

The Science Fair

From
19.10.2019 to 20.10.2019
At
Matrubhaban, Cuttack



“The Maker shall recast us and impose
A plan of godhead on the mortal’s mould
Lifting our **finite** minds to his **infinite**,
Touching the moment with eternity.
This transfiguration is earth’s due to heaven:
A mutual debt binds man to the Supreme:
His nature we must put on as he put ours;
We are sons of God and must be even as he:
His human portion, we must grow divine.
Our life is a paradox with God for key.”

Savitri-67

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Changing of the (finite) World with the tune of the Infinite

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Introduction

“I (Satyavan) lived in the ray but faced not to the sun.
I looked upon the world and missed the Self,
And when I found the Self, I lost the world,
My other (nine) selves I lost and the body of God,
The **link of the finite (world) with the (tune of the) Infinite,**
The bridge between the appearance and the Truth,
The mystic aim for which the world was made,
The human sense of Immortality.
But now the **gold link** comes to me with thy (Savitri’s) feet
And His gold sun has shone on me from thy face.”

Savitri-407

“A Power that lives upon the heights must act,
Bring into life’s closed room the Immortal’s air
And fill the finite (world) with the (tune of the) Infinite.
All that denies (Supramental transformation) must be torn out and slain
And crushed the many longings (desire) for whose sake
We lose the One for whom our lives were made.”

Savitri-315-16

“The wide world-rhythms wove their stupendous chant
To which life strives to fit our rhyme-beats here,
Melting our limits in the illimitable,
Tuning the finite (world) to infinity.”

Savitri-30

This earth is not a senseless² whirling around sun to serve a purposeless task in the grooves of Ignorance. Both the individual and the earth are an incomplete account of integral Truth and they have a mystic motive, a golden glorious Spiritual future, the Divine destiny, mighty fate and happy completeness waiting for their ecstatic manifestation. A traditional Yogi lives constantly in exclusive union with the Divine and an integral Yogi has four aspects of this union, (1) a union with the transcendent supreme Divine, (2) a union with universal Divine and (3) a dynamic Supramental action linking the transcendent origin and the universal Self and (4) individual as a receiving and transmitting Soul channel works out integral, all-inclusive and comprehensive Divine perfection. The traditional Saint does not get any call to reconcile his untransformed Nature with Spirit after the realisation of transcendent Divine; rather he concentrates rest of his life to leave into supreme abode of *Param dham*. So his manifold unsaintly movements are suppressed and it can be corrected in integral Yoga by the difficult task of integrating his Being and Nature and by integration of his volitional, intellectual and emotional part. The other disadvantage, a Spiritual man meets is that, “The greatest inner discoveries, (1) the

experience of self-being, (2) the cosmic consciousness, (3) the inner calm of the liberated spirit, (4) the direct effect of mind upon mind, (5) the knowledge of things by consciousness in direct contact with other consciousness or with its objects, (6) most spiritual experiences of any value, cannot be brought before **the tribunal of the common mentality** which has no experience of these things and takes its own absence or incapacity of experience as a proof of their invalidity or their non-existence.”⁴²

The great *Avataras* of the past have demonstrated that not by rejecting the life of the world but by accepting life as a play field of the Divine Playmate, uplifting it by ecstatic union and service of the Divine Beloved and manifesting Himself in the world action of the Divine Master, fulfilling and perfecting life by the possession of the Divine Mother, the stupendous evolutionary journey is experienced. All life is a play of the Soul, *Purusha* with the Nature, *Prakriti*³ to rise into Self-knowledge and realisation of all existence as the body of the Divine Lover. The task of ultimate Divine transformation and of physical Immortality is an action left for the last *Avatara* to accomplish and the physical Presence of successive *Avataras* organise immense evolutionary movement as They sign ‘salvation's testament’⁴ with Their blood and bear the law of earth’s pain, misery and death.

The change foreseen here is through exploration of planes of Consciousness in general and opening of universal Consciousness in particular, as hinted in *Savitri* book, through its three great symbolic characters of *Karma Yogis*, King *Aswapati*, *Satyavan* and *Savitri*. The objective here is to witness the earth’s change through movement of universal consciousness and not the change foreseen by modern Science through movement of mental consciousness. By the pressure of universal and Supramental consciousness, ‘Science will find itself surpassed,’⁷⁷ but this abrupt change ‘will most certainly bring about a kind of chaos in the perceptions’⁷⁷ from which new knowledge and new manifestation will emerge.

OM TAT SAT

King *Aswapati*'s exploration of planes of Consciousness

“A deeper interpretation greatedened Truth,
A grand reversal of the Night and Day;
All the world's values changed heightening life's aim;
A wiser word, a larger thought came in
Than what the slow labour of human mind can bring,
A secret sense awoke that could perceive
A Presence and a Greatness everywhere.”

Savitri-42

“This earth is not alone our teacher and nurse;
The powers of **all the worlds** have entrance here.”

Savitri-153

“A last high world was seen where **all worlds meet**,
In its **summit** gleam where Night is not nor Sleep,
The light began of the Trinity supreme.
All there discovered what it seeks for here.
It freed the **finite** into boundlessness
And rose into its own eternities.”

Savitri-89

King *Aswapati* was interested for a comprehensive solution of all problems of existence. For that he felt the intense need to explore in detail all the ten worlds or planes of Consciousness from nether Inconscient Sheath to the highest Supreme state of Bliss Sheath. The ten worlds in ascending order are Inconscient sheath, Subconscient sheath, subtle physical, subtle vital, subtle mind, Psychic sheath, Spiritual sheath, universal sheath, Supramental sheath and Bliss sheath. His work or exploration in these realms was unfinished because one life span of limited time was not sufficient for such work. But he was able to see a vast unexplored world and dared to plunge deep inside it.

Spiritual experiences born out of **World Negation** as developed by *Buddha* and later further extended by the *Indian Saint Shankara* are the *Nirvana* and *Brahma Nirvana* respectively are identified as first *siddhi* of integral Yoga. For the *Buddha*, the world, Self and God are construction of mind and by withdrawing from such construction one arrives at ineffable Delight of the *Nirvana*. If this experience is further extended one realises the featureless, immutable, silent and absolute state of One and indivisible *Brahma Nirvana* and also realises the second *siddhi* of integral Yoga that this world which appears as illusion is created from the *Brahman*. And the *Ananda* becomes so intense and pure that to the mind this phenomenal world seems to be an illusion. The third *siddhi* of integral Yoga finds a relation between Spirit and the Matter and the *Brahman* energy can penetrate

inside Matter. This dynamic Spiritual experience born out of **Positive Affirmation of World** or considering world as the body of the Divine, *Vasudev Sarvamiti*,³⁰ is the Cosmic Consciousness which is possible by raising and widening the mind to the state of Truth Thought, Truth Vision, Truth Hearing, Truth Discernment and Truth Touch or developing the faculty of Higher Mind, illumined Mind, Intuitive Mind and finally Mind is universalized to experience Overmind state of Consciousness. In this cosmic Consciousness of Overmind the Matter is real to the Spirit and Spirit is real to the Matter and their reconciliation is practicable. In this Cosmic consciousness Mind, Life and Body are no longer considered as agents of separation and formenters of an artificial quarrel but as conscious Intermediary and Instruments of evolving Consciousness, where Mind is self fulfilled when it becomes a pure mirror of the Truth of Being; Life is self fulfilled when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence and body is self fulfilled when its substance is plastic and malleable enough to the pure Divine touch and its Light. In integral Yoga **the negative Spiritual experience** of *Nirvana* and **the positive or affirmative Spiritual experience** of Cosmic Consciousness are accepted as expressions of Self and are reconciled and transcended, where the former asks the pacification of the mind and the latter asks the activation and illumination of Mind. These two Spiritual experiences are the basis of static and dynamic *Brahman* beyond which the greater Divine union and integral Divine realisation of Supramental plane stands.

OM TAT SAT

King *Aswapati*'s exploration of Universal Self

“As so he grew into his **larger self**,
Humanity framed his movements (outer wandering) less and less
A greater being saw a greater world. ”

Savitri-26

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

Savitri-96

“Trembling with the first faint thrills of a **World-Soul.**”

Savitri-157

“Obeying the Eternal's deep command
They (King-children) have built in the material front of things
This wide world-kindergarten of young souls
Where the infant spirit learns through mind and sense
To read the letters of the cosmic script
And study the body of the **cosmic self**
And search for the secret meaning of the whole.”

Savtri-266

“The psycho-analysis of **cosmic Self**
Was traced, its secrets hunted down, and read
The unknown pathology of the Unique.”

Savitri-269

“The great world-rhythms were heart-beats of one Soul,
To feel was a flame-discovery of God,
All mind was a single harp of many strings,
All life a song of many meeting lives;
For worlds were many, but the Self was one.”

Savitri-323

The salient points of this world are:-

- 1) The Universal Self is the Eternal Godhead's larger self and the Universal Sheath is His wide transparent robe. Cosmic Self is the meeting ground of all the ten selves and ten sheaths; it is the border of the Supramental world or Cosmic Consciousness can be identified as preliminary Supermind.

2) The ordinary consciousness of man is confined to his own individuality. His accessibility to the universe is possible by indirect means through sense organs or through contact with the surrounding world through surface mind and surface vital and physical being. With the practice of Yoga, at a certain point of self development the Consciousness of subliminal Self enlarges to the proportion of earth and one becomes directly aware of the Cosmic Self and Cosmic Sheath and the individual Self and Nature attain identity with them. Thus a nook is found that can embrace all the other planes of Consciousness.

3) The universe was not now this, senseless whirl borne round inert on an immense machine. It casts away its grandiose lifeless front; it is no more a mechanism or work of chance, but a living movement of the body of God. A secret sense grew that could perceive a Presence and Greatness everywhere.

4) King *Aswapati* towered to unconquered worlds and earth grew too narrow for his victory. The Life, which had registered the blind Powers of human littleness, now became a sure approach to God. Existence and cosmos became a Divine experiment and the Soul's opportunity. The world was a conception and birth of Spirit in Matter in living things and Nature bore the Immortal in her womb that she might climb through him to eternal life.

5) Awakened to the lines that Nature hides, attuned to her movements which exceed our understanding, he grew one with a mysterious universe. He spoke with the unknown Guardians of the Worlds, understood her mightiest energies and discerned the forms that our mortal eye cannot see. He saw cosmic forces and viewless entities at their work and felt an occult impulse behind man's will.

6) The ambition of King *Aswapati's* Soul lifted up the Consciousness of the race. A Power worked but none knew where from it came. Filling earth's smallness with boundless breaths and universal strengths, he drew the energies that transmute an age.

7) The Spirit breathes a body of Cosmic beauty and joy about which the blind suffering world is ignorant. It blooms for ever at the feet of God by Nature's deep surrendered heart fed by life's sacrificial mysteries. Here too its bud is born in human breasts and then by a touch, a presence or a voice, the world is turned into a temple ground and all discloses the unknown Beloved.

8) The wide world-rhythms which are inaudible to our deaf mortal ears, wove their stupendous chant, to which life strives to fit our rhyme—beats here. Thus our limitations melt in the Illimitable and tune the finite to the Infinite.

9) That high realm is the Impersonal's ocean without shore. The Person riding in the World-Spirit thrilled the mighty marching of World-Force. Its acts are comrades of God's infinite peace where all are different and all is one and no untruth can visit there. It carves perfection from a bright world-stuff. There Consciousness was a close and single weft and, far and near were one in Spirit space. The body was delivered to the Soul, which is a point of power, a block of poise in cosmicity's wide formless surge. The Superconscient's screen was tore apart by truth thought; truth sight was a flame thrown from Eternity; Life was a marvellous journey of the Spirit and feeling a wave from universal Bliss. In that kingdom of Spirit's power and light, he came new-born from infinity's womb and grew in the wisdom of the timeless Child and his vastness soon became the Sun. He communed with the Incommunicable. Beings of wider Consciousness and Forms of larger subtler make drew near. The Gods conversed with him behind Life's veil. The invisible Beloved manifested assuming the sudden loveliness of a face and the world changed with the beauty of His smile.

10) King *Aswapati* felt unsatisfied with the surface world and fled into the bosom of the unknown. He entered a tunnel or well of the depths of God through many layers of formless and voiceless self and reached the last profound of the world's heart. From that heart there surged some wordless call and message from the world's deep Soul. A lurking joy flowed out from a cup of brooding Bliss. Universal Self is our lost Spiritual home where closeness of waiting love is inherent. He came to a wonderful bodiless realm where a depth was felt answering to every height. A point was discovered that was the conscious knot of Space and an hour was felt as eternal in the heart of Time.

11) A Being, a Presence, a Power lived in universal Self who was himself and all. It transformed Nature's sweet and dangerous throbs into beats Divine and pure Influence. Here love survives without any return for love, which turns the worst of thing to the best. It healed all bitter cruelties of earth; transformed all experience to delight. Intervening in the sorrowful paths of birth it led things evil towards their secret good; it turned racked falsehood into happy truth. The intimacy of God was everywhere and a constant touch of sweetness linked all hearts. In universal Self, truth, beauty, good and joy made one and a universal harmony is predominated everywhere. In Cosmic consciousness all earthly deformations find their essential truth and harmony.

12) In the universal Self all was Soul or made up of pure Soul stuff; a sky of Soul covered the deep Soul ground. Here all was known by Spiritual sense; knowledge was seized by moved identity. There is no wall between Self and other Selves, met at once the touch of other Souls, close, blissful, concrete, and wonderfully true. He knew things by their Soul and not by their outer shape. There was strange Spiritual scenery, a loveliness of lakes and streams, hills, plains,

valleys and flower gardens. There all objects were like bodies of the Gods; beauty lived there at home by its own right and needed not the splendour of a robe. He felt the World and the Self as one reality. In Cosmic Consciousness, Soul's identity with other Souls are realised first, then with Spiritual maturity one can enter identity with their Nature in the form of mind, life and body. Through this identity one can resolve distant problems, heal diseases, prevent accidents and cancel the destined death. We may note following *the Mother's* experience: "...I was very ill, but I knew it was not this body (but it was this body's consciousness), it was family of the Ashram, and the father was seeking help, looking for a doctor (all the details with such precision!.. there are three sick women in the family.) And while that was going on, the body said to itself, "So I am identified with this person, since he is treating this person (me, that is); and since I am identified, I must do in this person what needs to be done." Then I concentrated and called the forces of the Lord, and treated the person. All that down to the last detail. It lasted for two hours... it happened in the night when those people were asleep, and they didn't realise...this body's impression is that it has saved someone's life...That union between the two, between the subtle physical and the material physical, is taking place all the time—day and night...there is an attempt to substitute one for the other."⁴⁰

13) Internatal trance is the time spent by a departing Soul from death to new birth. The living Soul after death enters internatal trance. After death, Souls finally return to the universal Self after passing through symbolic pillar posts of birth, death, little scenes of symbol deeds and long roads of heaven and hell. Here they emerge out of the shining chamber of Spiritual sleep in order to sit and take rest there and their Soul and Nature suffer a slumber change. In trance they gather back their bygone Selves in the background of memory's foreseeing silence and prepare the map of their coming destiny's course. These dead Souls are the discoverer of their future life and heirs of their past lives and they wait for the adventure of new life on earth. In that world they have many shapes and unknown names which is unrecognised by outward mind; their secret Self grow and learn by experience till it can see its truth alive in God. After this experience once more they take human birth and face the problem-game of the gamble of life. The Spirit wandering from lower state to higher state finds here the silence of the starting point in formless force and still fixity and brooding passion of the world of Soul. Here all that is built is again rebuilt by the calm persistent vision of the One and lives anew. Forces and lives and beings and ideas are taken into stillness for a while and they remould their nature and reform their shape. Ever they change and changing they ever grow. Passing after the fruitful stairs of consciousness these dead Souls arrive at universal plane and after exhausting the experience they are considered fit to take rebirth on earth. After death each Soul travels from one plane to another plane of subtle physical, subtle vital, subtle mental, Psychic and Spiritual planes for experience and Cosmic Self is his final training ground and resting place from which his rebirth is decided. High Souls, those who during their

physical existence were going consciously to Supramental and *Sachchidananda* plane, after death exceed the Cosmic Self and their rebirth is decided from these highest planes beyond the Cosmic Self.

OM TAT SAT



Chief Guest

Savitri's exploration of planes of Consciousness

“Into the eternal Light he shall emerge
On the borders of **the meeting of all worlds**;
There on the verge of Nature’s **summit** steps
The secret Law of each thing is fulfilled,
All contraries heal their long dissidence.”

Savitri-450-51

“Above her **brows** where will and knowledge meet
A mighty Voice invaded mortal space.
It seemed to come from **inaccessible heights**
And yet was intimate with **all the world**
And knew the meaning of the steps of Time
And saw eternal destiny’s changeless scene
Filling the far prospect of the cosmic gaze.”

Savitri-474

“It plunged into the unfathomable deeps
And found no end to the silent mystery
That held **all world within** one lonely breast,
Yet harboured all creation’s multitudes...
All contraries were true in one huge spirit”

Savitri-555

“She was no more herself but **all the world**...
Nowhere she dwelt, her spirit was everywhere,
The distant constellations wheeled round her;
Earth saw her born, **all worlds** were her colonies,
The greater worlds of life and mind were hers;
All Nature reproduced her in its lines,
Its movements were large copies of her own.”

Savitri-557

“Arisen beneath a **triple mystic heaven**
The **seven immortal earths** were seen, sublime:”

Savitri-672

“Then on what seemed one crown of the ascent
Where **finite and the infinite are one**,
Immune she beheld the strong immortals’ seats
Who live for a celestial joy and rule,
The middle regions of the unfading Ray.”

Savitri-676

Savitri can approach the root issue of death only by exploring and mastering all the planes of Consciousness which King *Aswapati* and *Satyavan* left

unfinished. One life span is very brief for such large action and so the *Savitri* of this life/incarnation has to reconcile her Divine action with *Savitri* of all life. The *Vedic Rishis* had tried in vain to conquer death, but it was not possible, because intermediate planes of Consciousness were not explored and their intuitive actions in the higher planes were not well supported by reason and intellect. So we understand that in this process of immortality, we need the support of well developed multiple planes of Consciousness and the race has gone through training of the ages which witnesses the intuitive age of the *Rishis* were followed by the age of intellect of contemporary modern Science and Technology.

Savitri realised her universal Consciousness after the awakening of her Psychic and Spiritual Being. This Spiritual quest is identified as the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self expression of the cosmic Being and both individual Being and cosmic Being are self expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic Being or of the Reality, can find shape in our mind, life and physical parts as an expression in the terms of our own self of nature.

OM TAT SAT



Babuli Bhai and Sangram

Savitri's exploration of Universal Self

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

Savitri-15

“We see beyond self's walls our **limitless self**,”

Savitri-485

“Across the threshold's sleep she entered in
And found herself amid great figures of gods
Conscious in stone and living without breath,
Watching with fixed regard the soul of man,
Executive figures of the **cosmic self**,
World-symbols of immutable potency.”

Savitri-524

“No more shut in by body's walls and gates
Her **being**, a circle without circumference,
Already now surpassed all cosmic bounds
And more and more spread into infinity.”

Savitri-554

“A Truth in which negation had no place,
A **being** and a living consciousness,
A stark and absolute Reality.
There the unreal could not find a place,
The sense of unreality was slain:
There **all** was conscious, made of the Infinite,
All had a substance of Eternity.”

Savitri-555

“An individual, one with **cosmic self**
In the heart of the Transcendent's miracle
And the secret of World-personality
Was the creator and the lord of all.”

Savitri-556

“A cosmic vision, a spiritual sense
Feels all the **Infinite** lodged in **finite** form
And seen through a quivering ecstasy of light
Discovers the bright face of the Bodiless,
In the truth of a moment, in the moment's soul
Can sip the honey-wine of Eternity.”

Savitri-662

The salient points of this world are:-

1) Man's eyes can look into inner realms and in that realm he discovered number's law, organised the motions of the stars, mapped out the visible fashioning of the world, questioned the process of his thought and theorised the

diagram of mind and life. But these things alone could not satisfy his wide universal Self. They seemed to her great and early steps and are hazardous for a young discovering Spirit. They have not yet discovered their native light, tapped the universe with testing knocks and stretched to find truth mind's divining rod. They have not yet developed the widest seeing of the Soul, not yet received the vast immediate touch and nor yet captured the art and wisdom of the Gods. The Cosmic greatness works behind the human disguise and man discovers a 'mystic inaccessible gate' and 'opens the immortal's golden door.' *Savitri* felt a boundless knowledge greater than man's thought, happiness too high for heart; sense locked in the world and yearned for release. Earth witnessed her greatness, sweetness, bliss, might to possess and her vast power to love. She made earth a stepping stone to conquer heaven and her Soul saw beyond heaven's limiting boundaries. She met a great light from the Unknowable and dreamed of a transcendent action's sphere. She became aware of the universal Self in all and turned to living hearts and human form and makes them one with God, world and her. She wished to make one immense embrace by overcoming the invisible hedge, masked defence and loneliness that separate indwelling Soul from overdwelling Soul. Only few responded to collaborate in her Divine call; still fewer united with her screened Divinity and strove to reproduce its godhead.

2) Our larger being of Universal Self sits behind the cryptic walls of subliminal Self. In those unseen parts our greatnesses are hidden and they step in to life's front and we feel an aid from deep indwelling Gods; we speak within and Light come to us from above. From its mysterious chamber our Soul presses its influence on the heart and mind and pushes them to exceed their limited mortal selves. We see beyond the walls of subliminal Self and enter the Universal Self where it seeks for Good, Beauty and for God. We hunt for Truth behind apparent things and gaze through our world's glass at half-seen vast.

3) A voice of Light spoke to *Savitri*, "O Soul, open not your kingdom to the enemy or else Time and Fate find out its avenues to knock upon your gates thunderously. Hide the treasure of your separate Self till you grow into a vaster empire of Universal Self. Do not be content with one conquered realm of Self, adventure all the ten sheaths to make the whole world yours. Turn your force to break into a greater kingdom of Universal Self and become possessor of All. Ascend to the emptiness of the Supreme, so that all in you may reach the absolute. Your new born Divinity will ask you to be small and human on earth and manifest your utter self in God. You have not come to this struggling earth for your own sake but for the sake of the Divine who is suffering in the mortal form of *Satyavan*. You will open the Light to the eyes that could not see, bring down bliss into the heart of grief and make your life a bridge twixt earth and heaven. If you want to save the toiling universe then feel the vast universal suffering as yours and you must share its pain. The day-bringer must walk in the darkest night and must

bear the sorrow that you claim to heal. Your universal Self must be wider than the universe and feel eternity as its very stuff. Banish all thought from you and be God's void, then you will uncover the Unknowable and the Superconscient self will grow on your top. Then through your gaze Infinity's vision will pierce and discover the hidden Truth in the things seen null and false. You will be one with God's bare reality where He has manifested in a miraculous world and where He shall further manifest in a still Diviner miracle. You will consent to be nothing and none and dissolve Time's work. Cast off your mind, step back from form and name, annul yourself so that only the God will remain."⁶

4) When she sat alone with *Satyavan*, she searched and strove in the night's profound, the veiled voiceless Truth. Out of that distant Vast a reply came. Something unknown, unreached, inscrutable sent down the messages of its bodiless Light, cast lightning flashes of thought that is not ours, crossing the immobile silence of her mind. She spoke Immortal things through mortal lips and her mouth was seized to channel ineffable truths and Knowledge unthinkable found an utterance. A dual Power at being's occult poles acted, her method of Yoga and instrumentation are Divine emptiness. The Superconscient Mystery through that Void missioned its word to touch the thoughts of men. Now in the unmoving Spiritual space of Universal Self, her mind survived tranquil and bare. A thought came direct to pure perception's seat, which is only a centre of Consciousness. Her Universal Self became a circle without circumference and was no more shut in by body's walls and gates. Already she has now surpassed all cosmic bounds and spread more and more into infinity. This universal Self was its own unbounded world where there was no form or feature or circumstance; it had no ground, no wall, no roof of thought, yet looked on all around in a silence motionless and illimitable. There was no person, no centred mind, no seat of feeling, no motion in this inner world; all was still and infinite.

Now she sat by sleeping *Satyavan*, the enormous Night surrounded her with the Unknowable's vast. A voice began to speak from her heart that was not hers, yet mastered thought and sense. As it spoke all changed from within and without; all being felt as one and the world of unreality ceased. There was no more a universe built by mind. Spirit or a living Consciousness created things and casts itself into unnumbered forms. All now became an evidence of one stupendous Truth where negation had no place. There the sense of unreality was slain; all was conscious, made of the Infinite and all had a substance of Eternity. It was her Self and Self of all; it was the Consciousness of all that lived, felt and saw; it was Bliss of formless and forms; it was all Love and the one Beloved's arms; it was joy of Universal Self on the peaks of God. She passed beyond Time into eternity, slipped out of space and became the Infinite; her being rose into unreachable heights and found no end of its journey in the Universal Self. It plunged into unfathomable deeps and found no end to the silent mystery that held all the worlds within one

lonely breast. She was all vastness and one measureless point; she was a height beyond heights, a depth beyond depths. She lived in the everlasting Spirit and all that harbours death and bears the wheeling hours. All contraries were true in one huge Spirit surpassing measure, change and circumstance. In the heart of the Transcendent's miracle she was one with the cosmic Self and was the Creator and the Lord of all. The universe was her body and God its Soul and all was one single immense Reality. Her Spirit saw the world as living God; it saw the One and knew that all was He. All Nature's happenings were events in her body, the heart-beats of the cosmos were her own; all beings thought and felt and moved in her; she inhabited the vastness of the world. She was a single being yet all things; the world was her Universal Self's wide circumference, the thoughts of others were her inmates, their feelings close to her universal heart, their bodies are kin to her many bodies; she was no more herself but all the world. Infinity was her natural home, her Spirit was everywhere. Earth saw her born, all worlds from Supreme Self to Inconscient Self were her colonies, and the greater worlds of life and mind were hers. The first was an immense identity in which her identity was lost. What seemed of her was an image of the Whole.

OM TAT SAT



**(Geo Thermal Power Plant)
Ansuman and Babuli Bhai**

The descent of Divine Love to Universal Self (*Visva atma*) and Universal Sheath

“The universal Mother’s love was hers.”

Savitri-8

“Love in her was wider than the universe,”

Savitri-15

“His bliss in her to him is his whole world:”

Savitri-62

“His being, spread to embrace the universe,”

Savitri-318

“To him the universe was her bosom of love,”

Savitri-327

“A Lover leaning from his cloister’s door
Gathers the whole world into his single breast.”

Savitri-632-3

“My heart’s strength can carry the grief of the universe
And never falter from its luminous track,
Its white tremendous orbit through God’s peace.”

Savitri-635

“More hearts till love in us has filled thy world!”

Savitri-687

“And the mandate of thy secret world-wide love.”

Savitri-687

“Bearing the burden of universal love,”

Savitri-695

“Become my cord of universal love.”

Savitri-702

“In the night, I am always given a state of human consciousness to put right, one after another—there are **millions** of them. And there are always all the images and events that illustrate that particular state of consciousness. At times, it is very hard going: I wake up tired, as after a long period of work.”⁷

The Mother

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

Savitri-446

With the complete dissolution of ego, the universal sheath takes possession of the lower sheaths of mind life and body, and it widens their capacity to the

proportion of the universe. The universalisation process begins with the breakdown of the walls of mental, vital and physical sheaths by powerful inrush of the Divine into these lower sheaths and changes the nature into reflection of Divine nature by possession of universal love, joy and oneness. A *Sadhaka* feels oneness with all the bodies and identifies that as his true physical existence, universal life as his true vital existence, universal Mind as his true mental existence and be aware of their desires, struggles, joys, sorrows, thoughts, in a sense as if they were his own problem to be cured in his universal sheath. *The Mother* recounts, "All the mornings are difficult...for instance, all the vibrations from sick people, all those problems of life come from everywhere. And for those three hours, there is tension, struggle, acute seeking for what should be done or for the attitude to be taken...It is that time I have tested the power of *mantra*...I repeat my *mantra* automatically, without stopping; and every time the difficulty increases, a kind of Power comes into those words and acts on Matter...It saves the situation at critical moments...it restores order."⁸

Universal love is Spiritual in its origin and is founded in the sense of the One and the Divine everywhere. 'When the universal love seized his heart, it is decisive sign that the Divine has taken possession of him; and when he has the vision of the All-beautiful everywhere and can feel at all times the bliss of His embrace, that is the decisive sign that he has taken possession of the Divine.'⁹

There are three grades of universalisation; in the first stage *Sadhaka* is identified with lower sheaths of universal mind, life and body; he is depressed by the cosmic suffering and elated by cosmic joy and 'this oneness can be carried even to the body, as in the story of the Indian saint who, seeing a bullock tortured in the field by its cruel owner, cried out with the creature's pain and the weal of the lash was found reproduced on his own flesh.'¹⁰ In the second stage this subjection of the lower sheath to the reaction of *Prakriti* is added with new faculty of freedom and oneness with *Sachchidananda*. The Soul becomes 'free and superior to the cosmic reactions; the soul understands, accepts the experience, sympathises, but is not overpowered or affected, so that at last even mind and body learn also to accept without being overpowered or even affected except on their surface.'¹⁰ In the third stage the *Sadhaka* attains a 'spiritual supremacy and freedom which enables him to understand perfectly, put the right values on things, and heal from above instead of struggling from below. It does not inhibit the divine compassion and helpfulness, but it does inhibit the human and animal sorrow and suffering.'¹⁰

To recapitulate, in the first stage the *Sadhaka* due to his universalisation bears the burden of earth's suffering; out of this endurance perfect equality is born; in the second stage his suffering is added with the capacity to heal the universal problems by transforming equality into ecstasy; in the third stage the

mind, life and body utterly obey the higher sheaths, or highest of the bliss sheath of perfect ecstasy and heals the universal problem with fullness of bliss, without any trace of suffering.

The Mother and *Sri Aurobindo* were missioned on earth for the greatest world action of the *Avataras*, of bearing the heavy burden of earth. They had accepted the second stage of universalisation and cleared the vast debris of universal Inconscient by Their prolonged suffering. They would have easily reached the third stage of universalisation, had they sealed and excluded the burden of transformation of universal Subconscient and Inconscient from the scope of Their integral world action. In this physical transformation process healing of the body by the pressure of *Sachchidananda* consciousness alone from above is discouraged, because that will distance the possibility of discovery of All Mighty Power of Subconscient and Inconscient Self ingrained in the cells of the body or awakening of the same *Sachchidananda* force from below. So for transformation of the body the simultaneous action of *Sachchidananda* force from above the head and below the feet are highly desirable.

In spite of the above constraint, *The Mother* had promised that Her children need not have to suffer like Them because of the reduced burden of the Inconscient sheath and will be able to ascend to the third stage of universalisation, where transformation action will be accelerated with full of Bliss. The ecstasy will have the power to restore order in the physical working and there will be victory over the forces of dissolution.

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

OM TAT SAT

King Aswapati's Unfinished Yoga:

“He has crossed the limit of mortal thought and hope,
He has reached the world's end and stares beyond;
The eyes of mortal body plunge their gaze
Into Eyes that look upon eternity.”

Savitri-58

“However far he went, wherever turned,
The wheel of works ran with him and outstripped;
Always a **farther task** was left to do.”

Savitri-197

“Escape brings not the victory and the crown!
Something thou cam'st to do from the Unknown,
But nothing is finished and the world goes on
Because **only half God's cosmic work is done.**”

Savitri-310

“There is **no end** to the world's stupendous march,
There is **no rest** for the embodied soul.”

Savitri-339

“Then I thought: now, *Sri Aurobindo*, it is quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages.”¹²

The Mother

King *Aswapati* undertook the journey in ‘The Descent into Night’ and the ‘World of falsehood...’ which *Savitri* again dared to repeat in eternal Night. It was the same journey with different Mission. King *Aswapati* explored those worlds of dark Inconscient to partly transform it and gathered the knowledge of that world. *Savitri* and *Satyavan* further explored it and attempted to transform the negation of *Death* into affirmation of Immortality. King *Aswapati* met Suffering, Falsehood and Ignorance and worked for their transformation. He was also able to discover *the Mother of Evil*, who was also the mother of *Death*. What he began through his exploration in the Subconscient and Inconscient Sheath, *Savitri* and *Satyavan* attempted towards completion.

King *Aswapati* was fully concerned about the fundamental problems of existence and his mission was to bring for the whole of suffering humanity ‘pure perfection and shadowless bliss.’⁷⁰ He recognises that the earth is a battle field where death is still unconquered and Time is still a field of suffering and pain. A slowly changing order binds man to doom and his Spirit's long battle with night is

to bear the defeat and brute yoke of *Death*. He recognises man as vessels of deathless force and builders of the Godhead of the race; all manifestation is the outcome of intervention of higher planes of Consciousness and all destruction is intended to lead creation towards hasty transformation. So he challenged the world of Inconscient darkness with his luminous Soul in order to find the wide world failure's cause, the origin of evil that pursues us like a ghost whatever we dream and do. He was able to see the fount of the world's lasting pain, killed Ignorance covering the Nescience, tore desire from its bleeding roots, annulled the sorrow of ignorant depths; all things were healed that Time's torn heart had made and proclaimed the panacea of all Time's ill.

From King *Aswapati's* life we learn that this world is a battle field of *Devas*, Gods who are Instruments of Truth and *Asuras*, and Devils, who are instruments of Falsehood. During this war he, as instrument of truth suffered injury with outer and inner wounds that are slow to heal. Similarly instruments of falsehood differ in evil's game from other similar instruments and they confront with each other in addition to their confrontation with instruments of truth. By this they suffer injury, decrease of their life span and loss of life. Some of these instruments of falsehood agree to change and suffer Divine transformation of Nature.

So a *Sadhaka* must be aware that if he will little support falsehood, which is a divisible consciousness, then he will throw the Divine's grace away from him and experiences loss of accumulated Spiritual strength and his longevity will be shortened or his game of true life will not be long. If he will be instrument of truth which represents unity consciousness, then he will experience, 'those who have lived long made (themselves) one in love.'¹³

OM TAT SAT

Satyavan's Unfinished Yoga

“A greater power must come, a larger light.
Although Light grows on earth and Night recedes,
Yet till the evil is slain in its own **home**
And Light invades the world's inconscient base
And perished has the adversary Force,
He still must labour on, **his work half done.**”

Savitri-448

“Hard is the **world-redeemer's heavy task**;...
Those he would save are his antagonists:...
The world's blows cannot bend his victor head; ...
Fate's deaf resistance cannot break his will. ...
He has broken into the Inconscient's depths
That veil themselves even from their own regard: ...
He must call light into its dark abysms, ...
He must pass to the other shore of falsehood's sea,
He must enter the world's dark to bring their light.
The heart of evil must be bared to his eyes,
He must learn its cosmic dark necessity, ...
He must know the thought that moves the demon act ...
He must enter the eternity of Night
And know God's darkness as he knows his Sun.
For this he must go down into the pit,
For this he must invade the dolorous Vasts. ...
He still must travel Hell the world to save.
Into the eternal light he shall emerge ...
Then shall the **world-redeemer's task** be done.”

Savitri-448-51

“Thou hast come down into a struggling world
To aid a blind and suffering mortal race,
To open to Light the eyes that could not see,
To bring down bliss into the heart of grief,
To make thy life a bridge twixt earth and heaven;
If thou wouldst save the toiling universe,
The vast universal suffering feel as thine:
Thou must bear the sorrow that thou claimst to heal;
The day-bringer must walk in darkest night.
He who would save the world must share its pain.
If he knows not grief, how shall he find grief's cure?”

Savitri-537

Regarding *Satyavan's* unfinished Yoga, we get the hint from the heavenly sage *Narad* and *Savitri's* conversation with *Death*. Though *Satyavan* was a mere woodsman, his past birth was extended from the beginning of creation as first man or first *Avatara* and shared earth's pain in subsequent birth and suffered million wounds in his subtle body and he will be the last *Avatara* to vanquish Time and *Death*. We find the present *Satyavan* in the form of *Sri Aurobindo*, who has established Himself in the subtle and causal world to pursue His unfinished Yoga of calling down the Truth-Light to transform twilight Subconscient plane, slays the evil in dark abyss of Inconscient home and those *Sadhakas* who are identified or united with Him, He will lead their Soul to higher planes for liberation of Soul and lower planes for transformation of Nature. The sorrow of all living creatures will visit His universalised subtle body and live within His house and His healing touch will cure the world. The weeping of past centuries visited Him through visions and poisons of the world stained his living throat and wore the blood glued shirt of the race. His death calls down Supreme force and a new earth is born and through His hard sacrifice high heaven is born. Till He slays the dark concealed hostility and old adversary Force peace is forbidden on earth. If He would bring down God's peace, He must conquer the hidden foe of eternal Night and the evil whisper of the physical and vital mind. Thus man is lifted to his higher Spiritual destiny.

He who lives and thinks for himself only, he will be able to save himself and can live a calm and peaceful life. But the Great Souls who came to save this suffering earth must pass beneath the yoke of grief and pain and they must bear the man's load of fate. They are caught by Wheels of doom that they had hoped to break. *Satyavan* is the Son of God, here born as Son of man. He is the Eternal who suffers in a human form; he has signed salvation's testament with his blood and has opened the doors of undying peace. He has given his Life and Light in order to balance the dark account of mortal ignorance. He carries the cross on which man's Soul is nailed. *Satyavan* as the God's messenger comes to help the world and leads the Soul of earth to higher things. He must carry the yoke he came to loosen; he must bear the pang that he would heal. A million wounds gape in his secret heart; he journeys sleepless through an unending night; antagonist forces crowd across his path and siege his inner life. The sorrow of all living things shall come and knock at his doors and live within his house. The weeping of the centuries visit his eyes and the poison of the world has stained his throat. His love has paved the mortal's road to Heaven and he is tied to the stake of a perennial Fire and this flame will turn Matter to Spirit's stuff. He must bring down a greater power and a larger Light and this Light invades the world's inconscient base till 'the evil is slain in its own home.'⁵ Calm and sure are his steps in the growing Night and he asks no aid from the inferior God and high voices in the night. He keeps to the one high and difficult road and his eyes are fixed on his immutable aim. He lives through the opposition of earth's Powers and Nature's ambushes and world's

attacks. He must call light into its dark abysm; all things obscure his knowledge must rekindle and all things perverse his power must unknot. On the borders of meeting of all worlds known as cosmic Self, the secret Law of each thing is fulfilled; all contraries heal their long dissidence and there pain becomes a violent and fiery joy and evils turn back to its original good. Then shall one (*Avatara*) can work out to end the Law of Pain and body's Self, *annamaya Purusha* can taste immortality. Then the world-redeemer's task is done.

OM TAT SAT



Savitri's Unfinished Yoga

“Whether to bear with Ignorance and death
Or hew the ways of Immortality,
To win or lose the godlike game for man,
Was her **soul's issue** thrown with Destiny's dice.
But not to submit and suffer was she born;
To lead, to deliver was her glorious part.”

Savitri-17

“Writing the **unfinished story** of her soul...
Her single will opposed the comic rule.
To stay the wheels of Doom this greatness rose.”

Savitri-19

“In nescience began her **mighty task**,
In Ignorance she pursues **the unfinished work**,”

Savitri-135

“Her **task no ending knows**; she serves no aim
But labours driven by a nameless Will
That came from some unknowable formless Vast.
This is her **secret and impossible task**
To catch the boundless in a net of birth,
To cast the spirit into the physical form,
To lend speech and thought to the ineffable ;
She is pushed to reveal the ever Unmanifest.
Yet by her skill the impossible has been done:”

Savitri-177

“She took again her **divine unfinished task**:”

Savitri-353

“Her eyes are fixed upon **her mighty aim**;
No cry or prayer can turn her from her path.”

Savitri-427

“One voice that **questioned** changeless destiny,
A will that strove against the immutable Will.”

Savitri-437

“Alone she is equal to **her mighty task**...
The great are the strongest when they stand alone...
The soul that can live alone with itself meets God;”

Savitri-460

“O Death, thou lookest on **an unfinished world**
Assailed by thee and of its road unsure,
Peopled by imperfect minds and ignorant lives,
And sayest God is not and all is vain.”

Savitri-623

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

When *Savitri's* all work in human time is accomplished, then the mind of earth shall be a home of Light, the life of earth shall be a tree growing towards Heaven and the body of earth will be the abode of God. Eternal Supermind shall enter earthly Time by the interpenetration of the supreme relation of *Savitri* and *Satyavan* through subtle and causal body union. The secret Deity in the cave will reveal Himself and superman shall wake in the mortal man to manifest God-Light and God-Force. Then earth shall be embraced and illumined by the Supreme Transcendence. A mightier race shall inhabit the mortal's world and superman shall rule as the king of life and make earth almost mate and friend of heaven. A Divine harmony, joy and beauty shall be the law of life. Even all the cells of the body shall remember and vibrate the Divine Consciousness and a Soul shall wake in the Inconscient's house. An unerring Golden Hand shall shape and harmonise all events and acts and man shall withdraw consent to mortality. There will be death of Ignorance, Falsehood, Suffering and Death. Mere men grow into Spiritual beings and see the awakening of the dumb Divinity. Nature shall wake to manifest Divine and this earthly life will become the Life Divine.

OM TAT SAT

The Mother's Unfinished Yoga

“Earth is the chosen place of **mightiest souls**
Earth is the **heroic spirit's** battle field”

Savitri-686

“**Some** shall be made the glory's receptacles
And vehicles of the Eternal's luminous power.
These are the high forerunners, the heads of Time,
The great deliverers of earth-bound mind,
The high transfigurers of human clay,
The first-born of a new supernal race.”

Savitri-705

“He who would save the world must be one with the world,”

Savitri-537

“He still must travel Hell the world to save.”

Savitri-450

“One man's perfection still can save the world.”

Savitri-531

“One soul's ambition lifted up the race;”

Savitri-44

“And guards the world with its all seeing gaze.”

Savitri-317

“He mastered the tides of Nature with a look:”

Savitri-219

Man in the world's life works out the dreams of God.

Savitri-479

“Its gaze controls the turbulent whirl of things.”

Savitri-571

“Her aspiration called high destiny down;”

Savitri-358

“It (Savitri's heart) bore the stroke of That which kills (falsehood) and saves (truth)”

Savitri-20

“You (Savitri) are my Force at work to uplift earth's fate,”

Savitri-702

Sri Aurobindo's requirement of one hundred perfect instruments, are they who can keep their aspiration and inner attitude unalloyed, constant and firm and will not stumble during greatest difficulties.

The immediate preoccupation of these instruments of Truth who are concerned with *Savitri's Yoga* will be total absorption in building their subtle and causal body in their already possessed universal Consciousness. Their action on the world will be largely inner subjective action dictated by the power of the Spirit

and they will be conscious channels through which the Divine forces of oceanic proportion will invade the earth's Inconscient rock.

The danger of the Inconscient Sheath swallowing the whole earth to its dark breast, perpetually stands as an evolutionary threat and barrier. Earth is to be saved through invasion of strong affirmative Spiritual force and to keep it active and its growing intensity is the responsibility of fit channels of human instrument.

A Spiritual fence of protection is to be built which at present is confined to few privileged Souls, will extend itself to cover the whole of humanity. Or a 'golden tower'¹⁴ of protection is built in the subtle world with the help of 'flame child'¹⁴ who are prepared Souls ready to become channel of Supramental Force. Similarly an all time panacea of all disease, sorrow, dissidence and strife will be worked out for the whole of humanity. Before that the *Yoga Shakti* will drive out all *tamasic* forces to eliminate poverty, illiteracy, malnutrition of the body from the whole of the race and drive out all *rajasic* forces to eliminate all discordant human action of violence, destructive aggression, tyranny of beast wrath, hatred, injurious brutality, corruption, bottomless ingratitude that disfigure earth nature and enjoyments of temporal nature.

Those destined Souls for *The Mother's* higher work will protect and guard earth in three stages. First, they will have a partial or complete foreknowledge of immediate future doom and holocaust of individual, state, national and universal proportion; secondly, they will keep the concentration alive to reduce the quantum of such catastrophe through intervention of the Divine Grace or vibration of Harmony of which they are conscious channel; thirdly, they will maintain the effort to completely annul the root of all such destruction and vibration of disorder through intervention and invasion of Supramental Harmony.

The steps through which they will control the world event through evolution of Overmental faculties are:-

- 1) The perception, thought, feelings and happenings of world event are gathered directly through vision without the aid of any external means of communication like telephone, newspaper etc. The outer aid is useful only to verify the degree of accuracy of the direct inner vision.
- 2) Harmonised vibrations of thoughts and feelings or Spiritual-Supramental idea force formulating itself in the world are communicated to them (individual and group) by secret unspoken word, transmission of will-power, which is already tuned with the Divine-Will.

- 3) Silent compulsion on them to act according to these communicated ideas, power of the heart and dynamic life forces. The single and multiple results are experienced through power of the Self and development of essential and multiple Concentrations.
- 4) They will determine the events, actions and the results of action of objective life throughout the world by pure intervention of their subjective existence and silent Will-Power of multiple Concentrations.

So through constant increase of invasion of vibration of Order and permeation of a superior Harmony into the material vibration, the world would move towards the process of transformation. 'Supreme Love eliminates all problems, even the problem of creation...But the world is not ready yet, it may take a few thousand years.'⁸²

Integral Yoga aims at a comprehensive solution of all the problems of existence through complete immunisation of disease, decay and death and the process of inoculation begins at individual and collective level depending on the degree of restoration of harmony and opening towards a comprehensive Concentration. The world and the humanity 'is beginning to be ready for the manifestation of supreme Power. And this supreme Power would result from a constant identification.'⁸² The above work will pave the passage of *The Mother's* highest work of manifestation of 'Supreme Ananda,' 'Supreme Love,' 'Omniscience Supreme' and 'Truth Supreme.' Thus the Mother's unfinished task of completion of Sri Aurobindo's vision of creating 'a new world, a new humanity, a new society expressing and embodying the new consciousness'⁴⁵ is in the process of realisation by reconciliation of Spirit with Matter and by harmonisation of body with the Soul.

OM TAT SAT

Cellular transformation of *Satyavan* in the universalised Consciousness:-

“Our **body’s cells** must hold the Immortal’s flame.”
Savitri-35

“Alive with her yearning woke the **inert cell**,”
Savitri-133

“In our **body’s cells** there sits a hidden Power
That sees the unseen and plans eternity,
Our smallest parts have room for deepest needs;
There too the golden Messengers can come:”
Savitri-169-70

“The **body’s tissues** thrill apotheosised,
Its **cells** sustain bright metamorphosis.”
Savitri-171

“And the slow Godhead shut within **the cell**
Climbs from the plasm to immortality.”
Savitri-272

“But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;”
Savitri-318

“A divinising stream possessed his veins,
His **body’s cells** awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.”
Savitri-334

“A Power arose out of **my slumber’s cell**.”
Savitri-343

“Lived guarded in her spirit’s **luminous cell**,”
Savitri-355

“And **quivers** inwardly with mystic rain.”
Savitri-356

“Almighty powers are shut **in Nature’s cells**.”
Savitri-370

“And came back quivering with a nameless Force
Drunk with a wine of **lightning in their cells**;”
Savitri-383

“It (Light) waits to be kindled in our **secret cells**;”
Savitri-626

“Her **body quivered** with eternity’s touch,
Her soul stood close to the founts of the **infinite**.”

Infinity's finite fronts she lived in, new
For ever to an everliving sight.”

Savitri-671

“Even the **body** shall remember God,
Nature shall draw back from mortality”

Savitri-707

“A divine force shall flow through **tissue and cell**
And take the charge of breath and speech and act”

Savitri-710

Satyavan's cellular transformation experience is the continuation of *sadhana* of physical transformation experienced by King *Aswapati*. With the outer death of *Satyavan* in the forest, *Satyavan's* Psychic being entered different domains of the Subconscious and Inconscious dark world along with *Savitri* and the *Death* is considered as guardian or the godhead of Inconscious world. *Savitri* entered these dark worlds, layer after layer armed with fragments of ‘Truth Supreme’ and ‘Light Supreme’ and this Truth-Light had to grow fully with intervention of higher Spiritual experiences. The innermost domain of Inconscious Sheath is the darkest, stubborn, and rigid and there is strong unwillingness towards any change. This is the home of *Death* to which every living being returns. The death of *Death* in his own home is the Divine Mother's final victory of Truth-Light over dark forces. The transition between *Satyavan's* death and return to earth life is the period of cellular transformation of humanity in which *Satyavan's* subtle physical experienced the transformation of whole world of the inconscient Sheath.

In a long series of cellular transformation experience, *The Mother* had an experience that her subtle body expanded to the proportion of earth. A similar Spiritual experience is observed in King *Aswapati* in whom ‘A last and mightiest transformation came.’³¹

“In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the **life of flesh and nerve** was changed
And **grew** one flesh and nerve with all that lives;
He felt the joy of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation's load
As earth upbears all beings' sacrifice,
Thrilled with the hidden Transcendent's joy and peace.”

Savitri-318-19

f) **Waking trance of Psychic State:-**

“Or shed wide wonder on our waking self,”

Savitri-500

“Her **heart beat quietly** with a sovereign force.”

Savitri-573

“The **waking gladness** of her members felt”

Savitri-715

“Supine in musing bliss she lay awhile
Given to the wonder of **a waking trance**;
Half-risen then she sent her gaze around,
As if to recover old sweet trivial threads,
Old happy thoughts, small treasured memories,
And weave them into one immortal day.”

Savitri-716

The Mother recommended that the safe passage in cellular transformation action is through a waking trance, but it will take long time to complete this transformation action. Cataleptic trance only accelerates this action but it has its own danger of non-collaboration of surrounding people and possibility of Soul’s non return to the material frame. As a safe rule *the Guru’s* physical presence is required for such trance. *Sri Aurobindo* gave due importance on waking trance in which the contact with the material world is not lost. In this waking state one enters all the other worlds for transformation action and a balance between the inner and outer world is maintained. Through this persistent waking *Sadhana*, abiding change in our surface personality is possible and this state is of more value and utility than the unconscious trance of *Nirvikalpa Samadhi*.

The Mother here memorised her action of universal body without losing contact with the world, “This body was built for that purpose, because I remember very well that when the war—the First World War—started and I offered my body up in sacrifice to the Lord so that the war would not be in vain, every part of my body, one after another (*the Mother touches her legs, her arms etc.*), or sometimes the same part several times over, represented a battle field: I could see it, feel it, I LIVED IT... And while it went on, I would put the concentration of the divine Force there, so that—all—all that pain, all that suffering, everything—would hasten the preparation of the earth and the Descent of the Force. And that went on consciously (waking trance) throughout the war.”³² From the above narration it is understood that more and more human beings can act as a channel of descent of Divine force through which the whole earth can experience transformation.

The Mother’s one of the methods of *sadhana* appears to be *Japa* repeated in waking trance about which She recounted, “...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.”⁶¹ This indicates that if one pursues *Japa* in waking trance then it can be

continuous and ceaseless and if one repeats the same in three *gunas*, then it will be intermittent and he will be oblivious about its persistence.

After *Satyavan's* return to earth life, they entered the waking trance of massed Superconscious Consciousness. She touched the living body of *Satyavan* and her cells felt wordless immense joy. She bore the blissful burden of his luminous head between her breasts' ecstatic warmness and all the members of her body felt waking unknown thrill. Summing up all the felicity of their whole life they became aware of their supreme relation of all life of past, present and future births and bodies and all her being rejoiced unfolding his obscure planes of consciousness.

b) Immobile Trance of Spiritual State:

“Across the **immobile trance** of the Infinite.”

Savitri-349

“A calmness neared as of the approach of God,
A light of **musings** lit soil and sky
And an identity and ecstasy
Filled meditation's solitary heart.”

Savitri-351

“Unlocked were inner spirit's trance-closed doors:”

Savitri-369

“Open God's door, enter into his **trance**.
Cast Thought from thee, that nimble ape of Light
In his tremendous hush stilling thy brain
His vast Truth wake within and know and see.”

Savitri-476

“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

Annuling all external contacts to unite with the Supreme or “Annulled was the contact formed with time-born things,”³³ is the *Vedantic* approach and good for developing Soul seekers to experience Spiritual union in non-waking trance. Whenever the Spiritual being experiences Divine union, it is always followed by non-waking trance and if this trance is dynamised then one experiences descent of Divine Force. “In the world's (all) contacts meet his (Divine's) single touch”³⁴ or “All contacts it assumes into its trance”³⁵ is *Tantric* way of uniting with the Supreme and this is Supramental way of embracing all Life and all Time in intense waking trance.

c) Intense waking trance of Supramental State:-

“An eye awake in the voiceless heights of trance,”
Savitri-39

“The immobile lips, the great surreal wings,
The visage masked by superconscient Sleep,
The eyes with their closed lids that see all things
Appeared of the Architect who builds in trance.”
Savitri-40-41

“As when one slips in a deep moment’s trance”
Savitri-211

“In absolute silence sleeps an absolute Power.
Awake, it can wake the trance-bound soul
And in the ray reveal the parent sun: ”
Savitri-311

“A weight that was the unseen Transcendent’s hand
Laid on his limbs the Spirit’s measureless seal,
Infinity swallowed him into shoreless trance.”
Savitri-320

“Unlocked was the deep glory of Silence’ heart;
The absolute unmoving stillnesses
Surrendered to the breath of mortal air,
Dissolving boundlessly the heavens of trance
Collapsed to waking mind.”
Savitri-347

“His (Supermind) slumber is an Almightyness in things,
Awake, he is the eternal and Supreme.”
Savitri-682

When the intensity of the descent of the Divine force goes beyond a particular limit, the cells fail to restore the waking consciousness. This experience helps one to slip into the Superconscient Self where all the transformation action of outer nature and greater world action are worked out. An entry from waking trance to intense waking trance and return from deeper waking trance to waking trance are two important movements, where the former is often experienced during ascent of Soul into Supramental state and the latter is experienced during descent of Supramental *Shakti* into material vessel.

d) Trance of union of Bliss State:-

“Then from **the trance of that tremendous clasp**
And from the throbbings of that single Heart
And from the naked Spirit’s victory
A new and marvellous creation rose.”

Savitri-323

“Thus were they in each other lost awhile,
Then drawing back from **their long ecstasy’s trance**
Came into a new self and a new world.”

Savitri-410

“His (Satyavan’s) eyes keep a memory from a world of bliss.”

Savitri-430

“So for a while they stood entwined, their kiss
And **passion-tranced embrace** a meeting point
In their commingling spirits one for ever,
Two-souled, two-bodied for the joys of Time.”

Savitri-721

The secret principle of immortality establishes its foundation on the promise that ‘those who have lived long made one in love’³⁶ and ‘The smile of love that sanctions the long game.’³⁷ Trance of union is a Spiritual experience of dual incarnation, who dwells in our heart, in which *Ananda*, Peace, Truth and Love are fused together. This union is the passage through which *Savitri* entered the seven highest Spiritual experiences of ‘Life Supreme’, ‘Voice Supreme’, ‘Void Supreme’, ‘Touch Supreme’, ‘Will Supreme’, ‘Light Supreme’ and ‘Truth Supreme’, because to open these absolute ‘*Sachchidananda* doors’ is the prerogative of *Avataras* or ‘the incarnating dual Godheads.’³⁸

We may note *the Mother’s* following observations, ““Yesterday, I read another part of *Savitri* which tells how the king (*Aswapati*) is transformed (The World Soul, II.XIV) –those are ALL the experiences my body is now going through! I knew nothing about it (I don’t remember that at all), and I seemed to be reading all the experiences my body is now going through ...it is interesting. There is EVERYTHING in the *Savitri*! And to be able to describe those experiences like that, he must have had them.”³⁹ Because this particular transformation action draws one to the source of the problem or the source from which creation rose. It is instructive to concentrate more on the following lines of *Savitri* where King *Aswapati* entered a very rare Spiritual experience of ‘trance of bliss.’

“Along a road of pure interior light,
Alone between tremendous Presences,
Under the watching eyes of nameless Gods,
His soul passed on, a single conscious power,
Towards the end which ever begins again,
Approaching through a stillness dumb and calm
To **the source of all things** human and divine.
There he beheld in **their mighty union’s** poise
The figure of deathless Two-in-One,
A single being in two bodies clasped,
A diarchy of two united souls,

Seated absorbed in deep creative joy;
Their **trance of bliss** sustained the mobile world.”

Savitri-295

e) Cataleptic trance of absolute *Turiya* state:-

During the last period of *The Mother's* cellular transformation experience, She gave importance to enter into a cataleptic trance, which would far accelerate Her transformation action and bring a point of completion. This is one of the many beyond Supramental possibilities, which She had identified as an alternative or an aid to Her present action. In this context we may begin with King *Aswapati* and culminate with *Satyavan's* entry into cataleptic trance:-

“It built his soul into a statued god.”

Savitri-35

“The body's rules bound not the spirit's powers:
When **life had stopped its beats**, death broke not in;
He dared to live when breath and thought were still.
Thus could he step into that magic place
Which few can even glimpse with hurried glance
Lifted for a moment from mind's laboured works
And the poverty of Nature's earthly sight.”

Savitri-74

“There the heart beat no more at body's touch,”

Savitri-31

“The high and luminous tension breaks too soon,
The **body's stone stillness** and the life's hushed trance,
The breathless might and calm of silent mind;
Or slowly they fail as sets a golden day.”

Savitri-34

“For surely I (*Satyavan*) have travelled in **strange worlds**
By thee (*Savitri*) companioned, a pursuing spirit,
Together we have disdained the gates of night.
I have turned away from the celestials' joy
And heaven's insufficient without thee.”

Savitri-717

The Mother had the experience of cataleptic trance at *Tlemen, Algeria*⁸⁴ before Her meeting with *Sri Aurobindo*. She had wished to repeat this trance again during her last journey of cellular transformation experience. We find here *Savitri's* experience of cataleptic trance before and after her destined meeting with *Satyavan*. *Savitri* again repeated this experience during her last journey with *Satyavan* in the Inconscient world along with *Death*. These experiences are as follows:-

“Some watched no more merged in a lonely Self,

Absorbed in **the trance from which no soul returns**,
All the occult world-lines for ever closed,
The chains of birth and person cast away:
Some unaccompanied reached the Ineffable.”

Savitri-384

“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

“Still rigid in her golden motionless pose,
A **statue of the fire** of the inner sun.”

Savitri-477

“Across the threshold’s **sleep** she entered in
And found herself amid great figures of gods
Conscious in stone and **living without breath**,”

Savitri-524

“So on a spirit’s flaming outrush borne
She crossed the borders of dividing sense;
Like pale discarded sheaths dropped dully down
Her mortal members fell back from her soul.
A moment of a secret body’s sleep,
Her **trance knew not of sun or earth or world**;
Thought, time and death were absent from her grasp:
She knew not self, forgotten was Savitri.”

Savitri-578

Savitri returned from long cataleptic trance accompanied with *Satyavan*, destined to bring swiftest Spiritual transformation of their inner and outer life and conquest of death.

“Out of **abysmal trance** her spirit woke.
Lain on the earth-mother’s calm inconscient breast
She saw the green-clad branches lean above
Guarding her sleep (cataleptic trance) with their enchanted life,
And overhead a **blue-winged** ecstasy
Fluttered from bough to bough with high-pitched call.”

Savitri-715

“The immense remoteness of her trance had passed;
Human she was once more, earth’s Savitri,
Yet felt in her illimitable change.”

Savitri-715

Narad, the Divine sage who descended from heaven, had foreseen *Savitri*’s ultimate mission. The last lines of *Narad* ended with the indication of *Savitri*’s cataleptic trance.

“Even if he seems to leave her to her lone strength,
Even though all falters and falls and sees an end
And **the heart fails** and only are death and night,
God-given her strength can battle against doom
Even on a brink where Death seems close
And no human strength can hinder or can help.”

Savitri-461-62

f) Last Salvation:-

“Thus came his soul’s release from Ignorance,
His mind and body’s **first spiritual** change.”

Savitri-44

“She knew that **first** she must discover her soul.
Only who save themselves can others save.”

Savitri-501

“A **first perfection’s stage** is reached at last;”

Savitri-531

“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

“And still the **last inviolate secret** hides...
A large white line has figured as a goal,
But far beyond the ineffable suntracks blaze:
What seemed the **source and end** was a wide gate,
A **last bare step** to eternity.”

Savitri-311

“A **last end** of far lines of divinity,
He mounts by a frail thread to his **high source**;
He reaches his fount of immortality,
He calls the Godhead into his mortal life.”

Savitri-486

In the whole series of Yogic experiences of *Savitri*, the finding of the Soul or Psychic Being and establishing it as the leader of life is identified as the first stage of perfection. This perfection helped *Savitri* to transform the age long habit and negations of physical mind and vital mind that are considered the chief obstacles of permeation of Supramental Force. *Savitri’s* Spiritual experience entered higher intensities during each confrontation with *Death* in the Inconscient plane. Each Spiritual experience had to meet the opposition and revolt of earth. *Savitri’s* Spiritual experience of Truth Supreme is the final perfection of transformation of *Death* or transformation of eternal night and universal inconscient. When earth becomes ready, it means that *Savitri’s* Spiritual

experience will be able to counter the earth's opposition or when earth's evolutionary ascent will reach a stage where earth's collectivity will be able to collaborate with the Divine's pressure of change; then, 'The Mighty Mother shall (again) take birth in Time,'²⁹ in order to lead earth towards the last salvation, then, 'Then shall the Truth supreme be given to men.'²⁹

OM TAT SAT



The Mother's children are ready for Cellular Transformation:-

“At play with him as with **her child or slave.**”

Savitri-65

“A **child and servant** of the spirit's force.”

Savitri-261

“Arousing consciousness in things inert,
He imposed upon dark atom and dumb mass
The diamond script of the Imperishable,
Inscribed on the dim heart of fallen things
A paeon-song of the free Infinite
And **the Name**, foundation of eternity,
And traced on the **awake exultant cells**
In the ideographs of the Ineffable...”

Savitri-232

“They (Lovers) felt each other's thrill in the **flesh** and nerves
Or melted each in each and grew immense
As when two houses burn and fire joins fire:
...Left quivering the subtle body's frame,...
As (**finite**) forms they came of the formless **Infinite**,
As names lived of a nameless Eternity.”

Savitri-186-87

“To all that Spirit conceives they (King-
children) give a mould;
Persuading Nature into visible moods
They lend a **finite** shape to **infinite** things.”

Savitri-266

“And saw her hand in every circumstance (the Divine
Mother's hand)
And felt her touch in every **limb and cell.**”

Savitri-529

“That is what *Sri Aurobindo* never stopped repeating: “Do not try to do it (*sadhana*) all by yourself, *the Mother* will do it for you, if you trust Her.””⁴⁶

The Mother

“If, for any reason this body (The Mother's body) becomes unusable, the universal Mother will again start manifesting in **hundreds** of individualities according to their capacity and receptivity, each one being a partial manifestation of the Universal Consciousness.”⁴¹ “And if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. In peace and silence is the greatest strength.”⁴¹

The Mother

Satyavan's experience of cellular transformation is a continuation of *King Aswapati's Yoga* in the Inconscient and Subconscient plane, which he (King) left unfinished through *Japa* or 'the *mantra* sinks in Yoga's ear.'⁴⁷ This repetition of sacred word whips the blind and mechanical brain and repeats its murmur 'in the dim ignorant cells.'⁴⁷ This word repeats itself endlessly in the cells of the body in rhythmic sound; thus possessing the thought, vision, feeling, sense and the true physical being with ecstasy and radical change.

The Mother's children, those who satisfy *Satyavan's* five nature of life are ready for acceleration of cellular transformation. These five attributes are pure mind and body, knowledge based action, harmony, simplicity and single mindedness. It will be a part of the contagion from *The Mother's* body, since evolution is a global phenomenon and transformation of the cells in one body repeats itself in all other bodies through a highly contagious Contact of Vibration of Consciousness. The acceleration of cellular transformation will continue with those children who prefer to live in *The Mother's* atmosphere constantly. *The Mother's* Consciousness is charged with the Supramental vibration of unspeakable felicity and will pursue the destined Souls all over the world to elevate their consciousness of mind, life and body to Cosmic Consciousness and subsequently to the Supramental status.

The stabilisation of Supramental Force in different layers of mind, life and body is a question of time and the collaboration of the outer instruments. The work of this transformation is a rather easier phenomenon as it is not an issue of new discovery but of entering the domain of already explored areas which was pioneered by *The Mother*. The cells that will agree for Supramental transformation and the cells that will refuse this transformation are a question of cardinal importance. The invasion of the Inconscient and Subconscient memories in the form of death, disease, accident, disorder and all other negations to the corporeal part of the body are chief stumbling blocks and their effects have to be annulled by the pressure of the Supramental force. The extent to which the cells of the body will collaborate with the Supramental invasion is a question of Spiritual experience. It is believed that it will be easier because a considerable amount of cleaning or purification in the universal inconscient has been under taken by *The Mother* and *Sri Aurobindo* in the subtle physical. Those who 'wear the face of *Satyavan*' are *The Mother* possessed children of everlasting Day and *The Mother's* glad eternity from all sides will capture Her children in order to accomplish Her unfinished work of cellular transformation.

Sri Aurobindo's departure, 5th December-1950, from the earth life marked the beginning of cellular transformation of humanity. *Sri Aurobindo* left, because His accumulated Spiritual force was not supported and multiplied by the fellow

disciples in order to counter the earth's opposition from the Inconscient Sheath and Universal Sheath. *The Mother* took nine years (refer *The Mother's* experience: Night of 24th 25th July-1959) to discover *Sri Aurobindo* again in the subtle physical. *Sri Aurobindo* took nine years to establish Him in the subtle physical; then afterwards His action in the subtle physical was more concrete and *The Mother* recounts, "And I now have with *Sri Aurobindo* an intimacy I didn't have when he lived in a physical body."⁴⁸ "*Sri Aurobindo* lives there (subtle physical) permanently, as though in a house of his own, you can see him, stay with him..."⁴⁹ The departure of *The Mother*, 17th November-1973, marked the second stage of cellular transformation and beginning of Their dual action on earth life from the subtle physical. *The Mother* had to leave because there was sharp incompatibility between Her intense Divinity and earth's opposition. But Her action in the cells of the body will drive humanity ahead. The future of man will be worked out in the subtle physical where They are stationed firmly. So now we can enter far more intense relation with Them in the subtle physical than during Their physical Presence on earth. We can verify how Their external *Avatarhood* is a special privilege in our Spiritual life and feel deeply Their support in our inner and outer perfection.

OM TAT SAT



"And Savitri's life was glad, fulfilled like earth's;
She had found herself, she knew her being's aim." Savitri-532

The Earth's Future:

“Everyone has his own idea which is more or less clear, more or less organised, more or less precise, and this idea he calls the world. Everyone has his own way of seeing, his own way of feeling and his particular relationship with everything else, and this he calls the world. He naturally puts himself at the centre, and then everybody is organised around him, according to the way in which he sees it, feels it, understands and desires it, according to his own reaction, but since for each consciousness, individually, it is different, this means that what we call the world—the thing in itself—**escapes our perception completely**. It must be something else. And we must come out of our individual consciousness to be able to understand what it is; and this is what *Sri Aurobindo* calls the passage from the lower to the higher hemisphere. In the lower hemisphere there are as many universes as individuals, and in the higher hemisphere there is “something” – which is what it is—in which **all consciousnesses must meet**. This is what he calls the “Truth-Consciousness.”¹

The Mother

“All the earth is in our arms like a sick child who must be cured and for whom one has a special affection because of **his** very weakness.”¹⁵ (In French earth is both masculine and feminine (le monde, la terre) and in Sanskrit earth is our mother (feminine)) (The above passage is Sri Aurobindo’s English translation of ‘Prayers and Meditations’ where earth is represented as fatherland.)

The Mother

Earth represents a half opened and half closed aspirant lotus bud, who no longer spins unhelped in Space within the burden of existing Time extending towards Eternity and oblivious of its high and luminous Supramental destiny but it is also a living manifestation of Eternal and Infinite All-existence. This view is supported by our other view that the Divine Life is the culmination of evolutionary process and use of this phrase implies that our present life is undivine. This apparent Earth has to retain her purity through her marriage with Eternity and sole dependency on the Supreme from above. This world is a growing image of Divine creation and it expresses a foreseen Truth, obeys a predetermining Will and realises an original formative self-vision. Earth shall wait for supreme creation related with the invisible descent of Supramental Force precipitating as perfect piece of material CREATION and manifestation. Form may be said to be the innate body and the inevitable self-revelation of the Formless. This universal all-pervading Supramental Force considers this earth not as a figment of conception in universal Mind but as conscious birth who can act through the individual concentration ‘to plant on earth the living Truth’⁴³ and to build in the ‘Matter’s world the home of God’⁴³ and can open another dimension of life in its widest and profoundest sense; show definite path to many wandering and yet destined Divine Souls leading them towards their moderate and extreme Spiritual fulfilment.

The original and integral view of Life accepts this Existence as self-concentration and self-diffusion of conscious dynamic Force in Infinite extension of Space and Time and unfolds itself through the concentration and expansion of the Individual Soul. It confirms that this World is the progressive revelation of a great, a transcendent and a luminous Play of Reality perpetually creating and re-creating Itself; it is like a gold vessel made up of the stuff of pure gold, *the Brahman*, an act of mutable rhythm of creative Consciousness, a self-aware force of existence, eternally young, perpetually inexhaustible and there can be no trace of alloy in the Divine's creation. *Brahman* is not only the cause, ordering and indwelling power of the universe but also its material and its sole material. The perception of this universe as a field of insistent suffering, enormous toil, presence of incapacity and sorrow which baffle our reason as facts, is the result of limited or relative human consciousness because of the wrong relation of the individual with the Self, Nature and Universe, misrepresentation of a manifold Reality and creates the system of false accountantship, unchangeable rigidity and mistaken appearance of opposition and conflict to the harmonious play of the Divine in its universal manifestation. Or if to us things appear undivine or this bondage to a perpetual stamp of imperfection and disharmony or judge the external phenomenon as inconsistent with the nature of inner being or world existence as an illusion because the world is not Divinely explained to us; Divine has not wholly possessed our limited Consciousness; we are ignorant of the sense and purpose of the evolution of Nature in the world in its entirety and its proper place and Divine meaning in the complete manifestation. This world appears to us as a cosmic madhouse so long as we rest on the madness of error, falsehood and ignorance and subject ourselves to the original limitation of its law. So our proper aim of life is always to get cured of all our insanity and depart into Truth, Light, Freedom and Immortality. So all the harshest apparent discord of the existence can be thrown out by an inalienable concord of the Being inherent in an inalienable unity of the Being and change them into essential element of truth, a growing universal rhythm and ultimate harmony.

The wrong, mutilated human relation created by limiting ego, intellect's outward gaze and mental self sufficiency as practiced now by man are full of narrowness, smallness, fragmentary and restrictive because he has not opened himself to the perennial Source or he has not secured the ground upon which freedom and perfection would naturally flower and has not expanded into most subtle fullness of the Divine Truth. Attachment to mutable personality is the cause of our incurable littleness, discord and quarrel with ourselves and with life and with others. The nature of the ego is a self-limitation of consciousness by a willed ignorance and its exclusive absorption in partial movement of energies are necessary for certain limited and preparatory experience or it is a practical construction of our consciousness devised to centralise the action of Nature. This

egoistic life finds all its values transformed and corrected when it can group round the right central conception of effective knowledge of impersonality and untroubled oneness of Being. When the right consciousness is restored it asks no essential change of the eternal relation with the Spirit but the inview and outview of the individual centre is profoundly modified. So the right relation of an individual with the existence can be recovered by participation in the consciousness of the totality which includes the consciousness of the Transcendent and the Universal. A true Divine living, right and full value of life is possible when the partial and separative movement of human mind and ego recognises the false doctrine, 'he alone is important to himself, he is infinitely important centre to the All, (the centre of its own universe) but to him the All is negligible'¹⁶ and learns to submit to the 'form of Oneness'¹⁷ or the total movement of the Infinite and the continuation of illumined individual in the action of the world is still necessary and indispensable in the universal play because the world is his foundation, his means, his field, the stuff of the divine Work and he must necessarily universalise and impersonalise in order to realise himself 'as one concentration of the universal,'¹⁷ manifest the Divine All and Supreme Reality.

In *Savitri*, Sri Aurobindo had foreseen the vision of virgin earth through His declaration, 'Heaven's joys might have been earth's if earth were pure'⁷⁹ or "The (earth's) virgin forms through which the Formless shines."⁷⁹ Earth can retain her virginity by conscious collaboration of human race. So the intermediate steps for such realisation is the emergence Spiritual collectivity scattered all over the earth, as hinted in *the Vedas* where they can 'walk freely and surely in a high and eternal sunlight.'⁸⁰ The three elements that will expedite this process of purification through individual and collectivity are identified as 'virgin fire,' representing Psychic Being, 'virgin time' representing timeless state of Spiritual being and 'virgin sun' representing the Supramental Being. Here, in this paper, the twenty-one attributes of Divine Mother are brought to the front for concentration, contemplation and meditation. For they ensure integral virginity which is an issue of persuasion of *sadhana* through many births.

- 1: "No part she took in this small happiness;" Savitri-6,
- 2: "She must disrupt, dislodge by her soul's force
Her past, a block on the Immortal's road," Savitri-12,
- 3: "Make **body's joy** as vivid as the soul's," Savitri-196, (opening of true physical being or annamaya Purusha)
- 4: "Its proud ambitions and its master lusts
Were tamed into instruments of a great calm sway...
Its childish game of daily dwarf desires
Was changed into a sweet and boisterous play," Savitri-530
- 5: "There is no rest for the embodied soul...
Forbidding to him **rest** and **earthly ease**,

Till he has found himself he cannot pause.” Savitri-339,
6: “Where **sense** can build a world of pure delight:” Savitri-328 (opening of true vital being or pranamaya Purusha)
7: “A mind delivered from all twilight thoughts,” Savitri-638,
8: “Banish all thought from thee and be God’s void.” Savitri-537
“Her mind now seemed like a vast empty room” Savitri-543
“A blank pure consciousness had replaced mind.” Savitri-545,
9: “Or like a high-bred maiden with chaste eyes
Forbidden to walk unveiled the public ways,
She must in close secluded chambers move,” Savitri-496,
“Its solitude greated her human hours” Savitri-14, (Opening of truth mind)
10: “But now the **half-opened lotus** bud of her heart
Had bloomed and stood disclosed to the earthly ray;
In an image shone revealed her secret soul.” Savitri-527, (Opening of Psychic being)
“In its deep lotus home her being sat
As if on concentration’s marble seat,
Calling the mighty Mother of the worlds
To make this earthly tenement her house.” Savitri-528,
11: 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.
Even the smallest meanest work became
A sweet or glad and glorious sacrament,
An offering to the self of the great world
Or a service to the One in each and all.” Savitri-532,
12: “Behind all reigned her sovereign deathless soul:
Casting aside its veil of Ignorance,
Allied to gods and cosmic beings and powers
It built the harmony of its human state;
Surrendered into the great World-Mother’s hands
Only she obeyed her sole supreme behest
In the enigma of the Inconscient’s world.
A secret soul behind supporting all
Is master and witness of our ignorant life,” Savitri-530,
13: “Consent to be nothing and none, dissolve Time’s work,
Cast off thy mind, step back from form and name.
Annul thyself that only God may be.” Savitri-538, (opening of Spiritual being.)
“In that absolute stillness bare and formidable
There was glimpsed an all-negating Void Supreme
That claimed its mystic Nihil’s sovereign right
To cancel Nature and deny the soul.” Savitri-545 (Brahma satya jagat mithya)

14: "Truth (or Spirit) made the world, not a blind Nature-Force." Savitri-484
"The world is not cut off from Truth and God." Savitri-648
"The world of unreality ceased to be...
A spirit, a being saw created things
And cast itself into unnumbered forms...
The sense of unreality was slain:" Savitri-554- 55 (Realisation that the world is
created from Brahman.)

15: "A consciousness that saw without a seer,
The Truth where knowledge is not nor knower nor known,
The Love enamoured of its own delight
In which the Lover is not nor the Beloved (dynamic Spiritual Love)
Bringing their personal passion into the Vast,
The Force omnipotent in quietude,
The Bliss that none can ever hope to taste." Savitri-548,
"The Immobile stands behind each daily act, (dynamic Spiritual action)
A background of the movement and the scene,
Upholding creation on its might and calm
And change on the Immutable's deathless poise." Savitri-662
"A Truth in which negation had no place," Savitri-555 (cosmic Self)
"All contraries were true in one huge (cosmic) spirit." Savitri-556
(realization of Brahma satya jagat satya)

16: "An invisible sunlight ran within her veins (opening of Supramental being.)
And flooded her brain with heavenly brilliances
That woke a wider sight than earth could know." Savitri-356

17: "A treasure was found of a supernal Day.
In the **deep subconscious** glowed her jewel-lamp; (opening of Subconscious Self)
Lifted, it showed the riches of the Cave
Where, by the miser traffickers of sense
Unused, guarded beneath Night's dragon paws,
In folds of velvet darkness they sleep
Whose **priceless value could have saved the world.**" Savitri-42

18: "With Truth-Light strike earth's massive roots of trance,
Wake the dumb self (Inconscious Self) in **the inconscient depths**
And raise a lost Power from its python sleep" Savitri-72

19: The All-Wonderful makes a marvel of each event,
The **All-Beautiful** is a miracle in each shape;
The All-Blissful smites with rapture the heart's throbs,
A pure celestial joy is the use of sense." Savitri-663

20: "It was **all Love** and the one Beloved's arms,
It was sight and thought in one all-seeing Mind,
It was joy of Being on the peaks of God." Savitri-555

21: "It (Savitri's heart) can drink up the sea of **All-Delight**
And never lose the white spiritual touch,

The calm that broods in the deep Infinite.” Saviri-635



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

How individual and collectivity can collaborate in retention of earth's virginity? The satisfaction of above first nine conditions, ensure physical, vital and mental virginity. The next twelve conditions become active after higher centres of Psychic, Spiritual, Supramental, Subconscient, Inconscient and Bliss Self are made open.

Science has made earth a dangerous place to live with the aid of intellect and is unaware of Self behind it and is not conscious of 'oneness of matter.'⁸² Spiritual energy can swallow its poison by invasion of the One 'manifesting in the finite'⁸² and this "Earth she (*Savitri*) would lift to neighbourhood with heaven."⁸¹ It will no longer appear as separative inert entity and spin unhelped but can hold and radiate vibrant Supramental energy.

OM TAT SAT

Recapitulation:

“I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God.”¹⁸

Sri Aurobindo

“That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, “If I can find a hundred people, it will be enough for my purpose.””¹⁹

The Mother

The *Savitri* book has issued an injunction on the ‘too great souls’²⁰ to walk alone in ‘mighty solitude’²⁰ and discourages them to waste time in their self-expansive effort to create a Soul of their own kind. Their own strength of self-concentration is their most faithful and precious companion in the world journey, inner exploration and world transformation. *The Synthesis of Yoga* further issues injunction on developed Souls that they must not live ‘bound in the slow collective evolution’²¹ of the Divine Centre but to pursue, find, know and possess the Eternal through swift individual Spiritual evolution. *Savitri* book issues additional injunction on developed Soul, not to create any gulf between him and developing Soul but to reconcile his swift individual Spiritual evolution with slow collective evolution by becoming the slave⁵⁹ of the latter through *Karma Yoga* or ‘godlike toil.’²² Integral Yoga proposes that a developed Soul must not ‘look with a remote indifference on the’²³ sufferings of the unblessed ordinary human being and blessed devotees and draws all of them towards Spirit’s freedom. Or ‘even if our personal deliverance is complete, still there is the suffering of others, the world travail, which **the great of soul** cannot regard with indifference.’²⁴

Satyavan, as the first man/first *Avatara* of the creation experienced first ‘earth-being’s heavenward growth’²⁵ and *Savitri* as first woman/first *Avatara* of the creation repeated ‘the marvel of the first descent’²⁵ of *Shakti* and in successive incarnations They reduced the hours spent on outward activities and concentrated more on the double inner movement of Consciousness. Thus in each birth Their subtle physical union and causal body union increases and gross body acts only as a strong pedestal to hold interfusion of multiple subtle bodies. Or in real sense the multiple subtle bodies hold and Divinise the gross body. When They will incarnate as the last *Avatara*, all the evils will be slain in their own inconscient home through invasion of Divine Force and ‘Then shall be ended here the Law of Pain,’²⁶ the Law of Ignorance, the Law of Falsehood and the Law of Death.

The World-redeemer’s or successive *Avatara*’s heavy and mighty task in Consciousness is to make world-life a bridge between earth and heaven. The Day-bringer must walk in the darkest night of Hell and he who would save the world,

must share its pain and misery. His Soul must be wider than the universe to contain all the suffering of earth and calls down greater Power and larger Light to world's Inconscient abyss and thus by the pressure of the Divine Force considerable number of adverse forces are perished. Still he 'must labour on, and his work half done.'⁵ The task of the last *Avatara* is to 'break the Wheels of earth's doom'²⁷ and then the last *siddhi* of integral Yoga, 'the Truth supreme (shall) be given to men'²⁹ and all will turn ahead to Wisdom and Immortality.

Developed human Souls will be aware of the above sequential events of the *Avataras*, and as per their Spiritual capacity they will fit themselves to Their Transcendent action. A revolutionary individual effort in Consciousness can drag humanity ahead if his subjective and objective preoccupation entirely rests on the highest hinted reconciling, all embracing and all exceeding Wisdom of the past and the present and his centre of living is shifted more and more within and above leaving far behind the recalcitrant surface consciousness to encircle the whole earth and hews a path towards the future Immortality.

During search of her own Lord, *Savitri* met twelve kinds of Spiritual Men who were considered unfit to hold *Savitri's* Divine Love. Or if their twelve attributes are reconciled in a single vessel then one is considered fit to hold *Savitri's* love. The condition of holding her Divine Love is to have 'equal Divine Presence in Soul and Nature'⁵⁰ or realisation of 'oneness with God and Nature'⁵¹ and to hold such rare nectar wine 'A soul (is) made ready through a thousand years.'⁵² So a *Sadhaka* will be aware of his limitation (in holding the Divine love) of the seven-fold Ignorance, seven-fold sorrow, seven-fold deformations, *vicaras*, and seven-fold sin, and he will strive to establish himself in seven-fold integral knowledge, seven-fold bliss, seven-fold affirmation, *vicarasunya*, and seven-fold sinless state of consciousness.

Seven-fold Ignorance: (1): Original Ignorance: Not knowing the origin, Source of our existence, the Supramental Self or extending ahead to Bliss Self. **(2): Cosmic Ignorance:** Not knowing the immobile and immutable Self, the Spiritual Self. **(3): Egoistic Ignorance:** Not knowing the Universal Self, the Cosmic Self. **(4): Temporal Ignorance:** Not knowing the Psychic Being. **(5): Psychological Ignorance:** Not knowing the subliminal Self which constitutes our true physical being, true vital being and true mental being. **(6): Constitutional Ignorance:** Not knowing the Subconscient Self, Inconscient Self and their influence on the waking Self. **(7): Practical Ignorance:** Not knowing the right relation of the surface physical, vital and mental Nature with the above ten Selves.

Sevenfold sorrow: Seven sorrows are (1) memory of 'beauty of sadness,' (2) ancient strain of tears, (3) world's agony, (4) sorrow and struggle in all Time, (5) anguished music, (6) deep sorrowful compassion towards bereaved souls, (7) patient gaze and patient prayer that does not reach heaven. In order to transform

these seven-fold Subconscient sorrows, a Sadhaka has to travel backward with his Spiritual energy towards past births and bodies in subtle world.

Seven-fold deformations: “(1) Hatred and (2) disliking and (3) scorn and (4) repulsion, (5) clinging and (6) attachment and (7) preference (The above seven deformations foreseen in integral Yoga can be compared with seven vicaras of the Gita, that of liking and disliking, iccha, dwesa, pleasure and pain, sukham, dukham, consciousness, chetana, collocation, samghata, persistence, dhriti) are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature’s choice in us. But to the *Karmayogin* they are a survival, a stumbling block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from an **adult (-soul)** in the divine culture.”⁵⁵

Seven-fold sin: (1) The separative personal will to become something,⁵³ (2) to divide the Indivisible and to limit the Illimitable, (3) to find the fault of the faultless Creator and His unfinished creation, *apaisunam*, (4) solitary bliss⁸³ and oblivious of its universalisation, (5) to diminish spirituality into religion,⁵⁴ (6) human love which traps man in *Death’s* clutch⁶⁶ and (7) Spiritual pride.⁵³

In *Savitri*, it is hinted that extraneous support of the *Guru*, represented by King *Aswapati* and extraneous support of the God, represented by *Narad* cannot change or alter *Savitri’s* destiny;⁴⁴ they can only make one aware of the future doom that lies ahead of the human journey of this birth. It is only by the discovery of the inner *Guru* and the greater God represented by her Psychic Being, she can save herself, save *Satyavan* and save the world.

The *Savitri* book indicates the *Sadhaka* to be aware and always prepare himself to meet the most critical hour of the earth’s destiny where *Savitri* within ‘must stand unhelped on the dangerous brink of the world’s doom and hers.’²⁸ She must cross alone without the aid of collectivity behind her, a perilous bridge in all Time on a last desperate verge, where all must be won by the intervention of total instantaneous dynamic Divine consciousness or all must be lost by the non intervention and witness state of static Divine Consciousness. She will stand alone in her transaction with Soul, Death and Destiny in an intermediate Supramental plane of consciousness between mortal Time and the immortal Timeless state. Here in this transition either the being must end his earthly journey or life rebuilds its base through rebirth; she arrived in a transitional consciousness where either she must conquer Life or must meet the Spiritual fall of the Death. No human being, no armoured God and no Heaven can help her to overcome that transition except the power of her almighty saviour Psychic being. Her Psychic being or the Supreme stationed in the heart centre alone can hold Supramental Love and can battle against doom to save herself and the world.

A *Sadhaka* (of *Savitri* book) must realise his oneness of Soul with *Satyavan*, the representative symbol of *Paramatma* and must realise his oneness of untransformed Nature, *Apara Prakriti* with *Savitri*, representative symbol of *Para Prakriti*. Then only he can ‘wear the face of *Satyavan*’⁷⁶ and his equally divinised and transformed Soul and Nature is fit to hold the dual Godhead in the Psychic heart centre and receives Their (or *Savitri*’s) Divine Love.

OM TAT SAT

References:

- 1: The Mother’s Centenary Works (second edition)/9/203
- 2: “One might as well on the same lines have concluded that electricity is only a product or operation of water and cloud matter, because it is in such a field that lightning emerges; but a deeper inquiry has shown that both cloud and water have, on the contrary, the energy of electricity as their foundation, their constituent power or energy-substance: that which seems to be a result is — in its reality, though not in its form — the origin; the effect is in the essence pre-existent to the apparent cause, the principle of the emergent activity precedent to its present field of action. So it is throughout evolutionary Nature; Matter could not have become animate if the principle of life had not been there constituting Matter and emerging as a phenomenon of life in-matter; life-in-matter could not have begun to feel, perceive, think, reason, if the principle of mind had not been there behind life and substance, constituting it as its field of operation and emergent in the phenomenon of a thinking life and body: so too spirituality emerging in mind is the sign of a power which itself has founded and constituted life, mind and body and is now emerging as a spiritual being in a living and thinking body.” CWSA/22/The Life Divine-885
- 3: “(*Apara*) *Prakriti* constitutes twenty four *tattwas* and three *gunas*. The (one) unmanifest Nature, *abyakta*, (five) great elements, *mahabhuta*, the (ten) senses, (five) objects of sense, (one) mind, (one) intelligence and (one) ego constitute twenty four *tattwas*. (The Gita-13.6) “*Sattwa*, *Rajas* and *Tamas* are three *gunas* (modes, qualities) born of *Prakriti*.” The Gita-14.5,
- 4: *Savitri*-445,
- 5: *Savitri*-448-449,
- 6: *Savitri*-536,
- 7: The Mother’s Agenda-5/170-71,
- 8: The Mother’s Agenda-5/225,
- 9: CWSA/Vol-24/The Synthesis of Yoga/591,
- 10: CWSA/Vol-23/The Synthesis of Yoga/416-17,
- 11: The Mother’s Agenda-4/271,
- 12: The Mother’s Agenda-4/101,
- 13: *Savitri*-292,
- 14: *Savitri*-702,

- 15: Prayers and Meditations/14th October-1914,
- 16: CWSA/21/The Life Divine-80
- 17: CWSA/21/The Life Divine-183,
- 18: Champaklal Speaks-191-192,
- 19: The Mother's Agenda-5/195,
- 20: Savitri-368,
- 21: CWSA-23/The Synthesis of Yoga-359,
- 22: "Accept the difficulty and godlike toil (O King Aswapati),
For the slow-paced omniscient purpose live." Savitri-335-336,
"She (Savitri) made herself the diligent **serf** of all," Savitri-470,
- 23: CWSA-23/The Synthesis of Yoga-444,
- 24: CWSA/21/The Life Divine-422,
- 25: Savitri-14,
- 26: Savitri-451,
- 27: "They are caught by the **Wheel** that they had hoped to break," Savitri-445, "To
stay the **wheels** of Doom this greatness rose." Savitri-19,
- 28: Savitri-461,
- 29: Savitri-705,
- 30: The Gita-7.19,
- 31: Savitri-318,
- 32: The Mother's Agenda/Vol-4/271,
- 33: Savitri-322,
- 34: Savitri-476,
- 35: Savitri-356,
- 36: Savitri-292,
- 37: Savitri-41,
- 38: Savitri-705,
- 39: The Mother's Agenda, 26th July 1969,
- 40: The Mother's Agenda/Vol-11/p-149-150,
- 41: The Mother's Agenda-11/p-346, The Mother's Agenda-8/p-365,
- 42: CWSA/22/The Life Divine-677,
- 43: Savitri-646,
- 44: "Sri Aurobindo wrote somewhere, I don't remember in what connection, that
in a certain state of consciousness one had the power to **CHANGE THE PAST**. I
found that very striking." The Mother's Agenda/7/243
- 45: The Mother's Agenda/Vol-8/p-389,
- 46: The Mother's Agenda-5/101,
- 47: Savitri-375,
- 48: The Mother's Agenda/Vol-6/327,
- 49: The Mother's Agenda/Vol-4/36,
- 50: "In him soul and Nature, equal Presences," Savitri-430,
- 51: "Who was made with her (Savitri), like God and Nature, one." Savitri, Book-4,
Canto-2,

52: “Rare is the cup fit for love’s nectar wine,
As rare the vessel that can hold God’s birth;
A soul made ready through a thousand years
Is the living mould of a supreme Descent.” Savitri-398,

53: “Her deep original sin, the will to be,
And the sin last, greatest, the spiritual pride” Savitri-599,

54: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “The inexorable law of *Karma* is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma*.” CWSA/21/The Life Divine-101, “I don’t want to put a photo of *Sri Aurobindo* or books (in *Auroville*) because it will look as if we want to start a **new religion**—I don’t want religions, an end to religions!” The Mother’ Agenda-9/110, “I am told that you (in *Auroville*) intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal that might suggest the atmosphere of **nascent religion**.” The Mother’s Agenda-11/353, *The Mother’s* above two statements are the restatement of the Principal Teaching as hinted above.

55: CWSA/23/The Synthesis of Yoga-223,

58: Savitri-315,

59: “She made herself the diligent **serf** of all,” Savitri-470,

61: The Mother’s Agenda-4/131,

66: ‘Leave then thy dead (Husband), O *Savitri*, and live.’ Savitri-656,
This is Moderate approach towards life followed by Death.
“Live in thyself; forget the man thou lov’st.” Savitri-594, later
Vedantic solution followed by Death.
“Turn then to God, for him leave all behind;
Forgetting love, forgetting *Satyavan*,
Annul thyself in his immobile peace.” Savitri-647, later
Vedantic solution followed by Death. *Savitri* book
proposes a *Sadhaka* to pursue Sadhana in such a manner
that he would under no circumstance accept the
Moderate and later *Vedantic* solution towards life.

70: Savitri-340, 369,

75: The Mother/Prayers and Meditations/20th August, 1914,

76: “If there is a yet happier and greater god,
Let him first wear the face of *Satyavan*
And let his soul be one with him (*Satyavan*) I love;
So let him seek me (*Para Prakriti*) that I (*Savitri*) may desire.” Savitri-614,
This powerful verse is translated into French by The Mother in following words:

<<S'il y a dieu encore plus grand et plus heureux,
qu'il revête d'abord la figure de Satyavan
et que son âme soit une avec celui que j'ame;
ainsi, qu'il me recherche pour que je le désire.>> Savitri, Livre X, Cant II
77: Sri Aurobindo/The Mother's Agenda/Vol-3/p-358
79: Savitri-123, Savitri-327,
80: "The *Vedanta* is the God's lamp to lead thee out of this night of
bondage and egoism; but when the light of *Veda* has dawned in thy soul,
then even that divine lamp thou needest not, for now thou canst walk freely
and surely in a high and eternal sunlight." CWSA-12/p-472,
81: *Savitri-196*,
82: The Mother's Agenda/Vol-3/p-239-240,
83: "His single freedom could not satisfy,
Her light, her **bliss he (King) asked for earth and men.**" Savitri-315
"Accepting bliss as the sole cause of things,
Refusing the austere joy which none can share,
Refusing the calm that lives for calm alone,
To her it turned for whom it willed to be." Savitri-332
"In me the spirit of immortal love
Stretches its arms out to embrace mankind.
Too far thy heavens for me from suffering men
Imperfect is the joy not shared by all." Savitri-686
"In vain thou temptst with **solitary bliss**
Two spirits saved out of a suffering world;
My soul and his indissolubly linked
In the one task for which our lives were born,
To raise the world to God in deathless Light,
To bring God down to the world on earth we came,
To change the earthly life to life divine.
I keep **my will to save the world and man**;
Even the charm of thy alluring voice,
O blissful Godhead, cannot seize and snare.
I sacrifice not earth to happier worlds.
Because there dwelt the Eternal's vast Idea
And his dynamic will in men and things,
So only could the enormous scene begin." Savitri-692
84: "...Madame Theon had this experience and she gave me the indication (she
actually didn't teach me) of how it was to be done. She would go out of her body
and become conscious in the vital world (there were many intermediary states, too,
if one cared to explore them). After the vital came the mental: you consciously
went out of the vital body, you left it behind (you could see it) and you entered the
mental world. Then you left the mental body and entered into...They used
different words, another classification (I don't remember it), but even so, the

experience was identical. And like that, she successively left twelve different bodies, one after another. She was extremely ‘developed,’ you see—individualized, organized. She could leave one body and enter the consciousness of the next plane, fully experience the surroundings and all that was there, describe it...and so on, twelve times.

I learned to do the same thing, and with great dexterity; I could halt on any plane, do what I had to do there, move around freely, see, observe, and then speak about what I had seen. And my last stage, which Theon called ‘*pathetisme*,’ a very barbaric but very expressive word, bordered on the Formless—he sometimes used the Jewish terminology, calling the Supreme ‘The Formless.’ (From this last stage one passed to the Formless—there was no further body to leave behind, one was beyond all possible forms, even all thought forms.) In this domain [the last stage before the Formless] one experienced total unity—unity in something that was the essence of Love; Love was a manifestation more... ‘dense,’ he would always say(there were all sorts of different ‘densities’); and Love was a denser expression of that, the sense of perfect Unity—perfect unity, identity—with no longer any forms corresponding to those of the lower worlds. It was a Light!...An almost immaculate white light, yet with something of a golden-rose in it(words are crude). This Light and this Experience were truly wonderful, inexpressible in words.

Well, one time I was there (Theon used to warn against going beyond this domain, because he said you wouldn’t comeback), but there I was, wanting to pass over to the other side, when—in a quite unexpected and astounding way—I found myself in the presence of the ‘principle,’ a principle of human form. It didn’t resemble man as we are used to seeing him, but it was an upright form, standing just on the border between the world of forms and the Formless, like a kind of standard. At that time nobody had ever spoken to me about it and Madame Theon had never seen it—no one had ever seen or said anything. But I felt I was on the verge of discovering a secret.

Afterwards, when I met Sri Aurobindo and talked to him about it, he told me, ‘It is surely the prototype of the supramental form’ I saw it several times again, later on, and this proved to be true.

But naturally, you understand, once the border has been crossed, there is no more ‘ascent’ and ‘descent’; you have the feeling of rising up only at the very start, while leaving the terrestrial consciousness and emerging into the higher mind. But once you have gone beyond that, there’s no notion of rising; there’s a sense, instead, of a sort of inner transformation.

And from there I would redescend, re-entering my bodies one after another—there is a real feeling of re-entry; it actually produces friction.

When one is on that highest height, the body is in a cataleptic state.

I think I made this experiment in 1904, so when I arrived here it was all a work accomplished and a well-known domain; and when the question of finding

the Supermind came up, I had learned to repeat it at will, through successive exteriorizations. It was a voluntary process.” The Mother’s Agenda -2/378-379



“Happiest who stand on faith as on a rock,” Savitri-499

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