.14.1,
- 3: The Gita-7.5,
- 4: The Gita-15.7,
- 5: Sandilya Upanishad-2.2, Munduka Upanishad-1.1.3,
"In the silent space where all is for ever known." Savitri-74
"The Truth is known only when all is seen." Savitri-257,
"Only the spirit sees and all is known." Savitri-571
"When unity is won, when strife is lost
And all is known and all is clasped by Love
Who would turn back to ignorance and pain?" Savitri-633
- 6: SABCL/25/The Mother-49/CWSA-32/The Mother with Letters on the Mother/-p-50,
- 7: CWSA/19/Essays on the Gita-175,
- 8: The Mother's Agenda-3/p-222,
- 9: "A flaming warrior from the eternal peaks
Empowered to force the door denied and closed
Smote from Death's visage its dumb absolute
And burst the bounds of consciousness and Time." Savitri-21,
"A vision came of higher realms than ours,
A consciousness of brighter fields and skies,
Of beings less circumscribed than brief-lived men
And subtler bodies than these passing frames,
Objects too fine for our material grasp,
Acts vibrant with a superhuman light
And movements pushed by a superconscient force,
And joys that never flowed through mortal limbs,
And lovelier scenes than earth's and happier lives.
A consciousness of beauty and of bliss,
A knowledge which became what it perceived,
Replaced the separated sense and heart
And drew all Nature into its embrace." Savitri-28

“His centre was no more in earthly mind;
A power of seeing silence filled his limbs:
Caught by a voiceless white epiphany
Into a vision that surpasses forms,
Into a living that surpasses life,
He neared the still consciousness sustaining all.” Savitri-32

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

“A many-miracled Consciousness unrolled
Vast aim and process and unfettered norms,
A larger Nature’s great familiar roads.” Savitri-91

“It held, as if a shield before its face,
A consciousness that saw without a seer,
The Truth where knowledge is not nor knower nor known,
The Love enamoured of its own delight
In which the Lover is not nor the Beloved
Bringing their personal passion into the Vast,
The Force omnipotent in quietude,
The Bliss that none can ever hope to taste.” Svritri-548

“Images in a supernal consciousness
Embodying the Unborn who never dies,
The structured visions of the cosmic Self
Alive with the touch of being’s eternity
Looked at him like form-bound spiritual thoughts
Figuring the movements of the Ineffable.” Savitri-96

“A refugee from the domain of sense,
Evading the necessity of thought,
Delivered from Knowledge and from Ignorance
And rescued from the true and the untrue,
She shared the Superconscient’s high retreat
Beyond the self-born Word, the nude Idea,
The first bare solid ground of consciousness;
Beings were not there, existence had no place,
There was no temptation of the joy to be.” Savitri-548-549

“Her eyes looked out on earth’s unchanging face,
Around her soul’s muteness all moved as of old;
A vacant consciousness watched from within,
Empty of all but bare Reality.” Savitri-551

“It was her self, it was the self of all,
It was the reality of existing things,
It was the consciousness of all that lived
And felt and saw; it was Timelessness and Time,
It was the Bliss of formlessness and form.” Savitri-555

“There is a being beyond the being of mind,
An Immeasurable cast into many forms,
A miracle of the multitudinous One,

There is a consciousness mind cannot touch,
Its speech cannot utter nor its thought reveal." Savitri-705
10: "A Consciousness that knows not its own truth,
A vagrant hunter of misleading dawns,
Between the being's dark and luminous ends
Moves here in a half-light that seems the whole:" Savitri-55
"In this drop from consciousness to consciousness
Each leaned on the occult Inconscient's power,
The fountain of its needed Ignorance,
Archmason of the limits by which it lives." Savitri-89
"The Inconscient found its heart of consciousness,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth," Savitri-89
"Our life is a holocaust of the Supreme.
The great World-Mother by her sacrifice
Has made her soul the body of our state;
Accepting sorrow and unconsciousness
Divinity's lapse from its own splendours wove
The many-patterned ground of all we are." Savitri-99
"To feed death with her works is here life's doom.
So veiled was her immortality that she seemed,
Inflicting consciousness on unconscious things,
An episode in an eternal death,
A myth of being that must for ever cease.
Such was the evil mystery of her change." Savitri-131
"A groping consciousness in a voiceless world,
A guideless sense was given her for her road;
Thought was withheld and nothing now she knew,
But all the unknown was hers to feel and clasp." Savitri-133
"Inflicting on the body desire and hope,
Imposing on inconscience consciousness,
She brought into Matter's dull tenacity
Her anguished claim to her lost sovereign right,
Her tireless search, her vexed uneasy heart,
Her wandering unsure steps, her cry for change." Savitri-134
"An inconscient Power groped towards consciousness,
Matter smitten by Matter glimmered to sense,
Blind contacts, slow reactions beat out sparks
Of instinct from a cloaked subliminal bed,
Sensations crowded, dumb substitutes for thought,
Perception answered Nature's wakening blows
But still was a mechanical response,
A jerk, a leap, a start in Nature's dream,
And rude unchastened impulses jostling ran
Heedless of every motion but their own
And, darkling, clashed with darker than themselves,
Free in a world of settled anarchy." Savitri-137
"As yet were only seen foulness and force,
The secret crawl of consciousness to light

Through a fertile slime of lust and battening sense,
Beneath the body's crust of thickened self
A tardy fervent working in the dark,
The turbid yeast of Nature's passionate change,
Ferment of the soul's creation out of mire." Savitri-138
"The spirit in a finite ignorant world
Must rescue so its prisoned consciousness
Forced out in little jets at quivering points
From the Inconscient's sealed infinitude.
Then slowly it gathers mass, looks up at Light." Savitri-140
"God wrapped his head from sight in Matter's cowl,
His consciousness dived into inconscient depths,
All-Knowledge seemed a huge dark Nescience;
Infinity wore a boundless zero's form." Savitri-621
"Imprisoned in its dark and dumb abyss
A little consciousness it lets escape
But jealous of the growing light holds back
Close to the obscure edges of its cave
As if a fond ignorant mother kept her child
Tied to her apron strings of Nescience." Savitri-690
11: "Ever his consciousness and vision grew;
They took an ampler sweep, a loftier flight;
He passed the border marked for Matter's rule
And passed the zone where thought replaces life." Savitri-31
"His greater consciousness withdrew behind;
Dim and eclipsed, his human outside strove
To feel again the old sublimities,
Bring the high saving touch, the ethereal flame,
Call back to its dire need the divine Force." Savitri-35
"Even when we fail to look into our souls
Or lie embedded in earthly consciousness,
Still have we parts that grow towards the light,
Yet are there luminous tracts and heavens serene
And Eldorados of splendour and ecstasy
And temples to the godhead none can see." Savitri-46-47
"His consciousness a torch lit to be quenched,
His hope a star above a cradle and grave." Savitri-78
"A finer consciousness with happier lines,
It has a tact our touch cannot attain,
A purity of sense we never feel;
Its intercession with the eternal Ray
Inspires our transient earth's brief-lived attempts
At beauty and the perfect shape of things." Savitri-104
"Imperative, voiceless, ill-understood,
Too far from light, too close to being's core,
Born strangely in Time from the eternal Bliss,
It presses on heart's core and vibrant nerve;
Its sharp self-seeking tears our consciousness;
Our pain and pleasure have that sting for cause:" Savitri-139

“At last the struggling Energy can emerge And meet the voiceless Being in wider fields;
Then can they see and speak and, breast to breast,
In a larger consciousness, a clearer light,
The Two (Soul and Nature) embrace and strive and each know each
Regarding closer now the playmate’s face.” Savitri-141
“On the ocean surface of vast Consciousness
Small thoughts in shoals are fished up into a net
But the great truths escape her narrow cast;
Guarded from vision by creation’s depths,
Obscure they swim in blind enormous gulfs
Safe from the little sounding leads of mind,
Too far for the puny diver’s shallow plunge.” Savitri-626
“A consciousness that yearned through every cry
Of unexplored attraction and desire,
It found and searched again the unsatisfied deeps
Hunting as if in some deep secret heart
To find some lost or missed felicity.” Savitri-674-675

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“I began my *sadhana* at birth, without knowing that I was doing it. I have continued it throughout my whole life, which means for almost eighty years (even though for perhaps the first three or four years of my life it was only something stirring about in unconsciousness). But I began a deliberate, conscious *sadhana* at about the age of twenty-two or twenty-three, upon prepared ground. I am now more than eighty years old: I have thought of nothing but That, I have wanted nothing but That, I had no other interest in life, and not for a single minute have I ever forgotten that it was THAT that I wanted. **There were not periods of remembering and forgetting: it was continuous, unceasing, day and night,** from the age of twenty-four – and I had this experience for the first time about a week ago! So, I say that people who are in a hurry, people who are impatient, are arrogant fools.”

The Mother

The Mother's Agenda/01.05.1958,

