

Book Seven - Canto two

The Parable of the Search for the Soul

“Every time you read it (*Savitri*) again, it is new.

But that is very interesting phenomenon. Every time I read *Savitri*, I feel as if I am reading for the first time, really. It is not that I understand differently, it's completely new: I never read it before! It is odd. It is at least the **fourth time** I read it.

And truly there's everything in it. All the things I have discovered lately were there. And I had not seen it. It's odd.

The **first time** I read it was a revelation; it hung together perfectly well from the beginning to end, and I felt I had understood (I did understand something). The **second time** I read it, I said to myself, “But this is not the same thing as what I read!...” It hung together, it made up a whole—and I understood something else. Then **recently** (third time) when I read, at every passage I said to myself, “How new this is! And how the things I have found since are there!” **Today** again (fourth time), that is how it is, as if I read it for the first time! And it puts me into contact with the things I have just discovered.

It is a miraculous book! (*Mother* laughs)

We will continue in the same way.”

The Mother
6th June-1970

Summary:

In this canto Savitri is able to transcend the obstacles placed by her desire soul and untransformed parts of her being that feel that it is vain to struggle with the fixed fate and its easier to submit to it and escape with Satyavan into a beyond free from strife (The ideal of Ascetic and Mayavadin solution of the problem of existence which has predominated the mind of the race as mukti, the ultimate aim of life. This is the Spirit's recoil from Matter.). At this time she receives a revelation from her higher being (in her the Supramental being is fully formed) and she is made to understand her true mission (Of reconciling Matter and Spirit and the Spirit's victory over Matter.) There is a descent of the Divine Mother's force (the Divine's dynamic state which acts as Supernature to change fixed destiny.) in her which gives her the light and power to see her obstacles and begin her search for the Soul, for only her union with Her soul (whose prolongation dynamises the Divine state.) will allow her to change the fixed fate.

Detail:

As Savitri was nursing her grief and absorbed in self pity (due to the untransformed parts of her being), she received a call from her supramental being. This call came through her Ajna chakra (eye brow region). On receiving this divine call, her body stiffened and entered into a state of Samadhi, beyond thought. The voice called on her to remember her true mission.

As in the vigilance of the sleepless night
Through the slow heavy-footed silent hours,
Repressing in her bosom its load of grief,
She sat staring at the dumb tread of Time
And the approach of ever-nearing Fate,

**A summons from her being's summit came, (Supramental
adesh, command.)**

A sound, a call that broke the seals of Night.
Above her **brows** where will and knowledge meet (Ajna chakra)
A mighty Voice invaded mortal space.

"The spirit of beauty was revealed in sound:
Light floated round the marvellous Vision's brow
And on her lips the Immortal's joy took shape." Savitri-346

"Her brow, a copy of clear unstained heavens,
Was meditation's pedestal and defence,
The very room and smile of musing Space,
Its brooding line infinity's symbol curve." Savitri-
372

"Of a calm Presence throned above her brows" Savitri-378

"Then a calm Power seated above our brows
Is seen, unshaken by our thoughts and deeds,

Its stillness bears the voices of the world:" Savitri-571

"The Power that from her being's summit reigned,
The Presence chambered in lotus secrecy,
Came down and held the centre in her **brow**
Where the mind's Lord in his control-room sits;
There throned on concentration's native seat
He opens that third mysterious eye in man,
The Unseen's eye that looks at the unseen,
When Light with a golden ecstasy fills his brain
And the Eternal's wisdom drives his choice
And eternal Will seizes the mortal's will." Savitri-665

It seemed to come from **inaccessible heights**

And yet was intimate with **all the world** (ten koshas.)

(Supramental energy can penetrate all the worlds freely.)

And knew the meaning of the steps of Time (The Knowledge of mission of all life and all time.)

And saw eternal destiny's changeless scene

Filling the far prospect of the cosmic gaze.

As the Voice touched, her body became a stark

And rigid golden statue of motionless trance, (Absolute trance of Sachchidananda State.)

A stone of God lit by an **amethyst** soul.

Amethyst: A bluish purple precious stone; represents protection against negative influence; The Mother found this stone to have unusual capacity for retaining spiritual force.

Around her body's stillness all grew still:

Her heart listened to its slow measured beats,

Her mind renouncing thought heard and was mute:

(The Voice from being's summit) "Why camest thou to this dumb deathbound earth,

This ignorant life beneath indifferent skies

Tied like a sacrifice on the altar of Time,

O spirit, O immortal energy,

If 'twas to nurse grief in a helpless heart

Or with hard tearless eyes await thy doom?

Arise, O soul, and vanquish Time and Death." (to vanquish Time and Death is her Soul's mission and this is the highest descended Call from Sachchidananda Consciousness. This will be accomplished after the arrival of last Avatara as hinted in Savitri.)

However Savitri was in a state of aversion consciousness to life, earth, ignorance and all the suffering associated with them. She saw no need to raise her hands to help those who do not want to be saved, those who are satisfied with and adore their ignorance...her heart felt it is better for both Satyavan and her to leave their bodies, accept their fate and then their spirits can always be together in a higher heaven never to be separated by time or the limitations of an ignorant earth or death. She felt need neither for God nor the earth. (Escape from life is identified as the best solution. This later Vedantic solution predominated the mind of the race for last two thousand years.)

But Savitri's heart (veiled Psychic Being) replied in the dim night: (This reply is an intermediate truth of escapist Spirituality. This has to be replaced by highest call of the Spirit.)

"My strength is taken from me and given to Death. (Death is the Godhead of inconscient world who still rules life. His law will end when Divine Force will possess completely the Inconscient plane. Then that is the victory of Savitri's Strength over Death.)

Why should I lift my hands to the shut heavens

Or struggle with mute inevitable Fate

Or hope in vain to uplift an ignorant race (To uplift the ignorant race is Savitri's mission.)

Who hug their lot and mock the saviour Light (The ignorant race is not open towards the Divine's saviour Light.)

And see in Mind wisdom's sole tabernacle, (The race is interested and attracted towards mind's limited wisdom.)

Tabernacle: A movable tent or hut; used as a temporary place of worship, temple or temporary home of Soul.

In its harsh peak and its **inconscious** base

A rock of safety and an anchor of sleep?

Is there a God whom any cry can move? (This doubt is always raised in mundane and moderate Spirituality because they are unaware of the Divine's dynamic state.) (This experience came to Savitri before her realization of Psychic being.)

He sits in peace and leaves the mortal's strength

Impotent against his calm omnipotent Law (Witness and static state of the Divine is misunderstood by our mind and reason. This state is to be pushed ahead to realise the dynamic Divine of which humanity is unaware.)

And Inconscience and the almighty hands of Death.

What need have I, what need has Satyavan (Escape and recoil from the Spirit's mission.)

To avoid the black-meshed net, the dismal door,

Or call a mightier Light into life's closed room,

A greater Law into man's little world? (The pessimism and Negation have dominated the mind of the race.)

Why should I strive with earth's unyielding laws

Or stave off death's inevitable hour?

This surely is best to practise with my fate

And follow close behind my lover's steps

And pass through night from **twilight** to the sun (escape into Param dham)

Across the tenebrous river that divides (the gulf between Inconscious and Superconscious.)

The adjoining parishes of earth and heaven.

Then could we lie inarmed breast upon breast, (in param dham.)

Untroubled by thought, untroubled by our hearts,

Forgetting man and life and time and its hours,

Forgetting eternity's call, forgetting God." (The Divine's highest call we forget and ignore and thus escape from the total solution of all problems of existence.) (thus the task of liberating and transforming earth was ignored.) (This escape from life to Param Dham and live an eternal life with Satyavan is also marked in Death's conversation with Savitri, while Death wanted to offer Savitri with his third boon. They are:

(The third boon offered by Death)

"If heavens there are whose gates are shut to grief,
There seek the joy thou couldst not find on earth;
Or in the imperishable hemisphere
Where Light is native and Delight is king
And Spirit is the deathless ground of things,
Choose thy high station, child of Eternity.
If thou art Spirit and Nature is thy robe,
Cast off thy garb and be thy naked self
Immutable in its undying truth,
Alone for ever in the mute Alone.
Turn then to God, for him leave all behind;
Forgetting love, forgetting Satyavan,
Annul thyself in his immobile peace.
O soul, drown in his still beatitude.
For thou must die to thyself to reach God's height:
I, Death, am the gate of immortality." Savitri-647

Her higher being in turn questions her whether she will return to the Divine with her mission being a failure and that man will have to live with the same old laws of death, never seeing a golden path to the eternal.

The Voice (from being's summit) replied: "Is this enough, O spirit?
And what shall thy soul say when it wakes and knows
The work was left undone for which it came?
Or is this all for thy being born on earth
Charged with a mandate from eternity,
A listener to the voices of the years,

A follower of the footprints of the gods,
To pass and leave unchanged the old dusty laws?
Shall there be no new tables, no new Word,
No greater light come down upon the earth
Delivering her from her unconsciousness,
Man's spirit from unalterable Fate?
Can'st thou not down to open the doors of Fate,
The iron doors that seemed for ever closed,
And lead man to Truth's wide and golden road
That runs through finite things to eternity?
Is this then the report that I must make,
My head bowed with shame before the Eternal's seat, —
His power he kindled in thy body has failed,
His labourer returns, her task undone?" (Savitri receives warning
from her highest Self which is making her aware of her Divine call.)

This time Savitri's emotional being was silenced as the truth of her true mission dawned on her and instead the mental purusha in her answered. (Mother (Maa Krshna) I have assumed it was the mental purusha or true mental being that answered (with first realization, Brahman is true and world is a lie) because Savitri in the coming cantos searches and finds her soul, so I was not sure if it was her psychic being or true mental being that responded) (the second realization is that the world which seems to be a lie is created from Brahman. The third realisation is Divine force can penetrate into Matter and gives the realization Brahma satya Jagat Satya). The true being in her asked to be directed and was open to following the directions of its higher consciousness. (Manomaya Purusha of Vedanta is divided in Integral Yoga as true mental being or lower mental self, Spiritual Being or Higher mental Self and universal Self. They are all delegates of the Divine in that world without trace of Ignorance. In this book-7, Savitri will first discover Her Psychic

being, then she will discover her Spiritual Being and subsequently her cosmic Self. This was the order in which the Mother was opened towards the Divine. In Sri Aurobindo's case or in the sadhana of King Aswapati, first the spiritual being opened above the head. Then by its pressure the Psychic being in the heart and the cosmic self opened. This passage is less dangerous as Spiritual Being is not surrounded with desire soul like the Psychic being. Once the Spiritual being opens, then through its sure guidance and pressure Psychic being opens. The passage between the surface and the Psychic being are identified as Occult world/desire Soul with number of siddhis to which most of the Spiritual Schools are attracted and consider that discovery as discovery of the Soul and the Divine. And most of Spiritual aspirants are satisfied with these siddhis and do not want to explore farther. That is what has happened to Indian Spirituality.)

"And yet the true emotive soul, the real psyche in us, is not a desire-soul, but a soul of pure love and delight; but that, like the rest of our true being, can only emerge when the deformation created by the life of desire is removed from the surface and is no longer the characteristic action of our being. To get that done is a necessary part of our purification, liberation, perfection." The Synthesis of Yoga-649

Then Savitri's heart fell mute, it spoke no word.
But holding back her troubled rebel heart,
Abrupt, erect and strong, calm like a hill,
Surmounting the seas of mortal ignorance,
Its peak immutable above mind's air,
A Power within her answered the still Voice:
"I am thy portion here charged with thy work,
As thou myself seated for ever above,
Speak to my depths, O great and deathless Voice,
Command, for I am here to do thy will."

The Voice replied: "Remember why thou cam'st:

Find out thy soul, recover thy hid self, (Psychic being)

In silence seek God's (Spiritual being) meaning in thy depths,
(Silence and loneliness is the initial condition of approaching God
and sole condition of Jnana Yoga.)

Then mortal nature change to the divine (this reminds us that the
full transformation is only possible after the finding of the (dynamic)
soul (Psychic Being, Spiritual Being and Supramental Being) in us).
(Movement of consciousness between Psychic and Spiritual being.)

Open God's door, enter into his trance.

Cast Thought from thee, that nimble ape of Light (the banishment
of thought is a necessary prelude to enter into trance):

Ape: primitive with reference to thought

Nimble: quick and light in movement or action; agile

In his tremendous hush stilling thy brain

His vast Truth wake within and know and see. (Supramental action
in the Psychic heart centre.)

"The incarnate dual Power shall open God's door,
Eternal supermind touch earthly Time.
The superman shall wake in mortal man
And manifest the hidden demigod
Or grow into the God-Light and God-Force
Revealing the secret deity (Supramental Mother) in the cave (Heart Centre)."
Savitri-705

Cast from thee sense that veils thy spirit's sight (our thoughts and
intimations from our senses veil and distract the sight of our spirit
and should be cast aside):

In the enormous emptiness of thy mind

Thou shalt see the Eternal's body in the world, (the state of
cosmic/universal consciousness leads to us seeing the Divine in all
things) (This the promise given to Savitri of her Spiritual experience
of Viswarupa Darshana in the Book-10, Canto-4)

Know him in every voice heard by thy soul,
In the world's contacts meet his single touch; ()

The Vedantic way of approaching life is:

“Annulled was the contact formed with time-born things,” Savitri-322
Annulling all external contacts to unite with the Supreme is the Vedantic approach and good for developing Soul seekers to experience non-waking trance. The Tantric way of uniting with the Supreme is “In the world's (all) contacts meet his (Divine's) single touch” Savitri-476. Or “All contacts it assumes into its trance,” Savitri-356. This is Supramental/integral tantric way of approaching life in intense waking trance.

“Our object is not to get powers, but to ascend towards the divine Truth-consciousness and bring its Truth down into the lower members. With the Truth all the necessary powers will come, not as one's own, but as the Divine's. The **contact** with the Truth cannot grow through rajasic mental and vital self-assertion, but only through psychic purity and surrender.”
CWSA-28/Letters on Yoga-I-574

“Then we are at last capable of receiving **all contacts** with a blissful equality, because we feel in them the touch of the imperishable Love and Delight, the happiness absolute that hides ever in the heart of things. The gain of this culmination in a universal and equal rapture is the soul's delight and the opening gates of the Bliss that is infinite, the Joy that surpasses all understanding.” CWSA/23/The Synthesis of Yoga-228

“For a supramentalised consciousness it would be utterly possible to embrace **all contacts** with men and the world in a purified flame-force and with a transfigured significance, because the soul would then perceive always as the object of all emotion and all seeking for love or beauty the One Eternal and could spiritually use a wide and liberated life-urge to meet and join with that One Divine in all things and all creatures.” CWSA/23/The Synthesis of Yoga-169

“Next, the practice of this Yoga demands a constant inward remembrance of the one central liberating knowledge, and a constant active externalising of it in works comes in too to intensify the remembrance. In all is the one Self, the one Divine is all; all are in the Divine, all are the Divine and there is nothing else in the universe, — this thought or this faith is the whole background until it becomes the whole substance of the consciousness of the worker. A memory, a self-dynamising meditation of this kind, must and does in its end turn into a profound and uninterrupted vision and a vivid and all-embracing consciousness of that which we so powerfully remember or on which we so constantly meditate. For it compels a constant reference at each moment to the Origin of

all being and will and action and there is at once an embracing and exceeding of all particular forms and appearances in That which is their cause and upholder. This way cannot go to its end without a seeing vivid and vital, as concrete in its way as physical sight, of the works of the universal Spirit everywhere. On its summits it rises into a constant living and thinking and willing and acting in the presence of the Supramental, the Transcendent. Whatever we see and hear, **whatever we touch and sense, all of which we are conscious, has to be known and felt by us as That which we worship and serve**; all has to be turned into an image of the Divinity, perceived as a dwelling-place of his Godhead, enveloped with the eternal Omnipresence. In its close, if not long before it, this way of works turns by communion with the Divine Presence, Will and Force into a way of Knowledge more complete and integral than any the mere creature intelligence can construct or the search of the intellect can discover.” CWSA/23/The Synthesis of Yoga-112-113

“To see, to feel, to sense, **to contact** in every way and not merely to conceive this Self and Spirit here in all existences and to feel with the same vividness all existences in this Self and Spirit, is the fundamental experience which must englobe all other knowledge.” CWSA/23/The Synthesis of Yoga-115

Guideline for developing Soul:

“In all contacts what you have to do is to remain within, keep a detached attitude and not allow yourself to be troubled by the difficulties that arise in work or the movements of people, but keep yourself the true movement. Do not be caught by the desire to “help” others — do and speak yourself the right thing from the inner poise and leave the help to come to them from the Divine. Nobody can really help — only the Divine Grace.” CWSA-31/Letters on Yoga-IV/p-325,

“But even when the outer and the inner nature of the individual are unified in a harmonised spiritual consciousness, that still more external but occult part of him in which his being **mixes with the being of the outside world** and through which the (falsehood of) outside world invades his consciousness remains a field of imperfection. There is necessarily a commerce here between disparate influences: the inner spiritual influence is met by quite opposite influences strong in their control of the present world-order; the new spiritual consciousness has to bear the shock of the dominant and established unspiritualised powers of the Ignorance. This creates a difficulty which is of capital importance in all stages of the spiritual evolution and its urge towards

a change of the nature.” CWSA-22/The Life Divine-994-995

All things shall fold thee into his embrace (no longer will Savitri feel aversion to the world in its ignorance for she will only see the Divine in all things (In both Ignorance and Knowledge.)).

Conquer thy heart’s throbs (overcome the emotional/vital pangs),
let thy heart beat in God: (Psychic union with the Divine.)

Thy nature shall be the engine of his (Divine’s) works (no longer will her nature be part belonging to the light and part untransformed...but will entirely belong to the Divine to do His works), (Divine’s instrument.)

“Men in the world have two lights, duty and principle; but he who has passed over to God, has done with both and replaced them by God’s will. If men abuse thee for this, care not, O **divine instrument**, but go on thy way like the wind or the sun fostering and destroying.” **Sri Aurobindo**/The Mother’s Centenary Works (second edition)/10/285,

Thy voice shall house the mightiness of his Word:
(Reconciliation of Bhakti, Karma and Jnana Yoga.)

Then shalt thou harbour my force and conquer Death.”

“What I want to bring about in the material world, upon the earth.

1. Perfect Consciousness.
2. Integral Knowledge, omniscience.
3. Power invincible, irresistible, ineluctable; omnipotence.
4. Health, perfect, constant, unshakable; perpetually renewed energy.
5. Eternal youth, constant growth, uninterrupted progress.
6. Perfect beauty, complex and total harmony.
7. Inexhaustible unparalleled riches, control over all the wealth of this world.
8. The gift of healing and giving happiness.
9. Immunity from all accidents, invulnerability against all adverse attacks.
10. Perfect power of expression in all fields and all activities.
11. The gift of tongues, the power of making oneself understood perfectly by all.
12. And all else necessary for the accomplishment of Thy work.”

23 October 1937

The Mother/The Mother's Centenary Works/13/41

Twelve similar promises collected from Savitri:

1. "There is a (perfect) **consciousness** mind cannot touch,
Its speech cannot utter nor its thought reveal.
It has no home on earth, no centre in man,
Yet is the source of all things thought and done,
The fount of the creation and its works,
It is the origin of all truth here," book-XI, Canto-1
"Calling the adventure of **consciousness** and joy
And, conquering Nature's disillusioned breast,
Compelled renewed consent to see and feel." Book-1, Canto-1
2. "A wisdom waiting on **Omniscience**
Sat voiceless in a vast passivity;
It judged not, measured not, nor strove to know,
But listened for the veiled all-seeing Thought
And the burden of a calm transcendent Voice." Book-2, Canto-15
"Our greater **self of knowledge** waits for us,
A supreme light in the truth-conscious Vast:
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.
It shall descend and make earth's life divine." Savitri-484
3. "A Magician's formulas have made Matter's laws...
All here can change if the Magician choose.
If human will could be made one with God's,
If human thought could echo the thoughts of God,
Man might be all-knowing and **omnipotent**...
Then is he a miracle doing miracles." Savitri-457-58
4. 'Proclaiming a **panacea** for all Time's ills' book-2, canto-4
"Healed were all things that Time's torn heart had made" Savitri-232
"The Love our hearts **call down** to heal all strife," Savitri-661
5. "The **young divinity** in her (Savitri's) earthly limbs
Filled with celestial strength her mortal part." Savitri-573
"At his touch life's tired heart grew **glad and young**;" Savitri-352
6. "Immortal, treading the earth with mortal feet
All heaven's **beauty** crowd in earthly limbs!
Omnipotence, girdle with the power of God
Movements and moments of a mortal will,
Pack with the eternal might one human hour
And with one gesture change all future time." Savitri-345
"**All contraries** heal their long dissidence." Savitri-450-51

All contraries were true in one huge spirit” Savitri-555
“All here shall be one day her sweetness’ home,
All contraries prepare her **harmony**;
Towards her our knowledge climbs, our passion gropes;
In her miraculous rapture we shall dwell,
Her clasp will turn to ecstasy our pain.” Savitri-314
“All contraries are aspects of God’s face.” Savitri-656

“Then in the process of evolving Time
All shall be drawn into a single plan,
A **divine harmony** shall be earth’s law,
Beauty and joy remould her way to live:
Even the body shall remember God,
Nature shall draw back from mortality
And Spirit’s fires shall guide the earth’s blind force,
Knowledge shall bring into the aspirant Thought
A high proximity to Truth and God.” Savitri-707

7. “Lightnings of glory after glory burned,
Experience was a tale of blaze and fire,
Air rippled round the argosies of the Gods,
Strange **riches** sailed to him from the Unseen;
Splendours of insight filled the blank of thought,
Knowledge spoke to the inconscient stillnesses,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight
Rained from the all-powerful Mystery above.” Book-1, Canto-3

8. “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
“I quiver no more with the assault of grief;
A mighty calmness seated deep within
Has occupied my body and my sense:
It takes the world’s grief and transmutes to strength,
It makes the world’s joy one with the joy of God.” Savitri-633

‘Then shall be ended here the Law of Pain,’ Savitri-451,
“Our lives are God’s messengers beneath the stars;
To dwell under death’s shadow they have come
Tempting God’s light to earth for the ignorant race,
His love to fill the hollow in men’s hearts,
His bliss to **heal** the unhappiness of the world.” Book-X, Canto-III

9. “Wherever love and light and largeness lack,
These crooked fashioners take up their task.” Savitri-153
“Wrong could not come where all was light and love.” Savitri-314

10. “Let a great word be spoken from the heights
And one great act unlock the doors of Fate.” Savitri-345
“The superconscient Mystery through that Void
Missioned its word to touch the thoughts of men.
As yet this great impersonal speech was rare.” Savitri-553
“To interpret his inexpressible mystery
In a heavenly alphabet of Divinity’s signs.” Savitri-705

11. ‘Thy voice shall house the mightiness of his **Word:**’ Savitri-476
“Only was missing the sole **timeless Word**
That carries eternity in its lonely sound,
The Idea self-luminous key to all ideas,
The integer of the Spirit’s perfect sum
That equates the unequal All to the equal One,
The single sign interpreting every sign,
The absolute index to the Absolute.” Book-2. Canto-1
“The Timeless looks out from the travelling hours;
The Ineffable puts on a robe of speech
Where all its words are woven like magic threads
Moving with beauty, inspiring with their gleam,
And every thought takes up its destined place
Recorded in the memory of the world.” Savitri-662

12. “A **touch** can alter the fixed front of Fate.
A sudden turn can come, a road appear.
A greater Mind, may see a greater Truth,
Or we may find when all the rest has failed
Hid in ourselves the key of **perfect change**.” Savitri-256
“It (Divine Shakti) glided into the lotus of her heart
And woke in it the **Force** that alters Fate.” Savitri-665
“That look with the stone eyes of Law and Fate.
My soul can meet them with its living fire.” Book-9, Canto-2
“A seed shall be sown in Death’s tremendous hour,
A branch of heaven transplant to human soil;
Nature shall overleap her mortal step;
Fate shall be changed by an unchanging will.” Book-3, Canto-4
“This bright perfection of her inner state
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And action wonderful and time divine.” Savitri-532
“To seize the absolute in shapes that pass,
To fix the eternal’s touch in time-made things,

This is the law of all perfection here.” Savitri, Book-2, Canto-2

“I wish:

1. Personally to be eternally the perfect expression of the Supreme Divine.
2. That the Supramental victory, manifestation and transformation should take place at once.
3. That all suffering should disappear for ever from the world(s) present and future.”

The Mother
CWM/13/41-42

Similar declaration from Savitri:

1: “There the perfection born from eternity
Calls to it the perfection born in Time,
The truth of God surprising human life,
The image of God overtaking finite shapes.” Book-10, Canto-4
“There comes no close to the finite’s boundlessness,
There is no last certitude in which thought can pause
And no terminus to the soul’s experience.
A limit, a farness never wholly reached,
An unattained perfection calls to him
From distant boundaries in the Unseen:
A long beginning only has been made.” Book-1, Canto-4
“One day I shall behold my great sweet world
Put off the dire disguises of the gods,
Unveil from terror and disrobe from sin.
Appeased we shall draw near our mother’s face,
We shall cast our candid souls upon her lap;
Then shall we clasp the ecstasy we chase,
Then shall we shudder with the long-sought god,
Then shall we find Heaven’s unexpected strain.” Book-10, Canto-2

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

Savitri-335

“Omnipotence, girdle with the power of God
Movements and moments of a mortal will,
Pack with the eternal might one human hour

And with one gesture change all future time.”

Savitri-345

3: “Passed was the heaviness of the eyeless dark
And all the sorrow of the night was dead:” Savitri-602
“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
“The Love our hearts call down to heal all strife,
The Bliss for which the world’s derelict sorrows yearn:
Thence comes the glory sometimes seen on earth,
The visits of Godhead to the human soul,
The Beauty and the dream on Nature’s face.” Book-10, Canto-4

“It might be objected that physical evil, such as pain and most bodily suffering, is independent of knowledge and ignorance, of right and wrong consciousness, inherent in physical Nature: but, fundamentally, all pain and suffering are the result of an insufficient consciousness-force in the surface being which makes it unable to deal rightly with self and Nature or unable to assimilate and to harmonise itself with the contacts of the universal Energy; they would not exist if in us there were an integral presence of the luminous Consciousness and the divine Force of an integral Being.” The Life Divine-622

Then Savitri by her **doomed husband** sat,
Still rigid in her golden motionless pose,
A statue of the fire of the inner sun. (brief cataleptic trance) (This also indicates Paraprakriti Savitri’s relation with Paramatma Satyavan through entry into deeper trance.)

Its complementary line:

“Once more she was human upon earthly soil
In the muttering night amid the rain-swept woods
And the **rude cottage** where she sat in trance:
That subtle world withdrew deeply within
Behind the sun-veil of the inner sight.” Savitri-527
“Then the **doomed husband** and the woman who knew
Went with linked hands into that solemn world
Where beauty and grandeur and unspoken dream,
Where Nature’s mystic silence could be felt
Communing with the secrecy of God.” Savitri-562

In the black night the wrath of storm swept by,
The thunder crashed above her, the rain hissed,
Its million footsteps pattered on the roof.
Impassive mid the movement and the cry,
Witness of the thoughts of mind, the moods of life,

Savitri remained in her Samadhi state during which the past of the creation and evolution of earth, of the rise of man, the descent of the vital and mental planes... was revealed to her.

She looked into herself and sought for her soul.

A dream disclosed to her the **cosmic past**,

The Soul travelling backward is also marked in the following lines:

*"Her strong far-winged **spirit travelled back**,
Back to the yoke of ignorance and fate,
Back to the labour and stress of mortal days,
Lighting a pathway through strange symbol dreams
Across the ebbing of the seas of sleep." Savitri-9*

'Her mind moved in a many-imaged past' Savitri-11

'Her witness spirit stood reviewing (all)Time.' Savitri-11

She must disrupt, dislodge by her soul's force

Her past, a block on the Immortal's road,

Make a raised ground and shape anew her fate." Savitri-12

'The conscious ends of being went rolling back:' Savitri-25

"He Lives in the hush before the world was born," Savitri-80

"A fire that seemed the body of a god

Consumed the limiting figures of the past" Savitri-81

'A mighty Hand then rolls the mind's firmaments back' Savitri-154

"Transmuted are past suffering's memories" Savitri-193

*"A dream disclosed to her the **cosmic past**," Savitri-477*

"All the world's possibilities in man

Are waiting as the tree waits in its seed:

His past lives in him; it drives his future's pace;

His present's acts fashion his coming fate." Savitri-482

"Abolished vainly in the walks of Time

Our past lives still in our unconscious selves

And by the weight of its hidden influences

Is shaped our future's self-discovery." Savitri-483

"Our dead past round our future's ankles clings

And drags back the new nature's glorious stride," Savitri-483

"All things the **past** has made and slain were there,

Its lost forgotten forms that once had lived,

And all the **present** loves as new-revealed

And all the hopes the **future** brings had failed

Already, caught and spent in efforts vain,

Repeated fruitlessly age after age." Savitri-643

"Her spirit the unending **future** felt

And lived with all the **unbeginning past**." Savitri-716

"All these and a multitude of other powers are concealed in our subliminal being and with the waking of the psychical consciousness can be brought to the surface. The knowledge of our past lives, — whether of past soul states or personalities or scenes, occurrences, relations with others, — of the past lives of others, of the past of the world, of the future, of present things that are beyond the range of our physical senses or the reach of any means of knowledge open to the surface intelligence, the intuition and impressions not only of physical things, but of the working of a past and present and future mind and life and soul in ourselves and others, the knowledge not only of this world but of other worlds or planes of consciousness and their manifestations in time and of their intervention and workings and effects on the earth and its embodied souls and their destinies, lies open to our psychical being, because it is close to the intimations of the universal, not engrossed only or mainly with the immediate and not shut up into the narrow circle of the purely personal and physical experience." The Synthesis of Yoga-895-896

The crypt-seed and the mystic origins,

The shadowy beginnings of **world-fate**:

A lamp of symbol lighting hidden truth

Imaged to her the world's significance.
In the indeterminate formlessness of Self
Creation took its first mysterious steps,
It made the **body's shape a house of soul**
And Matter learned to think and person grew;
She saw Space peopled with the seeds of life
And saw the (first) human creature born in Time. (This means through vision she came to the beginning of creation.)

At first appeared a dim half-neutral tide
Of being emerging out of infinite Nought (the infinite nought represents the shadow/negation or opposite of the state of pure being, in reality it is only a mask, an appearance, a distortion out of which true Being emerges):

A (Supramental) consciousness looked at the inconscient Vast
And pleasure and pain stirred in the insensible Void (pleasure and pain are the tools that Nature uses to coax the evolution of the consciousness out of its slumber).

All was the deed of a blind World-Energy:
Unconscious of her own exploits she worked (nature herself was uncertain of the drive within her, but the energy/drive within her was a deep and unfaltering knowledge that knew all),
Shaping a universe out of the Inane.

In fragmentary beings she grew aware:
A chaos of little sensibilities
Gathered round a small ego's pin-point head (ego is an evolution of consciousness in Ignorance – it is a necessary first step out of a simple Vital consciousness as we become Mental beings);

In it a sentient creature found its poise,
It moved and lived a breathing, thinking whole.

On a dim ocean of subconscious life
A formless surface consciousness awoke:

A stream of thoughts and feelings came and went,

A foam of memories hardened and became

A bright crust of habitual sense and thought, (of rajasic and tamasic mind.)

A seat of living personality

And recurrent habits mimicked permanence (our memories give us the feeling of permanence or having existed). (Recurrent habit is the Nature of tamasic mind.)

“What you have now seen and describe in your letter is the ordinary activity of the physical mind which is full of ordinary habitual and constantly recurrent thoughts and is always busy with external objects and activities. What used to trouble you before was the vital mind which is different, — for that is always occupied with emotions, passions, desires, reactions of all kinds to the contacts of life and the behaviour of others. The physical mind also can be responsive to these things but in a different way— its nature is less that of desire than of habitual activity, small common interests, pains and pleasures. If one tries to **control** or suppress it, it becomes more active.

To deal with this mind two things are necessary, (1) not so much to try to control or fight with or suppress it as to stand back from it: one looks at it and sees what it is but refuses to follow its thoughts or run about among the objects it pursues, remaining at the back of the mind quiet and separate; (2) to practise quietude and concentration in this separateness, until the habit of quiet takes hold of the physical mind and replaces the habit of these small activities. This of course takes time and can only come by practice. What you propose to do is therefore the right thing.” CWSA-31/Letters on Yoga-IV/p-30

Mind **nascent** laboured out a mutable form,

Nascent: Just coming into existence.

It built a mobile house on shifting sands,

A floating isle upon a bottomless sea.

A conscious being was by this labour made;

It looked around it on its difficult field

In the green wonderful and perilous earth;

It hoped in a brief body to survive,

Relying on Matter's false eternity.

It felt a godhead in its fragile house;

It saw blue heavens, dreamed immortality.

A conscious soul in the Inconscient's world, (the psychic being is the true king, he has appointed the mind as its regent and stays behind the veil unseen by and unfelt by the other parts of the being...acceding to whatever the mind and the lower nature decides...the mind in turn works tirelessly and is never at rest)
(discovery of Inconscient Self.)

Hidden behind our thoughts and hopes and dreams,

An indifferent Master signing Nature's acts

Leaves the **vicegerent** mind a seeming king.

Vicegerent: a person exercising delegated power on behalf of a sovereign or ruler. A person regarded as an earthly representative of God or a god.

In his floating house upon the sea of Time

The regent (**mind**) sits at work and never rests:

He is a **puppet** of the dance of Time;

He is driven by the hours, the moment's call (The second exclusive concentration.)

Compels him with the thronging of life's need

And the **babel** of the voices of the world.

Babel: confused noise made by number of voices

"Our ego, boasting of freedom, is at every moment the slave, toy and **puppet** of countless beings, powers, forces, influences in universal Nature. The self-abnegation of the ego in the Divine is its self-fulfilment; its surrender to that which transcends it is its liberation from bonds and limits and its perfect freedom." CWSA/23/The Synthesis of Yoga-60,

"The men who walked beneath an unreal sky

Seemed mobile **puppets** out of cardboard cut

And pushed by unseen hands across the soil

Or moving pictures upon Fancy's film:" Savitri-546

This mind no silence knows nor dreamless sleep, (That is why mind has to be pacified in Yoga)

In the incessant circling of its steps

Thoughts tread for ever through the listening brain;

It toils like a machine and cannot stop. (even during sleep)

Into the body's many-storeyed rooms

Endless crowd down the dream-god's messages.

All is a hundred-toned murmur and babble and stir,

There is a tireless running to and fro,

A haste of movement and a ceaseless cry.

The hurried servant senses answer apace

To every knock upon the outer doors (the mind runs after every signal from the outer world, after every desire thinking that it will bring him some finality of joy, some stability),

Bring in time's visitors, report each call,

Admit the thousand queries and the calls

And the messages of communicating minds

And the heavy business of **unnumbered lives**

And all the thousandfold commerce of the world.

Even in the tracts of sleep is scant repose (we don't get true rest even in our sleep, we usually wake up tired...but we travel to subtle realms which we can hardly recall when we awake); (In ordinary sleep the physical mind and vital mind are active and one gets tired whereas in Yogic sleep one travels different planes of Consciousness and returns with full energy.)

He mocks life's steps in strange subconscious dreams,

He strays in a subtle realm of symbol scenes,

His night with thin-air visions and dim forms

He packs or peoples with slight drifting shapes

And only a moment spends in silent Self.

Adventuring into infinite mind-space

He unfolds his wings of thought in inner air, (subtle mind)

Or travelling in imagination's car
Crosses the globe (through vision) , journeys beneath the stars,
 To **subtle worlds** takes his ethereal course,
 Visits the Gods on Life's miraculous peaks (our divine experience
 are too few and brief),
 Communicates with Heaven, tampers with Hell.
 This is the little surface of man's life.
 He is this and he is all the universe;
 He scales the Unseen, his depths dare the Abyss; (third exclusive
 concentration of reverse movement of exclusive concentration.)
 A whole mysterious world is locked within.
 Unknown to himself he lives a hidden king (the Psychic Being)
 Behind rich tapestries in great secret rooms;
 An **epicure** of the spirit's unseen joys (this being only lives on the
 bliss of the spirit and does not hanker after any lesser joy),
 Epicure: a person who takes particular pleasure in fine food and drink

 He lives on the sweet honey of solitude:
 A nameless god (Inconscient Self) in an unapproachable **fane**,
 Fane: a temple or shrine

 In the secret **adytum** of his **inmost soul**
Adytum: the innermost sanctuary of an ancient Greek temple

 He guards the being's covered mysteries
 Beneath the threshold, behind shadowy gates
 Or shut in vast cellars of inconscient sleep (the same divine that
 resides in man's inner most heart is also present as Sacchidananda
 in the Inconscient Self).
 The immaculate Divine All-Wonderful (Sacchidananda) (Inconscient
 Self)
 Casts into the argent purity of his soul
 His splendour and his greatness and the light

Of self-creation in Time's infinity
As into a sublimely mirroring glass.
Man in the world's life works out the dreams of God. (We are here
to work out the Divine Will.)

The Lord then describes the plight of most human beings and the true composite nature of our beings. In us we house the angel and the demon. Our physical having evolved from the Inconscient still houses the forces of the lower nature...these still have such a great sway on all our life, thoughts and actions. Even when we try to change and cast aside our bad habits, desires and lower vital urges, they lurk around, never fully dead to return repeatedly at our weak moments to haunt us and drag us back to our fall...as such any victory is very nebulous...we cannot cease to be vigilant for any at any time the small, yet hard won victory can fall apart ...

But all is there, even God's opposites;
He is a little front of Nature's works,
A thinking outline of a cryptic Force.
All she reveals in him that is in her,
Her glories walk in him and her darknesses (man is walking image
of contraries...in him is heaven and hell, the angel and the demon).
Man's house of life holds not the gods alone:
There are occult Shadows, there are tenebrous Powers,
Inhabitants of life's ominous nether rooms,
A shadowy world's stupendous denizens.
A careless guardian of his nature's powers,
Man harbours dangerous forces in his house.

The Titan and the **Fury** and the Djinn

Fury: a spirit of punishment (Greek mythology), often represented as one of three goddesses who pronounced curses on the guilty and inflicted famines

and pestilences. The Furies were identified at an early date with the Eumenides

Lie bound in the subconscious's cavern pit

And the Beast grovels in his **antre** den:

Antre: French word of cave used in English for poetic use.

“Locked in the blind **antres** of the ignorant flood,” Savitri-42

Dire mutterings rise and murmur in their drowse.

Insurgent sometimes raises its huge head

A monstrous mystery lurking in life's deeps,

The mystery of dark and fallen worlds,

The dread visages of the adversary Kings.

The dreadful powers held down within his depths

Become his masters or his ministers;

Enormous they invade his bodily house,

Can act in his acts, infest his thought and life.

Inferno surges into the human air

And touches all with a perverting breath.

Grey forces like a thin **miasma** creep,

Miasma: an unpleasant or unhealthy smell

Stealing through chinks in his closed mansion's doors,

Discolouring the walls of upper mind

In which he lives his fair and specious life,

And leave behind a stench of sin and death:

Not only rise in him perverse drifts of thought

And formidable formless influences,

But there come presences and awful shapes:

Tremendous forms and faces mount dim steps

And stare at times into his living-rooms,

Or called up for a moment's passionate work

Lay a dire custom's claim upon his heart:

Aroused from sleep, they can be bound no more.

Afflicting the daylight and alarming night,

Invading at will his outer **tenement**,

Tenement: a piece of land held by an owner

The stark gloom's grisly dire inhabitants

Mounting into God's light all light perturb.

All they have touched or seen they make their own,

In Nature's basement lodge, mind's passages fill,

Disrupt thought's links and musing sequences,

Break through the soul's stillness with a noise and cry

Or they call the inhabitants of the abyss,

Invite the instincts to forbidden joys, (In Spiritual life earthly enjoyments are forbidden.)

A laughter wake of dread demoniac mirth

And with nether riot and revel shake life's floor.

Impotent to quell his terrible prisoners,

Appalled the householder helpless sits above,

Taken from him his house is his no more.

He is bound and forced, a victim of the play,

Or, allured, joys in the mad and mighty din.

His nature's dangerous forces have arisen

And hold at will a rebel's holiday.

Aroused from the darkness where they crouched in the depths,

Prisoned from the sight, they can be held no more;

His nature's impulses are now his lords.

Once quelled or wearing specious names and vests

Infernal elements, demon powers are there.

Man's lower nature hides these awful guests. (Lower nature is a door opening towards dark hostile forces.)

Its complementary lie:

“Wherever love and light and largeness lack,

These crooked fashioners take up their task.
To all half-conscious worlds they extend their reign.
Here too these godlings drive our human hearts,
Our nature's twilight is their lurking-place:" Savitri-153

Their vast contagion grips sometimes man's world.
An awful insurgence overpowers man's soul.

"In the ordinary nature we live in the Ignorance and do not know the Divine. The forces of the ordinary nature are undivine forces because they weave a veil of ego and desire and unconsciousness which conceals the Divine from us. To get into the higher and deeper consciousness which knows and lives consciously in the Divine, we have to get rid of the forces of the lower nature and open to the action of the Divine Shakti which will transform our consciousness into that of the Divine Nature." Sri Aurobindo (CWSA 28:7-8)

In house and house the huge uprising grows:
Hell's companies are loosed to do their work,
Into the earth-ways they break out from all doors,
Invade with blood-lust and the will to slay
And fill with horror and carnage God's fair world.
Death and his hunters stalk a victim earth;
The terrible Angel smites at every door (the cause of many of man's wars and sufferings around the world): (Nobody is excluded from the attack of the lower forces of inconscient world.)

An awful laughter mocks at the world's pain
And massacre and torture grin at Heaven:
All is the prey of the destroying force;
Creation rocks and tremble top and base.
This evil Nature housed in human hearts,
A foreign inhabitant, a dangerous guest:
The soul that harbours it it can dislodge,
Expel the householder, possess the house.
An opposite potency contradicting God,
A momentary Evil's almightiness

Has straddled the straight path of Nature's acts.

It imitates the Godhead it denies (there are various tenebrous powers that imitate the divine and lead us astray),

Puts on his figure and assumes his face.

"Only it is perfectly true that to deal with those realms (of subtle planes) one must be fully protected by a guru, a real guru, a man with knowledge, or else have purity (not saintliness), an unmixed vital and mental purity. Very, very often, bhaktas (devotees) of Sri Aurobindo or me—when they are sincere, truly sincere, that is, people of great spiritual purity—have dozens of beings appear to them, saying, "I am Sri Aurobindo." It happens all the time, with all the right external appearances—it is very easy for such beings to put on a disguise. It takes the inner psychic purity not to be deceived—you invariably FEEL something that makes it impossible for you to be duped." The Mother, 11th March 1962

"Just between eleven and twelve (night of April 2-3, 1962) I had an experience by which I discovered that there is a group of people—purposely their identity was not revealed to me—wanting to create a kind of religion based on the revelation of Sri Aurobindo. But they have taken only the side of power and force, a certain kind of (part) Knowledge and all of which could be utilized by Asuric forces.

There is a big Asuric being that has succeeded in taking the appearance of Sri Aurobindo... What the Asuric Force that has succeeded in taking the appearance of Sri Aurobindo (and with whole group organised around him—people, ceremonies and so on) will create is a new religion or thought, perhaps cruel and merciless, in the name of the Supramental Realisation. But everybody must know that it is not true, it is not Sri Aurobindo's teaching, not the truth of his teaching. The truth of Sri Aurobindo is a truth of love and light and mercy. He is good and great and compassionate and divine. And He will have the final victory." The Mother-03.04.62

"If the egoism of the worker disappears, the egoism of the instrument may replace it or else prolong it in a disguise. The life of the world has been full of instances of egoism of this kind and it can be more engrossing and enormous than any other; there is the same danger in Yoga. A man

becomes a **leader of men** or eminent in a large or lesser circle and feels himself full of a power that he knows to be beyond own ego-forces; he may be aware of a Fate acting through him or a Will mysterious and unfathomable or a Light within of great brilliance. There are extraordinary results of his thoughts, his actions or his creative genius. He effects some tremendous destruction that clears the path for humanity or some great construction that becomes its momentary resting-place. He is a scourge or he is a bringer of light and healing, a creator of beauty or a messenger of knowledge. Or, if his work and its effects are on a lesser scale and have a limited field, still they are attended by the strong sense that he is an instrument and chosen for his mission or his labour. Men who have this destiny and these powers come easily to believe and declare themselves to be mere instruments in the hand of God or of Fate: but even in the declaration we can see that there can intrude or take refuge an intenser and **more exaggerated egoism** than ordinary men have the courage to assert or the strength to house within them. And often if men of this kind speak of god, it is to erect an image of him which is really nothing but a huge shadow of themselves or their own nature, a sustaining Deific Essence of their own type of will and thought and quality and force. This magnified image of their ego is the Master whom they serve. This happens only too often in Yoga to strong but crude vital natures or minds too easily exalted when they allow ambition, pride or the desire of greatness to enter into their spiritual seeking and **vitate its purity of motive**; a magnified ego stands between them and their true being and grasps for its own personal purpose the strength from a greater unseen Power, divine or undivine, acting through them of which they become vaguely or intensely aware. An intellectual perception or vital sense of a Force greater than ours and of ourselves as moved by it is not sufficient to liberate from the ego... This perception, this sense of a greater Power in us or above and moving us, is not a hallucination or a megalomania. Those who thus feel

and see have a larger sight than ordinary men and have advanced a step beyond the limited physical intelligence, but theirs is not the plenary vision or the direct experience. For, because they are not clear in mind and aware in the soul, because their awakening is **more in the vital parts** than into the spiritual substance of Self, they cannot be conscious instruments of the Divine or **come face to face with the Master**, but are used through their fallible and imperfect nature. The most they see of the Divinity is a Fate or a cosmic Force or else they give his name to a limited Godhead or, worse, to a Titanic or demoniac Power that veils him. Even certain religious founders have erected the image of the God of a sect or a national God or a Power of terror and punishment or a Numen of sattwic love and mercy and virtue and **seem not to have seen the One and Eternal**. The Divine accepts the image they make of him and does his work in them through that medium, but, since the one Force is felt and acts in their imperfect nature but more intensely than in others, the motive principle of **egoism too can be more intense in them than in others**. An exalted rajasic or sattwic ego still holds them and stands between them and the integral Truth. Even this is something, a **beginning**, altogether far from the true and perfect experience. A much worse thing may befall those who break something of the human bonds but have not purity and have not the knowledge, for they may become instruments, but not of the Divine; **too often, using his name**, they serve unconsciously his Masks and black Contraries, the Powers of Darkness.” The Synthesis of Yoga-248-250

A **Manichean** creator and destroyer,

Manichean: dualism, philosophy of Iranian prophet Mani. Of the doctrine that all in creation springs from two opponent elements, good and evil, or light and darkness.

This can abolish man, annul his world.

But there is a guardian power, there are Hands that save (**man is not alone, unhelped**), (**Above this nether world there is divine Will which rules and overrules everything and is the final approver of all**

happenings.)

Calm eyes divine regard the human scene.

All the world's possibilities in man

Are waiting as the tree waits in its seed:

His past lives in him; it drives his future's pace;

His present's acts fashion his coming fate.

"The shadowy keepers of our deathless past
Have made our fate the child of our own acts,
And from the furrows laboured by our will
We reap the fruit of our forgotten deeds.
But since unseen the tree that bore this fruit
And we live in a present born from an unknown past,
They seem but parts of a mechanic Force
To a mechanic mind tied by earth's laws;
Yet are they instruments of a Will supreme,
Watched by a still all-seeing Eye above." Savitri-378

The unborn gods hide in his house of Life.

The **daemons** of the unknown overshadow his mind

Daemon: In classical Greek mythology a daemon is a divinity standing intermediately between the great Gods and men. In Socrates' famous example Daemon is **the Spirit that guides outer man**. This is Savitri's daemon. Origin of daemon: Latin daemon a spirit, an evil spirit. Greek deimon is deity, fate, fortune.

Casting their dreams into live moulds of thought,

The moulds in which his mind builds out its world.

His mind creates around him its universe.

All that has been renews in him its birth;

All that can be is figured in his soul.

Issuing in deeds it scores on the roads of the world,

Obscure to the interpreting reason's guess,

Lines of the secret purpose of the gods.

In strange directions runs the intricate plan;

Held back from human foresight is their end

And the far intention of some ordering Will

Or the order of life's arbitrary Chance
Finds out its settled poise and fated hour.
Our surface watched in vain by reason's gaze,
Invaded by the impromptus of the unseen,
Helpless records the accidents of Time,
The involuntary turns and leaps of life.
Only a little of us foresees its steps,
Only a little has will and purposed pace.

A vast subliminal is man's measureless part.

The dim **subconscious** is his cavern base.
Abolished vainly in the walks of Time

Our past lives still in our unconscious selves

And by the weight of its hidden influences
Is shaped our future's self-discovery. (Self discovery is the outcome
of the effort made in past lives.)

Thus all is an inevitable chain (golden chain of three gunas..)
And yet a series seems of accidents.

The unremembering hours repeat the old acts,

Our dead past round our future's ankles clings

And drags back the new nature's glorious stride,

Or from its buried corpse old ghosts arise,
Old thoughts, old longings, dead passions live again,
Recur in sleep or move the waking man
To words that force the barrier of the lips,
To deeds that suddenly start and o'erleap
His head of reason and his guardian will.

“When things are rejected from all other parts of the nature, they go either into the environmental consciousness around us through which we communicate with others and with universal Nature and try to return from there or they sink into the sub- conscious and can come up from there even after lying long quiescent so that we think they are gone.

When the physical consciousness is being changed, the chief resistance comes

from the subconscious. It is constantly maintaining or bringing back the inertia, weakness, obscurity, lack of intelligence which afflict the physical mind and vital or the obscure fears, desires, angers, lusts of the physical vital, or the illnesses, dullnesses, pains, incapacities to which the body-nature is prone.

If light, strength, the Mother's consciousness is brought down into the body it can penetrate the subconscious also and convert its obscurity and resistance.

When something is erased from the subconscious so completely that it leaves no seed and thrown out of the circumconscient so completely that it can return no more, then only can we be sure that we have finished with it for ever."

Sri Aurobindo (CWSA 28:220-221)

"As for what you write about your experience and your ideas, it looks as if it were simply the **old thoughts** and movements rising, as they often do, to interfere with the straight course of the sadhana. Mental realisations and ideas of this kind are at best only half-truths and not always even that; once one has taken up a sadhana that goes beyond the mind, it is a mistake to give them too much importance. They can easily become by misapplication a fruitful ground for error." CWSA-28/Letters on Yoga-I-404

An old self lurks in the new self we are;
Hardly we escape from what we once had been:
In the dim gleam of habit's passages,
In the **subconscious's** darkling corridors
All things are carried by the porter nerves
And nothing checked by subterranean mind,
Unstudied by the guardians of the doors
And passed by a blind instinctive memory,
The old gang dismissed, old cancelled passports serve.
Nothing is wholly dead that once had lived;

In dim tunnels of the world's being and in ours

The old rejected nature still survives;

The corpses of its slain thoughts raise their heads (even those thoughts and habits we think have been rejected and conquered, lurk in the atmosphere waiting for an opening to return and drag us to our fall)

And visit mind's nocturnal walks in sleep (when they are rejected during our waking hours they return in our sleep as they are now subconscious),

Its stifled impulses breathe and move and rise;

All keeps a phantom immortality.

“The **inferior nature** born into ignorance
Still took too large a place, it veiled her self
And must be pushed aside to find her soul.”

Savitri-487

“The difficulty is great; for their hold is so strong, so apparently invincible that it justifies the disdainful dictum which compares human nature to a dog's tail,—for, straighten it never so much by force of ethics, religion, reason or any other redemptive effort, it returns in the end always to the crooked curl of Nature. And so great is the vim, the clutch of that more agitated Life-Will, so immense the peril of its passions and errors, so subtly insistent or persistently invasive, so obstinate up to the very gates of Heaven the **fury** of its attack or the tedious obstruction of its obstacles that **even the saint and the Yogin cannot be sure** of their liberated purity or their trained self-mastery against its intrigue or its violence. **All labour** to straighten out this native crookedness strikes the struggling will as a futility; a flight, a withdrawal to happy Heaven or peaceful dissolution easily finds credit as the only wisdom and to find a way not to be born again gets established as the only remedy for the dull bondage or the poor shoddy delirium or the blinded and precarious happiness and

achievement of earthly existence.” The Synthesis of Yoga-172

“So a whole slice of my life came back, but it didn’t stop there! It keeps extending back further and further, and memories keep on coming, things that go back **sixty years** now, even beyond, seventy, seventy-five years – they are all coming back. And so it all has to be put in order.” The Mother’s Agenda/November 5/1960,

“The subconscious is the evolutionary basis in us, it is not the whole of our hidden nature, nor is it the whole origin of what we are. But things can rise from the subconscious and take shape in the conscious part and much of our smaller vital and physical instincts, movements, habits, character-forms has this source.

There are three occult sources of our action — the superconscious, the subliminal, the subconscious, but of none of them are we in control or even aware. What we are aware of is the surface being which is only an instrumental arrangement. The source of all is the general Nature, — universal Nature individualising itself in each person; for this general Nature deposits certain habits of movement, personality, character, faculties, dispositions, tendencies in us, and that, whether formed now or before our birth, is what we usually call ourselves. A good deal of this is in habitual movement and use in our known conscious part on the surface, a great deal more is concealed in the other unknown three which are below or behind the surface.

But what we are on the surface is being constantly set in motion, changed, developed or repeated by the waves of the general Nature coming in on us either directly or else indirectly through others, through circumstances, through various agencies or channels. Some of this flows straight into the conscious part and acts there, but our mind ignores its source, appropriates it and regards all that as its own; a part comes secretly into the subconscious or sinks into it and waits for an opportunity of rising up into the conscious surface; a good deal goes into the subliminal and may at any time come out — or may not, may rather rest there as unused matter. Part passes through and is rejected, thrown back or thrown out or spilt into the universal sea. Our nature is a constant activity of forces supplied to us out of which (or rather out of a small amount of it) we make what we will or can. What we make seems fixed and formed for good, but in reality it is all a play of forces, a flux, nothing fixed or stable; the appearance of stability is given by constant repetition and recurrence of the same vibrations and formations. That is why our nature can be changed in spite of Vivekananda’s saying and Horace’s adage and in spite of the conservative resistance of the subconscious, but it is a difficult job because the master mode of Nature is this obstinate repetition and recurrence.

As for the things in our nature that are thrown away from us by rejection but come back, it depends on where you throw them. Very often

there is a sort of procedure about it. The mind rejects its mentalities, the vital its vitalities, the physical its physicalities — these usually go back into the corresponding domain of general Nature. It all stays at first, when that happens, in the environmental consciousness which we carry about with us, by which we communicate with the outside Nature, and often it persistently rushes back from there — until it is so absolutely rejected, or thrown far away as it were, that it cannot return upon us any more. But when what the thinking and willing mind rejects is strongly supported by the vital, it leaves the mind indeed but sinks down into the vital, rages there and tries to rush up again and reoccupy the mind and compel or capture our mental acceptance. When the higher vital too — the heart or the larger vital dynamis rejects it, it sinks from there and takes refuge in the lower vital with its mass of small current movements that make up our daily littleness. When the lower vital too rejects it, it sinks into the physical consciousness and tries to stick by inertia or mechanical repetition. Rejected even from there it goes into the subconscious and comes up in dreams, in passivity, in extreme *tamas*. The Inconscient is the last resort of the Ignorance.

As for the waves that recur from the general Nature, it is the natural tendency of the inferior forces there to try and perpetuate their action in the individual, to rebuild what he has unbuilt of their deposits in him, so they return on him, often with an increased force, even with a stupendous violence, when they find their influence rejected. But they cannot last long once the environmental consciousness is cleared — unless the “Hostiles” take a hand. Even then they can indeed attack, but if the *sadhak* has established his position in the inner self, they can only attack and retire.

It is true that we bring most of ourselves — or rather most of our predispositions, tendencies of reaction to the universal Nature — from past lives. Heredity only affects strongly the external being; besides, all the effects of heredity are not accepted even there, only those that are in consonance with what we are to be or not preventive of it at least.” CWSA-28/Letters on Yoga-I-218-220,

“The subconscious is a concealed and unexpressed inarticulate consciousness which works below all our conscious physical activities. Just as what we call the superconscious is really a higher consciousness above from which things descend into the being, so the subconscious is below the body consciousness and things come up into the physical, the vital and the mind-nature from there.

Just as the higher consciousness is superconscious to us and supports all our spiritual possibilities and nature, so the subconscious is the basis of our material being and supports all that comes up in the physical nature.

Men are not ordinarily conscious of either of these planes of their own being, but by *sadhana* they can become aware.

The subconscious retains the impressions of all our past experiences of life and they can come up from there in dream forms. Most dreams in ordinary sleep are formations made from subconscious impressions.

The habit of strong recurrence of the same things in our physical consciousness, so that it is difficult to get rid of its habits, is largely due to a subconscious support. The subconscious is full of irrational habits.

When things are rejected from all other parts of the nature, they go either into the environmental consciousness around us through which we communicate with others and with universal Nature and try to return from there or they sink into the subconscious and can come up from there even after lying long quiescent so that we think they are gone.

When the physical consciousness is being changed, the chief resistance comes from the subconscious. It is constantly maintaining or bringing back the inertia, weakness, obscurity, lack of intelligence which afflict the physical mind and vital or the obscure fears, desires, angers, lusts of the physical vital, or the illnesses, dullnesses, pains, incapacities to which the body-nature is prone.

If light, strength, the Mother's consciousness is brought down into the body it can penetrate the subconscious also and convert its obscurity and resistance.

When something is erased from the subconscious so completely that it leaves no seed and thrown out of the circumconscious so completely that it can return no more, then only can we be sure that we have finished with it for ever." CWSA-28/Letters on Yoga-I-220-221

Irresistible are Nature's sequences:

The seeds of sins renounced sprout from hid soil;

The evil cast from our hearts once more we face;

**Our dead selves come to slay our living soul. (Old
untransformed nature rises and we experience Spiritual fall.)**

Savitri-484

Its complementary line:

"Awaits him armed with **soul-slaying word**:" Savitri-336,

"Or lie with the harlot Power that **slays the soul**." Savitri-185,

"The seeds of sins renounced sprout from hid soil;

The evil cast from our hearts once more we face;

Our dead selves come to slay our living soul." Savitri-484

"And the Word a dart to **slay my living** soul?" Savitri-647,

"It cut Truth into manageable bits...

Then new-built Truth's slain body by its art" Savitri-242,

"O Death, thou speakest truth but **truth that slays**,
I (Savitri) answer to thee with the **Truth that saves.**" Savitri-621,
"Thy (Death's) falsehoods mingled with sad strains of truth.
But I (Savitri) forbid thy voice to **slay my soul.**" Savitri-612,
"The chamber where the glorious enemies kiss (to slay the Soul),
The smile that **saves** (the Soul), the golden peak of things?" Savitri-311
"But the consciousness of man is of a double kind and corresponds to a
double truth of existence; for there is a truth of the inner reality and a
truth of the outer appearance. According as he lives in one or the other, he
will be a mind dwelling in human ignorance or a soul founded in divine
knowledge." CWSA/19/Essays of the Gita-573,

A portion of us lives in present Time, (second exclusive
concentration)

A secret mass in dim inconscience gropes;
Out of the inconscient and subliminal
Arisen, we live in mind's uncertain light (the light cast by mind is
Ignorant, it cannot illumine, it is a dim partial light)
And strive to know and master a dubious world
Whose purpose and meaning are hidden from our sight.
Above us dwells a superconscient God (we are surrounded by the
superconscient Divine above, the Inconscient below and an evolved
light of Ignorance around us)
Hidden in the mystery of his own light:
Around us is a vast of ignorance
Lit by the uncertain ray of human mind,
Below us sleeps the Inconscient dark and mute.
But this is only Matter's first self-view,
A scale and series in the Ignorance.

Inspite of the great peril and challenges that surround man and his
seemingly impossible task of rising out of the mire of ignorance and
inconscience that dogs his every step, there is reason to be
hopeful, for we are not just a puny composite of mind, life and
matter...

This is not all we are or all our world.

Our greater **self of knowledge** waits for us (there is a self of knowledge or spiritual being above that is part of our being and awaits the hour to reveal itself, by linking to this being, man's difficulties can be transformed and rather than limping and crawling each step he can progress in leaps and bounds...)

,

A **supreme light** in the truth-conscious Vast:

It sees from summits beyond thinking mind,

It moves in a splendid air transcending life.

It shall descend and make earth's life divine. (The descent of Divine Shakti by opening of Spiritual being will transform earth life.)

(Supramental transformation through Jnana Yoga.)

Truth made the world, not a blind Nature-Force.

Its complementary line:

"Yet for joy and not for sorrow earth was made" Savitri-629

"Truth made the world, not a blind Nature-Force." Savitri-484

"The world is not cut off from Truth and God." Savitri-648

(Death said) "A blind Force, not Truth has made this ignorant world," Savitri-664

"And the Spirit made this ignorant world his home,

He shall aspire to Truth and God and Bliss." Savitri-709

"An immutable Power has made this mutable world;" Savitri-339

(Queen said) "Is it thy God who made this cruel law?" Savitri-438

"A Truth occult has made this mighty world:" Savitri-600

"The bliss that made the world in his body lived," Savitri-682

"Some rapture of the bliss that made the world," Savitri-704

"Assured of the bliss for which all forms were made," Savitri-233

"The Bliss that is creation's splendid grain" Savitri-287

"The Bliss that made the world has fallen asleep." Savitri-628

"Truth is stronger than falsehood. There is an immortal Power that governs the world. Its decisions always prevail. Join with it and you

are sure of the final victory.” The Mother (CWM-14, p. 195)

For here are not our large diviner heights;
Our summits in the superconscient’s blaze (**our even greater
supramental being**)
Are glorious with the very face of God:
There is our aspect of eternity,
There is the figure of the god we are,
His young unaging look on deathless things,
His joy in our escape from death and Time, (Divine helps in our
effort to escape from death and Ignorance.)
His immortality and light and bliss.

Its complementary line:

“Age never came, care never lined the face.” Savitri-126

The *Naimisaranya*, the ancient Spiritual Centre, a forest land was famous for its accumulation of *Yoga Shakti* to such degree that even the *Yama*, the king of Death was unable to enter that protected forest. All remained ever young including birds and animals and there was no disharmony, violence, suffering, old age, decay and death.

Its opposite experience:

“All glory of life was dimmed, tarnished with doubt;
All beauty ended in **an aging face**;
All power was dubbed a tyranny cursed by God
And Truth a fiction needed by the mind:
The chase of joy was now a tired hunt;
All knowledge was left a questioning Ignorance.” Savitri-205

Our **larger being** sits behind cryptic walls:
There are greatnesses hidden in our unseen parts
That wait their hour to step into life’s front: (**All new manifestation
takes place by intervention of higher planes of consciousness.**)
We feel an aid from deep indwelling Gods (**the divine powers within
us which are portions of our Soul and the Light from our Spiritual
and Supramental Beings flood our outer being when we are**

sufficiently prepared);

One speaks within, Light comes to us from above. (The command of the Psychic Being within the heart and Divine Light from the Spiritual being above the head.)

Our soul from its mysterious chamber acts (the coming forward of the Psychic Being);

Its influence pressing on our heart and mind
Pushes them to exceed their mortal selves.

It seeks for Good and Beauty and for God; (the essential nature of the Psychic being.)

We see beyond self's walls our limitless self, (Cosmic or Universal Self) It complementary line:

“The **whole world** could take refuge in her single heart.”

Savitri-15

We gaze through our world's glass at half-seen vasts,

We hunt for the Truth behind apparent things.

Our **inner Mind** (true mental being) dwells in a larger light,

“The inner consciousness means the **inner mind**, inner vital, inner physical and behind them the psychic which is their inmost being. But the inner mind is not the higher mind; it is more in touch with the universal forces and more open to the higher consciousness and capable of an immensely deeper and larger range of action than the outer or surface mind — but it is of the same essential nature. The higher consciousness is that above the ordinary mind and different from it in its workings; it ranges from higher mind through illumined mind, intuition and overmind up to the border line of the supramental.

If the psychic were liberated, free to act in its own way, there would not be all this stumbling in the Ignorance. But the psychic is covered up by the ignorant mind, vital and physical and compelled to act through them according to the law of the Ignorance. If it is liberated from this covering, then it can act according to its own nature with a free aspiration, a direct contact with the higher consciousness and a power to change the ignorant nature.” CWSA-28/Letters on Yoga-85

Its brightness looks at us through hidden doors;

Our members luminous grow and Wisdom's face

Appears in the doorway of the mystic ward:

When she enters into our house of outward sense,

Then we look up and see, above, her sun.

A mighty **life-self** (**true vital being**) with its inner powers

Supports the **dwarfish** modicum we call life; (**Rajasic mind is identified as dwarf.**)

It can graft upon our crawl **two puissant wings**. (**The true vital being liberates us from crawling on the ground and equip us with two puissant wings.**)

"Life's visage hides life's real self from sight;
Life's secret sense is written within, above." Savitri-
192

"All the difficulty in dealing spiritually with the works of Life arises because the Will-in-Life for its purposes in the Ignorance has created a **false soul of desire** and **substituted** it for that spark of the Divine which is the true psyche. **All or most of the works of life** are at present or seem to be actuated and vitiated by this soul of desire; even those that are ethical or religious, even those that wear the guise of **altruism**, philanthropy, self-sacrifice, self-denial, are shot through and through with the threads of its making. The **soul of desire** is a separative soul of ego and all its instincts are for a separative self-affirmation; it pushes always, openly or under more or less shining masks, for its growth, for possession, for enjoyment, for conquest and empire. If the curse of disquiet and disharmony and perversion is to be lifted from Life, the **true soul, the psychic being**, must be given its leading place and there must be a **dissolution of the false soul of desire and ego**. But this does not mean that life itself must be coerced and denied its native line of fulfillment; for behind this outer life **soul of desire** there is in us **an inner and true vital being** which has not to be dissolved but brought out into prominence and released to its true working as a power of the Divine Nature." The Synthesis of Yoga-175

“It is then by a transformation of life in its very principle, not by an external manipulation of its phenomena, that the integral Yoga proposes to change it from a troubled and ignorant into a luminous and harmonious movement of Nature. There are three conditions which are indispensable for the achievement of this **central inner revolution** and new formation; none of them is altogether sufficient in itself, but by their united threefold power the uplifting can be done, the conversion made and completely made. For, first, life as it is is a movement of desire and it has built in us as its centre a desire-soul which refers to itself all the motions of life and puts in them its own troubled hue and pain of an ignorant, half-lit, baffled endeavour: for a divine living, **desire** must be abolished and replaced by a purer and firmer motive- power, the tormented soul of desire dissolved and in its stead there must emerge the calm, strength, happiness of a **true vital being** now concealed within us. Next, life as it is is driven or led partly by the impulse of the life-force, partly by a mind which is mostly a servant and abettor of the ignorant life-impulse, but in part also its uneasy and not too luminous or competent guide and mentor; for a divine life the mind and the life-impulse must cease to be anything but instruments and the **inmost psychic being** must take their place as the leader on the path and the indicator of a divine guidance. Last, life as it is is turned towards the satisfaction of the **separative ego**; ego must disappear and be replaced by the **true spiritual person**, the central being, and life itself must be turned towards the fulfilment of the Divine in terrestrial existence; it must feel a **Divine Force** awaking within it and become an obedient instrumentation of its purpose.” CWSA-23/The Synthesis of Yoga-176-177,

“It is when there is this death of desire and this calm equal wideness in the consciousness everywhere, that **the true vital being** within us comes out from the veil and reveals its own calm, intense and potent presence. For such is the true nature of the **vital being, *prāṇamaya puruṣa***; it is a projection of the Divine Purusha into life, — tranquil, strong, luminous, many-energied, obedient to the Divine Will, egoless, yet or rather therefore capable of all action, achievement, highest or largest enterprise. The true Life-Force too reveals itself as no longer this troubled harassed divided striving surface energy, but a great and radiant Divine Power, full of peace and strength and bliss, a wide-wayed Angel of Life with its wings of Might enfolding the universe.” CWSA-23/The Synthesis of Yoga-178,

Our **body's subtle self** (true physical being) is throned within
In its viewless palace of **veridical** dreams

Veridical: truthful

That are bright shadows of the thoughts of God. (Not the real Light
of the thoughts of God.) (With sadhana the brightness of subtle
physical will grow.)

In the prone obscure beginnings of the race

The human grew in the bowed **apelike man**. (In evolution ape is
the predecessors of human beings.)

"It is not very easy for the customary mind of man, always attached to its past and present associations, to conceive of an existence still human, yet radically changed in what are now our fixed circumstances. We are in respect to our possible higher evolution much in the position of the original **Ape** of the Darwinian theory. It would have been impossible for that **Ape** leading his instinctive arboreal life in primeval forests to conceive that there would be one day an animal on the earth who would use a new faculty called reason upon the materials of his inner and outer existence, who would dominate by that power his instincts and habits, change the circumstances of his physical life, build for himself houses of stone, manipulate Nature's forces, sail the seas, ride the air, develop codes of conduct, evolve conscious methods for his mental and spiritual development. And if such a conception had been possible for the - **Ape mind**, it would still have been difficult for him to imagine that by any progress of Nature or long effort of Will and tendency he himself could develop into that animal. Man, because he has acquired reason and still more because he has indulged his power of imagination and intuition, is able to conceive an existence higher than his own and even to envisage his personal elevation beyond his present state into that existence. His idea of the supreme state is an absolute of all that is positive to his own concepts and desirable to his own instinctive aspiration, — Knowledge without its negative shadow of error, Bliss without its negation in experience of suffering, Power without its constant denial by incapacity, purity and plenitude of being without the opposing sense of defect and limitation. It is so that he conceives his gods; it is so that he constructs his heavens. But it is not so that his reason conceives of a possible earth and a possible humanity. His dream of God and Heaven is really a dream of his own perfection; but he finds the same difficulty in accepting its practical realisation here for his ultimate aim as would the ancestral **Ape** if called upon to believe in himself as the future Man. His imagination, his religious aspirations may hold that end before him; but

when his reason asserts itself, rejecting imagination and transcendent intuition, he puts it by as a brilliant superstition contrary to the hard facts of the material universe. It becomes then only his inspiring vision of the impossible. All that is possible is a conditioned, limited and precarious knowledge, happiness, power and good.” CWSA-21/The Life Divine-60-61

He stood erect, a godlike form and force,
And a soul's thoughts looked out from earth-born eyes;
Man stood erect, he wore the thinker's brow:
He looked at heaven and saw his comrade stars;
A vision came of beauty and greater birth
Slowly emerging from the heart's chapel of light (the emergence of
the Psychic Being)
And moved in a white lucent air of dreams.

“Light is a general term. Light is not knowledge but the illumination that comes from above and liberates the being from obscurity and darkness. But this Light also assumes different forms such as the white light of the Mother, the pale blue light of Sri Aurobindo, the golden light of Truth, the psychic light (pink and rose) etc.

*

The light, colours, flowers are always seen when there is a working of the forces within at a certain stage of the sadhana. The light of course indicates an illumination of the consciousness, the colour the play of forces mental (yellow), physical and vital, but forces making for enlightenment of these parts of the being. The flowers usually indicate a psychic activity.” CWSA-30/Letters on Yoga-119

“White Light

White light indicates the divine consciousness.

* White indicates

a force of purity.

*

The forces that come with white light are usually those of purity and peace.

*

The important experience is that of the white ray in the heart—for that is a ray of the Mother's light...” CWSA-30/Letters on Yoga-124

He saw his being's unrealised vastnesses,
He aspired and housed the **nascent** demigod. (Not the true Psychic being.)
Out of the dim recesses of the self

The occult seeker into the open came (the coming forward of the Psychic being): (the occult plane surrounds the Psychic being.)
(Tantrics are also occult seekers...) (Here occult seeker is Tantric Sadhak)

"All religion, **all occult knowledge**, all supernormal (as opposed to abnormal) psychological experience, all Yoga, all psychic experience and discipline are sign-posts and directions pointing us upon the road of progress of **the occult self-unfolding spirit**."

The Life Divine-751
Sri Aurobindo

"**Occultism** has sometimes put forward a **spiritual aim** as its **goal**, and followed occult knowledge and experience as an approach to it, formulated some kind of mystic philosophy: but more often it has confined itself to occult knowledge and practice without any practical vistas; it has turned to thaumaturgy or mere magic or even deviated into diabolism."

The Life Divine-893
Sri Aurobindo

"For the **highest occultism** is that which discovers the secret movements and dynamic supernormal possibilities of mind and life and spirit..."

The Life Divine-909
Sri Aurobindo

"**Occult science** is, essentially, the science of the subliminal, the subliminal in ourselves and the subliminal in world-nature, and of all that is in connection with the subliminal, including the subconscious and the superconscious, and the use of it as part of self-knowledge and world-knowledge and for the right dynamisation of that knowledge."

The Life Divine-910
Sri Aurobindo

"...for **Nature's occult process** is to reveal the being through the bringing out of its powers and forms, her external pressure is only a means of awakening the involved being to the need of this evolution, of this self-

formation. When the spiritual stage of her evolution is reached, **this occult process must** become the whole process; to **get through the veil of forces** and get at their secret mainspring, which is the spirit itself, is of cardinal importance.”

The Life Divine-1059
Sri Aurobindo

He heard the far and touched the intangible,
He gazed into the future and the unseen;
He used the powers earth-instruments cannot use,
A pastime made of the impossible;
He caught up fragments of the Omniscient's thought,
He scattered formulas of omnipotence.
Thus man in his little house made of earth's dust

The ascent of man's consciousness is described in the verses above and below. As we progress spiritually we become aware of the Divine's delegate in each of the sheaths (our 10 selves). The true mental, vital and physical being supports the actions and evolution of our consciousness in each of these planes. After man finds the Divine in his heart his consciousness now seeks to extend itself out of the confines of his body and seeks the spiritual self above, it then climbs the world stair ascending to the various planes of consciousness that the divine created in its descent into the inconscient. As he reaches the summit of the stair (the overmental/universal planes of consciousness he then sees the worlds of the Truth/Supramental consciousness. At this stage he come face to face with the Chit force or the Mighty Mother, this force can either absorb him into the eternal light where he will rest (Static Divine realization) or a portion of the Mother's force can descend (Dynamic Divine realization) into his being and transform it. Like King Ashwapati, he then becomes a divine centre of Her action in this universe.

Grew towards an unseen heaven of thought and dream
Looking into the vast vistas of his mind
On a small globe dotting infinity.
At last climbing a long and narrow stair (the world stair that links
the unconscious to the higher planes)
He stood alone on the high roof of things
And saw the light of a spiritual sun. (Discovery of Spiritual being
above the head)
Aspiring he transcends his **earthly self**;
He stands in the largeness of his soul new-born, (birth of twice born
soul, dvija.)
Redeemed from encirclement by mortal things
And moves in a pure free spiritual realm
As in the rare breath of a stratosphere;
A last end of far lines of divinity,
He mounts by a frail thread to his **high source**; (origin of
existence.)
He reaches his fount of immortality,
He calls the Godhead into his mortal life. (man calls the supreme
Self to his mortal life.)

“In this slow ascension he must follow her pace
Even from her faint and dim subconscious start:
So only can earth’s **last salvation** come.”

Savitri-135

“All the consciousness is of **the bliss of the Infinite**, all power is
power of the bliss of the Infinite, all forms and activities are forms and
activities of the bliss of the Infinite.” CWSA-23/The Synthesis of Yoga-506

Sri Aurobindo

“But we do this not in order to disappear into its source, but so that
our whole existence and all the members of this inner kingdom may find
their right basis, may live in our highest self, live for our highest self only
and **obey no other law than that which proceeds from our highest self**
and is given to our purified being without any falsification in the
transmitting mentality. And if we do this rightly we shall discover that
in finding this supreme Self we have found the one Self in all, the one
Lord of our nature and of all Nature, the All of ourselves who is the All
of the universe.” CWSA-23/The Synthesis of Yoga-342

Sri Aurobindo

“It is true that **the consciousness of the Absolute** is the highest reach of the Yoga of knowledge and that the possession of the Divine is its first, greatest and most ardent object and that to neglect it for an inferior knowledge is **to afflict our Yoga with inferiority** or even frivolity and to miss or fall away from its characteristic object; but, the Divine in itself being known, the Yoga of knowledge may well embrace also the knowledge of the Divine in its relations with ourselves and the world on the different planes of our existence.” CWSA-23/The Synthesis of Yoga-460

Sri Aurobindo

“And in fact the claim of our being upon the Divine is fulfilled absolutely only then when it ceases at all to be a claim and is instead a fulfilment of the Divine through the individual, when we are satisfied with that alone, when we are content with the delight of oneness in being, content to leave **the supreme Self** and Master of existence to do whatever is **the will of his absolute wisdom and knowledge** through our more and more perfected Nature. This is the sense of the self-surrender of the individual self to the Divine, *ātma-samarpaṇa*.” CWSA-24/The Synthesis of Yoga-766,

Sri Aurobindo

All this the spirit concealed had done in her:

Savitri was in a short burst of time able to trace the whole ambit of man’s rise to the Divine. She had touched the Divine superconscious force above and that force now descended into her and marked her as the centre. In Savitri’s sadhana the descent happens first and the discovery of her soul happens after the descent of the Divine Mother’s force. (If we see these lines it gives the impression of Psychic being that has opened by the pressure of Spiritual being. But if we see the sequence of the cantos of the Book-7 we find that after the finding of the Soul, the Psychic being, she ventured into Nirvana, All negating Absolute and the Cosmic Self. So in Integral Yoga both the paths are complementary to each other.)

A portion of the mighty Mother came (A partial realization of the Divine Mother.) (Psychicised Spiritual Mother)

Into her as into its own human part:
Amid the cosmic workings of the Gods
It marked her **the centre** of a wide-drawn scheme,
Dreamed in the passion of her far-seeing spirit
To mould humanity into God's own shape
And lead this great blind struggling world to light
Or a new world discover or create.
Earth must transform herself and equal Heaven ([Supramentalised earth.](#)) ([Ascent of Soul...](#))
Or Heaven descend into earth's mortal state. ([Descent of Divine Shakti](#))
But for such vast spiritual change to be,
Out of the mystic cavern in man's heart
The heavenly Psyche must put off her veil ([only the coming forward of the psychic Being in us will allow for the transformation of our earthly nature into a heavenly nature](#)) ([Supramentalised Psychic being has the capacity of vast Spiritual change.](#))
And step into common nature's crowded rooms ([the psychic being currently sits alone and only sends its influence/Divine touch through many veils, it must act directly](#))
And stand uncovered in that nature's front
And rule its thoughts and fill the body and life. ([Psychic being has the capacity to fulfill mind, life and body.](#))
Obedient to a high command she sat:
Time, life and death were passing incidents
Obstructing with their transient view her sight,
Her sight that must break through and liberate the god ([Spiritual being.](#))
Imprisoned in the visionless mortal man.

[Savitri now sees with the light of a higher knowledge and no longer with the faltering light of her mind, she sees the lower nature that](#)

must be pushed aside to find her Soul.

The inferior nature born into ignorance (To push aside lower Nature which occupies a large space around the Self is an important condition in finding the Psychic Being.)

Still took **too large a place**, it veiled her self

And must be pushed aside to find her soul.

"For even if from the **beginning** we recognise in mind and heart the Supreme, there are **elements of nature which long prevent the recognition from becoming the realisation**. But without realisation our mental belief cannot become a dynamic reality; it is still only a figure of knowledge, not a living truth, an idea, not yet a power. And even if realisation has begun, it may be dangerous to imagine or to assume too soon that we are altogether in the hands of the Supreme or are acting as his instrument. That assumption may **introduce calamitous falsity**; it may produce a helpless inertia or, magnifying the movements of the ego with the Divine Name, **it may disastrously distort and ruin the whole course of the Yoga**. There is a period, more or less prolonged, of internal effort and struggle in which the individual will has to reject the darkness and distortions of **the lower nature** and to put itself resolutely or vehemently on the side of the divine Light. The mental energies, the heart's emotions, the vital desires, the very physical being have to be **compelled into the right attitude** or trained to admit and answer to the right influences. It is only then, only when this has been truly done, that the surrender of the lower to the higher can be effected, because the sacrifice has become acceptable." The Synthesis of Yoga-60

"The Most Difficult Part of the Spiritual Problem: "The crux of the spiritual problem, the character of this transition of which it is so difficult for the normal mind of man to get a true apprehension, turns altogether upon the **capital distinction** between the ignorant life of the ego in the lower nature and the large and luminous existence of the liberated Jiva in his own true spiritual nature. The renunciation of the first must be complete, the transition to the second absolute. **This is the distinction on which the Gita dwells here with all possible emphasis.** On the one side is this poor, trepidant, braggart egoistic condition of consciousness, ahan'kr.ta bha' va, the crippling narrowness of this little helpless separative personality according to whose view-point we ordinarily think and act, feel and respond to the touches of existence. On the other are the vast spiritual reaches of immortal fullness, bliss and knowledge into which we are admitted through union with the divine Being, of whom we are then a manifestation and expression in the eternal light and no longer a disguise in the darkness of the ego-nature. It is the

completeness of this union which is indicated by the Gita's *satatam' mac-cittah*. . The life of the ego is founded on a construction of the apparent mental, vital and physical truth of existence, on a nexus of pragmatic relations between the individual soul and Nature, on an intellectual, emotional and sensational interpretation of things used by the little limited I inus to maintain and satisfy the ideas and desires of its bounded separate personality amid the vast action of the universe. All our dharmas, all the ordinary standards by which we determine our view of things and our knowledge and our action, proceed upon this narrow and limiting basis, and to follow them even in the widest wheelings round our ego centre does not carry us out of this petty circle. It is a circle in which the soul is a contented or struggling prisoner, for ever subject to the mixed compulsions of Nature." Essays on the Gita/p-543-544

END OF CANTO TWO

My Divine Sweet Child Auroprem,

My all love & blessings to you....

I have realized completely that if you will go through SAVITRI always in your life...

It will transform surely your entire life into LIFE DIVINE....There is no doubt in it...

And you will be the part of HER DIVINE MISSION on earth...

Always live with HER LOVE....

OM TAT SAT

With my eternal love & blessings...

At Their Feet

S.A. Maa Krishna

Om Namo Bhagavateh

“A mighty **life-self** (true vital being) with its inner powers

Supports the **dwarfish** modicum we call life;

It can graft upon our crawl **two puissant wings**.”

Savitri-485

Sri Matriniketan Ashram

31.08.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. Your question from above lines of Savitri is: “**Does the two (wings) have significance here?**”

Physical mind, *tamas*, vital mind, *rajas*, and intellect, *sattwa* are three dwarf and they slow the evolutionary march of the race. Here vital mind forces

life to crawl on the ground, also forces life to become dwarf and oblivious of its Divine omnipotence. ('And lower than the lowest reptile's crawl.' Savitri-215) When true vital being or *pranamaya Purusha* opens then two wings are added to our slow crawling status and hence life evolves fast and swift Spiritual evolution is experienced.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Yours 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:

"Man's **lower nature** hides these awful guests.
Their vast contagion grips sometimes man's world.
An awful insurgence overpowers man's soul.
In house and house the huge uprising grows:
Hell's companies are loosed to do their work,
Into the earth-ways they break out from all doors,
Invade with blood-lust and the will to slay
And fill with horror and carnage God's fair world."

Savitri-481

"Nothing is wholly dead that once had lived;
In dim tunnels of the world's being and in ours
The **old rejected nature** still survives;
The corpses of its slain thoughts raise their heads
And visit mind's nocturnal walks in sleep,
Its stifled impulses breathe and move and rise;
All keeps a phantom immortality."

Savitri-483-84

“The inferior nature born into ignorance
Still took too large a place, it veiled her self
And must be pushed aside to find her soul.”

Savitri-487

The More Important Secret of this chapter:

“Our larger being sits behind cryptic walls:
There are greatnesses hidden in our unseen parts
That wait their hour to step into life’s front:
We feel an aid from deep indwelling Gods;
One speaks within, Light comes to us from above.”

Savitri-485

“Out of the mystic cavern in man’s heart
The heavenly Psyche must put off her veil
And step into common nature’s crowded rooms
And stand uncovered in that nature’s front
And rule its thoughts and fill the body and life.” Savitri-486-87

“A portion of the mighty Mother came
Into her as into its own human part:
Amid the cosmic workings of the Gods
It marked her the centre of a wide-drawn scheme,
Dreamed in the passion of her far-seeing spirit
To mould humanity into God’s own shape
And lead this great blind struggling world to light
Or a new world discover or create.
Earth must transform herself and equal Heaven
Or Heaven descend into earth’s mortal state.” Savitri-486

The Most Important Secret of this chapter:

“As the Voice touched, her body became a stark
And **rigid golden statue of motionless trance**,
A stone of God lit by an amethyst soul.”

Savitri-474

“Then Savitri by her doomed husband sat,
Still rigid in her **golden motionless pose**, (brief cataleptic
trance)
A statue of the fire of the inner sun.”

Savitri-477

“A conscious soul in the Inconscient’s world, (discovery of
Inconscient Self)

Hidden behind our thoughts and hopes and dreams,

An indifferent Master signing Nature's acts
Leaves the vicegerent mind a seeming king." Savitri-
478

"A nameless god (Inconscient Self) in an
unapproachable fane,
In the secret adytum of his inmost soul
He guards the being's covered mysteries
Beneath the threshold, behind shadowy gates
Or shut in vast cellars of inconscient sleep.
The immaculate Divine All-Wonderful
Casts into the argent purity of his soul
His splendour and his greatness and the light
Of self-creation in Time's infinity
As into a sublimely mirroring glass.
Man in the world's life works out the dreams of God." Savitri-479

"Our greater self of knowledge waits for us,
A supreme light in the truth-conscious Vast:
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.
It shall descend and make earth's life divine." Savitri-
484

"His young unaging look on deathless things,
His joy in our escape from death and Time," Savitri-484

Om Namo Bhagavateh

"Man's house of life holds not the gods alone:
There are **occult Shadows**, there are tenebrous Powers,
Inhabitants of life's ominous nether rooms,
A shadowy world's stupendous denizens.
A careless guardian of his nature's powers,
Man harbours dangerous forces in his house.
The Titan and the Fury and the Djinn
Lie bound in the subconscious's cavern pit
And the Beast grovels in his antre den:
Dire mutterings rise and murmur in their drowse."
Savitri-480
"Man's **lower nature** hides these awful guests.
Their vast contagion grips sometimes man's world.

An awful insurgence overpowers man's soul.
In house and house the huge uprising grows:
Hell's companies are loosed to do their work,
Into the earth-ways they break out from all doors,
Invade with blood-lust and the will to slay
And fill with horror and carnage God's fair world.
Death and his hunters stalk a victim earth;
The terrible Angel smites at every door:"

Savitri-481

"Nothing is wholly dead that once had lived;
In dim tunnels of the world's being and in ours
The **old rejected nature** still survives;
The corpses of its slain thoughts raise their heads
And visit mind's nocturnal walks in sleep,
Its stifled impulses breathe and move and rise;
All keeps a phantom immortality."

Savitri-483-84

"The inferior nature born into ignorance
Still took too large a place, it veiled her self
And must be pushed aside to find her soul."

Savitri-487

Sri Matriniketan Ashram
21.09.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. The book-7, Canto-2 concentrates on initial approach to find the Soul. Savitri's Consciousness was moving between Psychic and Spiritual planes and also between three gunas and these Psychic and Spiritual planes.

In her search of Soul, she entered the inner world leaving aside the surface world and came across two planes known as the (1) world of titans and *asuras*, (2) the world of lower nature of forbidden joy. They are linked with each other through the verse, "Man's **lower nature** hides these awful guests.'

So those who want to lead a higher life, they must enter inner ten worlds to discover their Psychic being. If they do not want to reject the untransformed lower nature which occupies 'too large a place' in life and dare not to meet and confront with the dark and invisible dangerous forces, they are considered unfit to lead a higher Divine life.

In this Canto we find a relation between Para prakriti Savitri and Paramatma Satyavan whose source is in absolute trance or brief cataleptic trance. They are:

"As the Voice touched, her body became a stark

And **rigid golden statue of motionless trance**,
A stone of God lit by an amethyst soul.”

Savitri-474

“Then Savitri by her doomed husband sat,
Still rigid in her **golden motionless pose**, (brief cataleptic
trance)

A statue of the fire of the inner sun.”

Savitri-477

Through movement of consciousness, she came in contact with the
Psychic being and also met the Spiritual Mother who consented to live
permanently in her Psychic heart centre. Thus, before Psychic being is
Supramentalised it has to be Spiritualised. These experiences are:

“Our larger being sits behind cryptic walls:
There are greatnesses hidden in our unseen parts
That wait their hour to step into life’s front:
We feel an aid from deep indwelling Gods;
One speaks within, Light comes to us from above.”

Savitri-485

“Out of the mystic cavern in man’s heart
The heavenly Psyche must put off her veil
And step into common nature’s crowded rooms
And stand uncovered in that nature’s front
And rule its thoughts and fill the body and life.” Savitri-486-87

“A portion of the mighty Mother came
Into her as into its own human part:
Amid the cosmic workings of the Gods
It marked her the centre of a wide-drawn scheme,
Dreamed in the passion of her far-seeing spirit
To mould humanity into God’s own shape
And lead this great blind struggling world to light
Or a new world discover or create.
Earth must transform herself and equal Heaven
Or Heaven descend into earth’s mortal state.” Savitri-486

We again find in this Canto Savitri came in contact with her Inconscient
Self, which is identified here as nameless God. They are:

“A conscious soul in the Inconscient’s world, (discovery of Inconscient Self)
Hidden behind our thoughts and hopes and dreams,
An indifferent Master signing Nature’s acts
Leaves the vicegerent mind a seeming king.” Savitri-478

“A nameless god (Inconscient Self) in an unapproachable fane,
In the secret adytum of his inmost soul
He guards the being’s covered mysteries
Beneath the threshold, behind shadowy gates
Or shut in vast cellars of inconscient sleep.
The immaculate Divine All-Wonderful

Casts into the argent purity of his soul
His splendour and his greatness and the light
Of self-creation in Time's infinity
As into a sublimely mirroring glass.
Man in the world's life works out the dreams of God." Savitri-479

During this movement of Consciousness Savitri also entered the source of existence, here identified as Supreme Light which is felt necessary to arrive at a deathless state.

"Our greater self of knowledge waits for us,
A supreme light in the truth-conscious Vast:
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.
It shall descend and make earth's life divine." Savitri-484
"His (Divine's) young unaging look on deathless things,
His joy in our escape from death and Time," Savitri-484

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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