

Book 1

Canto 1 - The Symbol Dawn

“He (Sri Aurobindo) said, *Savitri*, a Legend and a Symbol; it’s He who made it a symbol. It is the story of the encounter of *Savitri*, the principle of Love, with *Death*; and it is over *Death* that she won the victory, not in life. She could not win the victory in life without winning the victory over *Death*.”

The Mother
8th September, 1965

Summary:

This canto starts with “It was the hour before the Gods awake” and finishes with the line “This was the day when Satyavan must die”, both of these sentences which suggest inconscience/death and a lack of spirit/life but the title of the canto is “The symbol dawn”. So the title alludes to a dawning of consciousness which transcends the inconscience and death. (Satyavan as first Avatara, primitive man suffers death which is a step towards Immortality and in each life he moves towards the immortality through the doors of death and he will be the last Avatara to conquer death for earth and man. This is the story of all life of Savitri and Satyavan, (“Desiring me (Satyavan desiring Savitri) since first world began.” Savitri-614) (‘A force in her that toiled since the earth was made’ Savitri-19) involved in leading the creation towards Divine life from the beginning of the creation.)

“For we were **man and woman from the first**, (Savitri and Satyavan are also considered as first man and woman of earth.)

The twin souls born from one undying fire.” Savitri-614

“...I am waiting—I am millions of years old and I am waiting (to complete the Divine task).”

The Mother

The Mother's Agenda-6/347,

"Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there."

The Mother

The Mother's Centenary Works/13/37,

[It was the beginning of the creation (earth) which is older than the period of the Gods' rise (heaven). Satyavan's death is Nature's plan of fixed destiny of which She will overcome by Her spiritual evolution. This date she always remembered which made her aware of her supreme Mission of changing the immutable Law. This was the day when Satyavan must die was also the day of Satyavan's rebirth by transcending death. The moment which is fixed by his destiny is also changeable by the pressure of the Spirit's touch. Through Spiritual awakening all that is decreed, all that is written in the destiny's book can be erased and rewritten. This is also the critical moment of earth's destiny where the Divine Mother in the form of Savitri will either win or fail in the game of immortal life and perishable death. :

"A day may come when she must stand unhelped

On a dangerous brink of the world's doom and hers,

Carrying the human hope in a heart left sole

To conquer or fail on a last desperate verge.

Alone with death and close to extinction's edge." Savitri-461

Narad's Date:

"Her thoughts, her mind remembered Narad's date."

Savitri-469

“Immobile in herself, she gathered force.

This was the day when Satyavan must die.”

Savitri-10

“Twelve swift-winged months are given to him and her;

This day returning Satyavan must die.”

Savitri-431

“It is decreed and Satyavan must die.

The hour is fixed, chosen the fatal stroke.”

Savitri-458]

Detail:

The first few lines describe the inertness of creation, its inconstancy (eg, the unlit temple, a power of fallen boundless self awake), it describes the tardy process of creation which inevitably ends in death. In fact all creation seem “longed to reach its end in vacant nought”. This line reminds me of Death’s debate with Savitri much later on, where he argues that all life seeks to find rest in Death (***which is not true. Death is a champion of distorted truth***).

It was the hour before the Gods awake

Lay stretched immobile upon Silence' marge.

Similar verse from Book-3, Canto-3 Savitri-322

“A stillness of cessation reigned, the wide

Immortal hush before the gods are born; (this ties back to book 1 canto 1..first verse...both reflect a great moment pregnant with the pending descent of a Divine Supramental Force..)

A universal Force awaited, mute,

The veiled Transcendent's ultimate decree." Savitri-322

Almost one felt, opaque, impenetrable,

In the sombre symbol of her eyeless muse

The abyss of the unbodied Infinite;

A fathomless zero occupied the world. (Creation begins from this zero state.)

A power of fallen boundless self awake (boundless self experiences Spiritual fall and subsequently rises to evolve more perfectly.)

Between the first and the last Nothingness, (first inconscient unconscious energy and last experience of immutable and ineffable emptiness of Brahman.)

Recalling the tenebrous womb from which it came,

Turned from the insoluble mystery of birth

Not only is the creation destined for death, but its very interval between birth and death is repetitive and cradled in ignorance (the line "cradled the cosmic drowse of ignorant force reminds me of my own tamas and the drowse I encounter in my sadhana and life). ('And in the cradle slay the divine Child.' Savitri-224) ***The divine new born Soul is not allowed to foster in an ignorant world. [We have to accept Savitri as the story of all life of the Eternal Lord and the Spouse who live within us and first meet Them in our heart Centre and then in other centres or all other planes of Consciousness.]***

And the tardy process of mortality

And longed to reach its end in vacant Nought.

As in a dark beginning of all things, (Life begins from Matter which is dark and unconscious.)

203, How we understand material things?

Ans: “**In all material things reside** a mute and involved Real-Idea, a substantial and self-effective intuition, an eyeless exact perception, an automatic intelligence working out its unexpressed and unthought conceptions, a blindly seeing sureness of sight, a dumb infallible sureness of suppressed feeling coated in insensibility, which effectuate all that has to be effected. All this state and action of the Inconscient corresponds very evidently with the same state and action of pure Superconscience, but translated into terms of **self-darkness** in place of the original self-light. Intrinsic in the material form, these powers are not possessed by the form, but yet work in its **mute subconsciousness.**” The Life Divine-570

A mute featureless semblance of the Unknown

Repeating for ever the unconscious act,

Prolonging for ever the unseeing will,

Cradled the cosmic drowse of ignorant Force

Whose moved creative slumber kindles the suns (creative slumber is a Supramental state veiled within matter. There are ten selves in ten energy centres. These selves are identified as suns.)

And carries our lives in its somnambulist whirl.

*Athwart the vain enormous **trance** of Space,
Athwart: across*

Its formless stupor without mind or life,

A shadow spinning through a soulless Void,

Thrown back once more into unthinking dreams,

Earth wheeled abandoned in the hollow gulfs

Earth seemed to continue Her existence, forgetful in Inconscience of Her "spirit and her fate". *[In his spiritual journey one must remember always two things, the awakening of the soul and transcendence of the fixed destiny or the doom of which he is oblivious in the life surrounded by Ignorance].* (Earth is the field of self-fulfilment and here in the dark Inconscience seems to be abandoned in the hollow gulfs.)

Forgetful of her spirit and her fate. (There is a Self in the Inconscient Sheath which is now veiled.)

Its complementary line:

"Our earth would ever **spin** unhelped in Space,

And this immense creation's purpose fail

Till at last the frustrate universe sank undone."

Savitri-35

"Alive in a dead **rotating universe**

We **whirl** not here upon a casual globe

Abandoned to a task beyond our force;"

Savitri-59

The impassive skies were neutral, empty, still.

Impassive:Expressionless

Then something in the inscrutable darkness stirred; (It is the veiled Truth consciousness that starts stirring in order to reveal itself.)

A nameless movement, an unthought Idea

Insistent, dissatisfied, without an aim, (It seems to move without aim.)

Something that wished but knew not how to be,

“To be, not to know, is the **object of the manifestation**; knowledge is only the instrumentation of an operative consciousness of being.” CWSA-22/The Life Divine/1044-45

Then there seems to be an evolution out of the nescience into a movement, this movement seems to be driven by a vital force ‘unthought idea’ that seems to be groping/stirring “Insistent, dissatisfied, without an aim”. This groping/movement resulted in the surfacing of “ignorance”, which is a level of consciousness above inertness/inconscience.

[Evolution takes place in three stages of Inconscience, Ignorance and Knowledge:

1) Evolution in Inconscience:

An involution of the Spirit in Inconscience is the starting point of evolution. This evolution begins with tardy evolution in Inconscience with the organization of consciousness and an inalienable oneness generating infinite potential multiplicity is its involutionary physical foundation and beginning, without this ordering self-knowledge the manifestation would be merely a shifting chaos, and thus inconscience is turned into partial consciousness. In the universe, a supreme self-possessing knowledge works through multitude of Ignorance in Inconscient, each striving to act according to its own blindness through electron, atom, cell, plant, insect and lowest form of animal life, it arranges perfectly its order of things and guides the instinctive impulse to an end possessed by the veiled All-Knowledge, not known by the instrumental form of existence, yet perfectly operative and harmonious within the instinct or the impetus.

2) Evolution in Ignorance:

An evolution in the Ignorance with its play of imperfection and the possibilities of a partial developing mental knowledge is the middle term of transitional growth. On this Inconscient base the intermediary action of slow and difficult evolution in Ignorance of upward ascent is experienced through an evolutionary progressive consciousness and a constant reconciliation behind apparent division and struggle, forming itself into a mixed, modified and partial knowledge and seeking for more and more knowledge and mastery; a first conceptive potentiality and promise of integral emergence is visible. What seems to us incapacity, weakness, impotence and struggle of power is a limitation of an Omniscient power accommodated in the surface in exact correspondence with the work that it has to do and success and failure are destined in the Divine plan that works out greater perfection.

3) Evolution in Knowledge:

And this culminates in integration of consciousness and a triumphant harmony which is a total changed working of the whole being and nature on a vaster scale through swift evolution in Knowledge. This Truth-consciousness does not think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence. A spiritual evolution, an evolution of consciousness in Matter in a constant developing self-formation till the form can reveal the indwelling Spirit, is then the key-note and the central significant motive of the

terrestrial existence.

The first two stages of evolution in Inconscience and Ignorance seem at first sight to deny the possibility of the later consummating stage of evolution in Knowledge. The mind is only a partial unfolding of consciousness and there are powers beyond of which Nature in our race is capable to evolve, this then must be one proper road of our evolution. If the inconscience has evolved partial consciousness, then this partial knowledge already reached must surely evolve into complete consciousness. Earth-nature is seeking a perfected divinized life through intervention of the Divine Will or an activation of power of Concentration].

Teased the Inconscient to wake Ignorance. (Ignorance is here partial Knowledge.) (Movement of Consciousness to evolve body, life and mind which is an evolution in Ignorance.)

A throe that came and left a quivering trace, (throe: Agony as in child birth)

Gave room for an old tired want unfilled,

At peace in its subconscious moonless cave

To raise its head and look for absent light, (No light of Subconscious Self discovered in Subconscious sheath)

Straining closed eyes of vanished memory,

Like one who searches for a bygone self

And only meets the corpse of his desire. (Between surface and Psychic being one will meet desire Soul.)

“Thus all our mental knowing of things represents itself to us as objective, a truth imposed on us from outside; our knowledge is a reflection or responsive construction reproducing in us a figure or picture of a mental scheme of something that is not in our own being. In fact, it is a hidden deeper response to the contact, a response coming from within that throws up from there an **inner knowledge** of the **object**, the

object being itself part of our **larger self**; but owing to the **double** veil, the veil between our **inner self and our ignorant surface self** and the veil between that **surface self and the object** contacted, it is only an imperfect figure or representation of the inner knowledge that is formed on the surface." The Life Divine-561

It was as though even in this Nought's profound,

Even in this ultimate dissolution's core,

There lurked an unremembering entity, (Veiled Truth-consciousness.)

Survivor of a slain and buried past

Condemned to resume the effort and the pang,

Reviving in another frustrate world.

*An **unshaped consciousness** desired light (in the Inconscient plane.)*

Within this ignorance "There lurked an unremembering entity, Survivor of a slain and buried past.."...this suggests an evolving entity...perhaps it is the Psychic presence? (the presence of Inconscient Self) This entity must live after life, creation after creation, irrespective of its "slain" efforts must retry and commence its journey...it has no rest.

And a blank prescience yearned towards distant change (prescience: foreknowledge of events to come.)

As if a childlike finger laid on a cheek

Reminded of the endless need in things (endless growth, endless self-concentration and endless-self-expansion of Being and Nature.)

This stirring/groping was like a "As if a childlike finger laid on a cheek " which reminded the World Mother of the immortal works that has to be continued and

this resulted in an opening/descent "somewhere a breach began", and an emanation of the World Mother entered the world as a "A scout in a reconnaissance from the sun"...seeking to lift the "spirit sole and desolate Too fallen to recollect forgotten bliss"..for without Her descent the world and creation could not be redeemed out of the darkness it dwelt in.

*The heedless Mother of the universe,
An infant longing clutched the sombre Vast.
Insensibly **somewhere a breach began:**
A long lone line of hesitating hue
Like a vague smile tempting a desert heart
Troubled the far rim of life's obscure sleep.
Arrived from the other side of boundlessness
An eye of deity peered through the dumb deeps;
A scout in a reconnaissance from the sun,
It seemed amid a heavy cosmic rest,
The torpor of a sick and weary world,
"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." **The Mother/** Prayers and Meditations/14th October-1914,*

To seek for a spirit sole and desolate

Too fallen to recollect forgotten bliss. *(A Spiritual fall.)(In spiritual fall bliss enters oblivion.)*

Intervening in a mindless universe,

Its message crept through the reluctant hush

The descent compelled Nature/Earth to a renewed collaboration and activity of evolution with "A thought was sown in the unsounded Void"...suggesting the descent of the mental plane to earth...and the rebuilding of all that was destroyed in previous yugas/cycles...all this is possible because of the "god touch"...

Calling the adventure of consciousness and joy (Through adventure of movement of consciousness life can be perfected.)

And, conquering Nature's disillusioned breast, (Mental Maya)

Compelled renewed consent to see and feel.

A thought was sown in the unsounded Void, (evolution of mind. Evolution takes place by intervention of mind plane above.)

A sense was born within the darkness' depths, (evolution of life. Evolution takes place by intervention of life plane above.)

A memory quivered in the heart of Time (memory is an attribute of mind.)

As if a soul long dead were moved to live: (either pranamaya Purusha or manamaya Purusha.)

But the oblivion that succeeds the fall, (Any Spiritual fall witnesses a state of long oblivion.)

Had blotted the crowded tablets of the past, (by Spiritual rise the past can be recalled.)

And all that was destroyed must be rebuilt (by Soul Evolution and by fusion of Purusha and Prakriti and a new manifestation rebuilds all that are destroyed. All destruction and war rapidly clear the field for new good and a more satisfying harmony.)

And old experience laboured out once more.

"Outwardly also, the nation or community or race which shrinks too long from destroying and replacing its past forms of life, is itself destroyed, rots and perishes and out of its debris other nations, communities and races are formed. By destruction of the old giant occupants man made himself a place upon earth. By destruction of the Titans the gods maintain the continuity of the divine Law in the cosmos. Whoever prematurely attempts to get rid of this law of battle and destruction, strives vainly against the greater will of the World-Spirit. Whoever turns from it in the weakness of his lower members, as did *Arjuna* in the beginning, —

therefore was his shrinking condemned as a small and false pity, an inglorious, an un-Aryan and unheavenly feebleness of heart and impotence of spirit, *klaibyam, ksudram hridaya-daurbalyam*, — is showing not true virtue, but a want of spiritual courage to face the sterner truths of Nature and of action and existence. Man can only exceed the law of battle by discovering the greater law of his immortality.”
CSWA/19/Essays on the Gita-384-85,

All can be done if the god-touch is there. (*Through God’s touch or overhead descent of Knowledge, Love, Delight, Will etc. the course of event can be changed instantly.*) (He who has direct contact with the Divine can fill the hollow in men’s heart with the nameless Divine Influence accompanied by the capacity to turn the worst to the best, heals all the bitter cruelties of earth, guards the world with its all seeing gaze, masters the tides of Nature with a look, channels the total energy of Universal and Transcendent forces which would flow unimpeded and unselective, effective inclusion and penetration of dynamised intimate vision and does good of all creatures, *sarvabhutahite ratah.*)

The complementary line:

“His failure is not failure whom God leads;” Savitri-339

*“And if I (Savitri) linger, Time is ours and God’s,
And if I fall (Spiritually), is not his hand near mine?
All is a single plan; each wayside act
Deepens the soul’s response, brings nearer the goal.” Savitri-636,*

“All shall be done for which our pain was borne.” Savitri-344

“Knows that one high step might enfranchise all” Savitri-371

“All shall be done by the long act of Time.” Book-11

“All shall be might and bliss and happy force.” Savitri-514

A hope stole in that hardly dared to be (Each touch of God brings new hope and encouragement, utsaha.)

“And builds to hope her altars of despair,” Savitri-371

Amid the Night's forlorn indifference.

As if solicited in an alien world

With timid and hazardous instinctive grace,

Orphaned and driven out to seek a home,

The second extreme sorrow and emotional imbalance of ordinary earth-bound life is the experience of orphan-hood and in the Spiritual life a seeker of Truth must evolve as twice-born Soul, *dvija*, and must shift dependency from human parents to Divine’s

eternal parenthood and the Divine fulfils his orphan deficiency by deputing a potential Spiritual fosterer. (The first and third extreme sorrows of earthbound life are untimely death and widowhood.)

An errant marvel with no place to live,

Into a far-off nook of heaven there came

A slow miraculous gesture's dim appeal.

The persistent thrill of a transfiguring touch (Divine's touch is always thrilling and transformative.)

Persuaded the inert black quietude (White Spiritual energy persuaded transformation of black inert material existence of Inconscient plane.)

And beauty and wonder disturbed the fields of God. (brief supramental action to transform inconscient sheath.)

Its complementary line:

“A Splendour presses or a Power breaks through,

Earth's great dull barrier is removed awhile,

The inconscient seal is lifted from our eyes

And we grow vessels of creative might.” (transformation of inconscient sheath.)

Savitri-108

A brief supramental action in the Inconscient sheath to transform the untransformed nature is identified as very important input in our Spiritual pursuit.

“The persistent thrill of a transfiguring touch (of Divine Love)

Persuaded the inert black quietude (of Inconscient Sheath)

And beauty and wonder disturbed the (Inconscient) fields of God.”

(Subconscient transformation.)

Savitri-3

“A touch supreme (a touch of supreme Love) surprised his hurrying heart, (Psychic transformation)

The clasp was remembered of the Wonderful,

And hints leaped down of white beatitudes.”

Savitri-237

“This limited being lifted to zenith bliss,

Happy to enjoy one (brief) touch of things supreme," (Physical transformation)

Savitri-239

The descent was like a wandering pale hand of light that removed the robe of nescience worn by the Divine and allowed the downpour of the supernal light and revelation and the downpour of this light felt like as if on that day all would be revealed with the descent of the embodiment of the Divine Mother, who recommenced Her immortal work

A wandering hand of pale enchanted light (The light becomes pale while working in the inconscient Ignorance.)

That glowed along a fading moment's brink,

Fixed with gold panel and opalescent hinge
Opalescent: multicoloured

A gate of dreams ajar on mystery's verge.

One lucent corner windowing hidden things

Forced the world's blind immensity to sight.

The darkness failed and slipped like a falling cloak

From the reclining body of a god. (This is possible by the descent of overhead light.)

*Then through the pallid **rift** that seemed at first*

Hardly enough for a trickle from the suns,

Outpoured the revelation and the flame. (When the small rift in physical mind, vital mind and intellect becomes big, the Divine Force and the Divine Knowledge outpour massively.)

The brief perpetual sign recurred above.

Its complementary line:

*"If the chamber's door is even a little ajar,
What then can hinder God from stealing in*

Or who forbid his kiss on the sleeping soul?" Savitri, Book-10, Canto-4

A glamour from unreached transcendences

Iridescent with the glory of the Unseen,

A message from the unknown immortal Light (The descent of overhead knowledge.)

Ablaze upon creation's quivering edge,

Dawn built her aura of magnificent hues (Here dawn signifies Supramental world and invasion of new light.)

And buried its seed of grandeur in the hours. (This line signifies Supramental manifestation in Time.)

Its complementary line:

"But soon the link of soul with form grew sure;

Flooded was the dim cave with slow conscient light,

The seed grew into a delicate marvellous bud,

The bud disclosed a great and heavenly bloom. " Savitri, Book-4, Canto-1

An instant's visitor the godhead shone.

On life's thin border awhile the Vision stood (Through Divine vision all new manifestation takes shape.)

And bent over earth's pondering forehead curve.

Interpreting a recondite beauty and bliss

Recondite: obscure

In colour's hieroglyphs of mystic sense,

It wrote the lines of a significant myth

Telling of a greatness of spiritual dawns, (mankind is waiting for the advent of a spiritual dawn.)

A brilliant code penned with the sky for page.

*Almost that day the **epiphany** was disclosed*

Of which our thoughts and hopes are signal flares;

***A lonely splendour** from the invisible goal*

Almost was flung on the opaque Inane.

Once more a tread perturbed the vacant Vasts;

Infinity's centre, a Face of rapturous calm

Parted the **eternal lids** that open heaven; (*Breaking of the overmental lid that will wide open the flow of Supramental Force.*)

A Form from far beatitudes seemed to near. (*A form of the Divine Mother*)

Ambadress twixt eternity and change, (*The creatrix Mother is here represented as Ambadress Mother by whose intervention transformation of Nature is possible.*)

The omniscient Goddess leaned across the breadths

That wrap the fated journeyings of the stars

And saw the spaces ready for her feet. (*When earth becomes ready the Divine Mother appears materially.*)

“Sri Aurobindo writes of this in **Savitri-Savitri lives always on earth, with the soul of the earth**, to make the whole earth progress as quickly as possible. Well, when the time comes and things on earth are ready, then the divine Mother incarnates with her full power-**when things are ready**. Then will come the perfection of the realization. A splendour of creation exceeding all logic! It brings in a fullness and a power completely beyond the petty shallow logic of human mentality.” July-28/1961/The Mother’s Agenda/Vol-2/P: 277-283

Once she half looked behind for her veiled sun, (*Sun symbolises Supramental Light*)

Then, thoughtful, went to her immortal work. (*Divine work is related with Divine knowledge.*)

Its complementary line:

"Saw all, but lived for its transcendent task," Savitri-606

Earth felt the Imperishable's passage close: (*Imperishable's passage has to be opened through conscious Soul individual centres.*)

The waking ear of Nature heard her steps (*in waking trance her steps can be heard by our subtle ear.*)

And wideness turned to her its limitless eye,

And, scattered on **sealed depths**, her luminous smile

Kindled to fire the silence of the worlds. (*Through silence only the Psychic, Spiritual and Supramental fire can be kindled.*)(*World's indifference must be*

broken by the fire of the Soul.)

All grew a consecration and a rite. *(Consecration is the central truth of the Gita and integral Yoga and a Sadhaka of integral Yoga must practice it all the time.)*

Air was a vibrant link between earth and heaven; (Air is here the symbol of dynamic Spiritual energy that connects earth and heaven.)

The wide-winged hymn of a great priestly wind

Arose and failed upon the altar hills;

The high boughs prayed in a revealing sky.

*Here where our half-lit ignorance skirts the **gulfs***

On the dumb bosom of the ambiguous earth,

Here where one knows not even the step in front (Evolution in Ignorance.)

And Truth has her throne on the shadowy back of doubt,

On this anguished and precarious field of toil

Outspread beneath some large indifferent gaze,

Impartial witness of our joy and bale,

However the earth could only absorb/bear a little bit of this downpour of light and could not grasp the entire Truth. "only a little of the god-light can stay".

"The single Call, the uncompanied Power, Drew back into some far-off secret world" suggesting a withdrawal of that light into a realm that Nature/man could no longer perceive.

"She looked no more on our mortality.

The excess of beauty natural to god-kind

Could not uphold its claim on time-born eyes;"

Mother (Maa Krishna), I am unsure of the above verse. It suggests to me that the emanation of the Divine Mother (who is no more attached to perishable members) withdrew her full glory (excess beauty) as man (time born eyes) could not (hold) handle it (Her claim to possess the Infinite) .. *"The rarity and wonder lived no more".* ? (During evolution in Ignorance the Divine Mother's action is restricted by the above limitation.)

[A parallel line can give some more hints about the limitation of our existence.

"Awake not the immeasurable descent,

Speak not my secret name to hostile Time;

Man is too weak to bear the Infinite's weight." Savitri-335

[The omniscient Goddess, the mediatrix between eternity and change of Nature, leaned across the fated journeying of the stars and saw the earth ready to bear the weight of her feet. She looked no more on our mortality and went to her immortal work. The death bound creatures can hold a little of the god-light and little capable to pursue a sacred yearning in the form of a Presence and a Power and foreknowledge of her marvelous Divine birth to come. Her excess of beauty, rarity of the body of glory could not uphold its claim on time-born eyes].

Our prostrate soil bore the awakening ray.

Here too the vision and prophetic gleam

Lit into miracles common meaningless shapes;

Then the divine afflatus, spent, withdrew,

Afflatus: Creative impulse or inspiration.

Unwanted, fading from the mortal's range.

A sacred yearning lingered in its trace,
 The worship of a Presence and a Power
 Too perfect to be held by death-bound hearts,
 The prescience of a marvellous birth to come.

Only a little the god-light can stay: (Earth's/Man's capacity to hold the Divine Mother's force is very limited.)

Spiritual beauty illumining human sight
 Lines with its passion and mystery Matter's mask

And squanders eternity on a beat of Time. (The right relation with Time is to call down the Timeless eternity.) (Due to limitation of human vessel, he throws away the Divine energy. Thus time cannot hold her force.)

As when a soul draws near the sill of birth,
 Adjoining mortal time to Timelessness,
 A **spark of deity** lost in Matter's crypt

Its lustre vanishes in the **inconscious planes**, (This asks the discovery of Inconscious Self.) (Without discovery of this self, without sufficient purification Spiritual energy is lost in the unconscious sheath.)

That transitory glow of magic fire
 So now dissolved in bright accustomed air.
 The message ceased and waned the messenger.

The **single Call**, the unaccompanied Power, (Divine call received by Savitri)
 Drew back into some far-off secret world
 The hue and marvel of the supernal beam:

She looked no more on our mortality. (Her look was concentrated on the Transcendent.)

The excess of beauty natural to god-kind
 Could not uphold its claim on time-born eyes; (The limitation of time born eyes cannot hold her excess beauty.)
 Its complementary line:
 "A being they loved whose bounds exceeded theirs;

Her measure they could not reach but bore her touch," *Savitri-364*
 "Or finding her touch desired too strong to bear
 They blamed her for a tyranny they loved,
 Shrank into themselves as from too bright a sun,
 Yet hankered for the splendour they refused." *Savitri-365*

Too mystic-real for space-tenancy

Her body of glory was expunged from heaven:

The rarity and wonder lived no more.

There was the common light of earthly day.

Affranchised from the respite of fatigue

The breaking of the dawn (physical sun) meant that the wheel of life that was in slumber began anew in earnest. The instant's urge along with the uncertain mind are the leaders of man's actions in the earth today and they drive him to "lift his burden of fate"...the Lord (Sri Aurobindo) has so beautifully captured the plight of man and the forces that move that he is clueless about.

Once more the rumour of the speed of Life

Pursued the cycles of her blinded quest.

All sprang to their unvarying daily acts;

The thousand peoples of the soil and tree

Obeyed the unforeseeing instant's urge,

*And, **leader** here with his uncertain mind,*

Alone who stares at the future's covered face,

Man lifted up the burden of his fate. (Through Yoga and Spiritual evolution man can lift up the burden of his fate.)

But Savitri when she awoke (although born in mankind...tribe of men) *"No part she took in this small happiness;"* ...which was ephemeral, for she belonged to a different (higher) plane and human life's pursuits and illusion of desire were alien to Her being. This is because-

*A vaster Nature's joy had once been hers,
But long could keep not its gold heavenly hue (Because without transformation of Inconscient Sheath, vaster nature's joy cannot be stabilised.)
Or stand upon this brittle earthly base.
A narrow movement on Time's deep abysm,*

The above verse suggests the dual nature of Savitri's being (Evolution in Knowledge and Ignorance.). One purely divine and another veiled allowing a play and interaction in this world. The purely Divine aspect could not manifest fully (without the veil)...*"But long could keep not its gold heavenly hue"*...due to earth's inability to bear its lustre...*"rejected the undying rapture's boon"* Nature fearing the *"Pure divine intolerance"* always refrains from the Divine's embrace and it rejects the embrace with pain and death to those who would bring the light.

*And Savitri too awoke among these tribes (as the first woman/first Avatara of the race.)
That hastened to join the brilliant Summoner's chant
And, lured by the beauty of the apparent ways,
Acclaimed their portion of ephemeral joy.
Akin to the eternity whence she came, (She was having direct triple Divine*

contact.)

No part she took in this small happiness; *(sense enjoyment can give small and transient happiness.)*

A mighty stranger in the human field,

The embodied Guest within made no response. *(The embodied Guest is here the Psychic being.)*

The call that wakes the leap of human mind, *(experience in waking trance.)*

Its chequered eager motion of pursuit,

Its fluttering-hued illusion of desire,

Visited her heart like a sweet alien note.

Time's message of brief light was not for her. *(She was not interested in Brief Divine light and ray and little miracle because it could not resolve the human problem.)*

In her there was the anguish of the gods *(The sorrow of the Divine.)*

Imprisoned in our transient human mould,

The deathless conquered by the death of things. *(Psychic being is defeated in the Matter's war.)*

The Lord writes, "The Deathless (Perfect Spirit) conquered by death of things (imperfect Matter)." (Savitri-6) **What is the "things" referred to here?**

Ans: Spirit has not yet conquered Matter.

A vaster Nature's joy had once been hers, *(the joy of higher Nature, Paraprakriti.)*

But long could keep not its gold heavenly hue *(Due to presence of dark Inconscient Sheath.)*

Or stand upon this brittle earthly base.

A narrow movement on Time's deep abyss,
 Life's fragile littleness denied the power, *(Life's narrowness opposes the advent of Divine Power.)*

The proud and conscious wideness and the bliss
 She had brought with her into the human form,

The calm delight that weds one soul to all, *(Her universal Self was active.)*
(the marriage between Psychic being (Jivatama) and universal self (Paramatma)

The key to the flaming doors of ecstasy. (The key to discover many fold delight whose root is in the Anandamaya Purusha.) Its other complementary line:

"A virgin unity, a luminous spouse,
 Housing a multitudinous embrace
To marry all in God's immense delight," (Savitri-695)

Earth's grain that needs the sap of pleasure and tears

Rejected the undying rapture's boon: *(earth is habituated to transient joy of sense and not easily opened towards transcendent rapture.)*

Offered to the daughter of infinity *(Savitri is here recognised as daughter of Infinity and she cannot confine her life to earthly finite joy alone.)*

Her passion-flower of love and doom she gave. *(earth gave Savitri human love and the doom born out of human association.)*

In vain now seemed the splendid sacrifice. *(Death makes all sacrifice vain but it is an appearance and not the reality. Through conscious sacrifice the order of the world can be changed.)*

A prodigal of her rich divinity,
 Her self and all she was she had lent to men,
 Hoping her greater being to implant

And in their body's lives acclimatise

That heaven might native grow on mortal soil. (So earth must be prepared to the state of purity, as pure as heaven.)

Hard is it to persuade earth-nature's change; (Earth nature is not plastic, obscure, untransformed, impure and imperfect.)

Mortality bears ill the eternal's touch: (Eternal's touch is not embraced by our mortal being. Its Presence is also intolerable by mortal members.)

It fears the pure divine intolerance

Of that assault of ether and of fire; (Eternal's touch is piercing and it hammers the human vessel.)

(Are ether and of fire) **subtler elements?** Divine force or energy is by nature both ethereal and heat generating fire and it can penetrate inside material vessel.

It murmurs at its sorrowless happiness,

Almost with hate repels the light it brings;

It trembles at its naked power of Truth (In cellular transformation experience, the cells of the body trembles to the intense Divine touch.)

And the might and sweetness of its absolute Voice.

Inflicting on the heights the abysm's law,

It sullies with its mire heaven's messengers:

Its thorns of **fallen nature** are the defence (Spiritual fall)

It turns against the saviour hands of Grace;

It meets the sons of God with death and pain .

A glory of lightnings traversing the earth-scene,

Their sun-thoughts fading, darkened by ignorant minds,

Their work betrayed, their good to evil turned,

The cross their payment for the crown they gave,

Only they leave behind a splendid Name.

Its complementary line:

“It is finished, the dread mysterious sacrifice,

Offered by God’s martyred body for the world;

Gethsemane and Calvary are his lot,

He carries the cross on which man’s soul is nailed;

His escort is the curses of the crowd;

Insult and jeer are his right’s acknowledgment;

Two thieves slain with him mock his mighty death.” Savitri, Book-6, Canto-2

A fire has come and touched men's hearts and gone; (Man is too weak to hold this fire.)

Those sons of God who have given their lives to plant the seed of Truth on earthly soil, leave behind an influence where few have caught the flame and arisen to higher consciousness.

A few have caught flame and risen to greater life. (Supramental possibility of few prepared Souls.)

Its complementary line:

“But few can look beyond the present state” Book-1, Canto-4,

“A few shall see what none yet understands;” Book-1, Canto-4,

“To a few is given that godlike rare release.” Book-1, Canto-5,

“Hardly a few can climb to greater life.

All tunes to a low scale and conscious pitch.” Book-2, Canto-5,

“August and few the sovereign Kings of Thought

Have made of Space their wide all-seeing gaze

Surveying the enormous work of Time:

A breadth of all-containing Consciousness

Supported Being in a still embrace.” Book-2, Canto-11,

“Only a few responded to her call:

Still fewer felt the screened divinity “ Book-4, Canto-2,
 “Immortal Powers sweep flaming past your doors;
 Far-off upon your tops the god-chant sounds
 While to exceed yourselves thought’s trumpets call,
 Heard by a few, but fewer dare aspire,
 The nympholepts of the ecstasy and the blaze. “ Book-4, Canto-3,
 “The gods are still too few in mortal forms.” Book-4, Canto-3,
 “A few and fit inhabitants she called
 To share the glad communion of her peace;
 The breadth, the summit were their natural home.” Book-4, Canto-4,
 “Or opened the gates of freedom to a few.” Book-4, Canto-4,
 “Abrupt, jagged hills only the mighty climb
 Are here where few dare even think to rise; “ Book-6, Canto-1,
 “A few are saved, the rest strive on and fail.” Book-6, Canto-2,
 “Yet **some** uncaught, unslain, can warily pass
 Carrying Truth’s image in the sheltered heart,
 Pluck Knowledge out of error’s screening grip,
 Break paths through the blind walls of little self,
 Then travel on to reach a greater life.” Savitri-494

“There in the silence few have ever reached,
 Thou shalt see the Fire burning on the bare stone
 And the deep cavern of thy secret soul.” Savitri-501,
 “A few I guide who pass me towards the Light;
 A few I save, the mass falls back unsaved;
 A few I help, the many strive and fail.” Book-7, Canto-4,
 “A few have dared the last supreme ascent
 And break through borders of blinding light above,
 And feel a breath around of mightier air,
 Receive a vaster being’s messages
 And bathe in its immense intuitive Ray.” Book-10, Canto-4,
 “Heaven and earth towards each other gaze
 Across a gulf that few can cross, none touch,” Book-11, Canto-1,
**“A few can climb to an unperishing sun, (either through meditation or through
 waking trance.)**

**Or live on the edges of the mystic moon
 And channel to earth-mind the wizard ray. (This wizard ray can eliminate
 Subconscient dark forces.)**

The heroes and the demigods are few
 To whom the close immortal voices speak
 And to their acts the heavenly clan are near.” Book-11, Canto-1,
 “Few are the silences in which Truth is heard,
 Unveiling the timeless utterance in her deeps;
 Few are the splendid moments of the seers.
 Heaven’s call is rare, rarer the heart that heeds;

The doors of light are sealed to common mind
 And earth's needs nail to earth the human mass,
 Only in an uplifting hour of stress
 Men answer to the touch of greater things:" Book-11, Canto-1,
 "Abandoning the dubious middle Way,
 A few shall glimpse the miraculous Origin
 And **some** shall feel in you (Savitri) the secret Force
 And they shall turn to meet a nameless tread,
 Adventurers into a mightier Day." Savitri-704

"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

"Even the **many** shall some answer make
 And bear the splendour of the Divine's rush
 And his impetuous knock at unseen doors." Savitri-709

Too unlike the world she came to help and save, (the human race.)

Her greatness weighed upon its ignorant breast (by bearing earth's suffering.)

And from its dim chasms welled a dire return,

A portion of its sorrow, struggle, fall. (Spiritual fall)

To live with grief, to confront death on her road

Savitri like other divine embodiments before her, takes up the load of an unwitting race, the burden of transforming this terrestrial existence with help from no outside force for she was one with the universal Mother. (Savitri's method of Yoga was subjectively objective, proceeding from essential self-knowledge to the whole cosmic self-knowledge and from the whole integral knowledge to the knowledge of the parts of objective world.)

The mortal's lot became the Immortal's share.

Thus trapped in the gin of earthly destinies, (gin: A machine with special application.)

Awaiting her ordeal's hour abode,

Outcast from her inborn felicity,

Accepting life's obscure terrestrial robe, (Integral Yoga accepts life's obscure robe to transform them and discourages escape from life. This is possible if one can ascend and descend in the stairs of Consciousness of higher and lower planes.)

“One must accept infirmity and even accept looking like an imbecile, one must accept everything, and there is not one person in fifty millions who has the courage to do it (Sri Aurobindo told me I was the only one!...[laughing] It may be so!). Many have also gone off elsewhere, into other, more or less subtle worlds— you see, there are millions of ways to escape, but only one way to stay: that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance—the appearances of the very negation of truth. But if one does not accept that, nothing will ever change. As for those who want to go on being great, luminous, strong, powerful and so on and so forth, well, let them stay where they are, they cannot do anything for earth.” *The Mother*

(The above passage indicates that those who have Supramental force at their disposal can enter the Inconscient domain to face all infirmity, powerlessness and negations and transform them. Others will be ambitious of their outer glory and cannot extend any real benefit to humanity.)

Hiding herself even from those she loved, (Because of the secrecy and challenge of her great mission.)

The godhead greater by a human fate.

A dark foreknowledge separated her

From all of whom she was the star and stay; (This dark foreknowledge of Satyavan's death and issue of resolving this problem has isolated her from the whole surrounding world.)

Too great to impart the peril and the pain,

In her torn depths she kept the grief to come. (not an escapist Spirituality)

As one who watching over men left blind

Takes up the load of an unwitting race, (Avataras bears the burden of the race.)

Harbouring a foe whom with her heart she must feed, (this foe lives and grows in the untransformed physical and vital mind.)

Unknown her act, unknown the doom she faced, (Unknown is the intensity of her transcendent and universal action which alone can confront the doom.)

Unhelped she must foresee and dread and dare. (Nobody can help her to resolve her issue.)

*The long-foreknown and **fatal morn** was here*

Bringing a noon that seemed like every noon. (To confront against this fatal morn is the greatest test in life.)

*“And what comes to me is always this, **the most severe test** I could have been given: Sri Aurobindo's departure. Because Sri Aurobindo used to speak as if he was not going to go.” The Mother's Agenda-6/347,*

For Nature walks upon her mighty way

Unheeding when she breaks a soul, a life;

Leaving her slain behind she travels on:

Man only marks and God's all-seeing eyes.

Even in this moment of her soul's despair,
 In its grim rendezvous with death and fear,
 No cry broke from her lips, no call for aid; *(No cry broke out to express her helplessness and no help she asked from the surroundings.)*
 She told the secret of her woe to none: *(Because nobody can resolve her problems.)*
 Calm was her face and courage kept her mute. *(Her problems cannot be resolved by external help. It can be resolved by turning within and above.)*
 Yet only her outward self suffered and strove; *(Her surface personality suffered.)*
 Even her humanity was half divine: *(Her surface Nature and surface self are not wholly divinised.)*
 Her spirit opened to the Spirit in all, *(Universalisation experience of Self.)(or Psychic being's union with universal Self/Spiritual Self.)*
 Her nature felt all Nature as its own. *(Universalisation experience of Nature.) (or Apara-prakriti's union with Para Prakriti.)*
 Apart, living within, **all lives** she bore; *(All-life is connected to past, present and future births through inner living. Or all life can be experienced through an inward living leaving behind the surface life. Surface life remembers this life only.)*
 Its complementary line:
 "A subtle link of union joins **all life**." Savitri, Book-2, Canto-2,
 "**All life** a song of many meeting lives;
 For worlds were many, but the Self was one." Savitri, Book-3, Canto-3,
 Aloof, she carried in herself the world:
 Her dread was one with the great cosmic dread,

Her strength was founded on the cosmic might;

The universal Mother's love was hers .

Against the evil at life's afflicted roots,

Her own calamity its private sign,

Of her pangs she made a mystic poignant sword.

A solitary mind, a world-wide heart,

"No cry broke from her lips, no call for aid;

She told the secret of her woe to none:"

As she rose to do her work, she felt the physical aspects of her being as "heavy and unwilling life's servitors"...this indicates to me that Savitri not only had to deal with Death and inconscience around Her in the world but also in aspects of Her physical being.

"And sighing she laid her hand upon her bosom" ...suggests that she shares in the agony at the thought of Satyavan's pending death...she does not remove or eliminate the pain, but endures it as her share...symbolism of the Divine taking up the share of the world's suffering. (First the Avatara bears the earth's suffering then He transforms it to partial Delight and further works till the complete possession of Supreme delight.)

To the **lone Immortal's unshared work** she rose.

Its complementary line:

"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

At first life grieved not in her burdened breast:

On the lap of earth's original somnolence

Inert, released into forgetfulness,

Prone it reposed, unconscious on mind's verge,

Obtuse and tranquil like the stone and star.

In a deep cleft of silence twixt two realms

She lay remote from grief, unsawn by care,

Nothing recalling of the sorrow here.

Then a slow faint remembrance shadowlike moved,

And sighing she laid her hand upon her bosom

And recognised the close and lingering ache,

Deep, quiet, old, made natural to its place,

But knew not why it was there nor whence it came.

The Power that kindles mind was still withdrawn:

Heavy, unwilling were life's servitors

Like workers with no wages of delight;

Sullen, the torch of sense refused to burn;

The unassisted brain found not its past.

Only a vague earth-nature held the frame.

But now she stirred, her life shared the cosmic load .

At the summons of her body's voiceless call

Her strong far-winged spirit travelled back, ([The Spirit travelling back in Time is](#)

a spiritual experience to transform all the past nature which is ingrained in the present nature.)

Back to the yoke of ignorance and fate,

Back to the labour and stress of mortal days

That aspect of Savitri that was free and dwelt on higher planes was called back to its temporary home in an embodied being to give her the strength to bear the labour and stress at this same time, all other forces came back to her as well...earth and Love and Doom...all the forces that had slumbered through the night, on her awakening rushed to overwhelm her...the ancient disputants of doubt and suffering...at the center of this was "A stone-still figure of high and godlike Pain" ...who demanded the sacrifice of her suffering and her tears and still unappeased....

[The travelling back of the spirit is the spiritual experience of transformation, it will not only memorise the past events of this life and purify them but also travel back to past successive lives which is task of her subconscious transformation or the world in which all the past events are stored preventing any spiritual adventure ahead.]

Lighting a pathway through strange symbol dreams

Across the ebbing of the seas of sleep.

Her house of Nature felt an unseen sway,

Illumined swiftly were life's darkened rooms, (Through this backward journey of the Spirit the life's untransformed nature were transformed.)

And memory's casements opened on the hours

Casement: hinged window (vertical)

And the tired feet of thought approached her doors.

All came back to her: Earth and Love and Doom,

The ancient disputants, encircled her

Like giant figures wrestling in the night:

The godheads from the dim Inconscient born ([Death is one of the inconscient godheads.](#))

Awoke to struggle and the pang divine,

And in the shadow of her flaming heart,

At the sombre centre of the dire debate,

A guardian of the unconsolated abyss

Inheriting the long agony of the globe,

A stone-still figure of high and godlike Pain

Stared into Space with fixed regardless eyes

*That saw grief's timeless depths but not **life's goal**.*

Afflicted by his harsh divinity,

Bound to his throne, he waited unappeased

The daily oblation of her unwept tears.

Oblation: offering

All the fierce question of man's hours relived.

The sacrifice of suffering and desire

Earth offers to the immortal Ecstasy

Began again beneath the eternal Hand. ([One must always learn the lesson of sacrifice through which all negations can be offered to the Divine.](#)) ([This consecration is identified as the central Truth of integral Yoga.](#))

*Awake she **endured** the moments' serried march ([endurance of physical](#)*

suffering is also identified as fitness towards cellular transformation.)

And looked on this green smiling dangerous world, (The existing world is also hostile to her spiritual Presence.)

And heard the ignorant cry of living things.

Amid the trivial sounds, the unchanging scene

But Savitri would not buckle under the stress for - *“Her soul arose confronting Time and Fate. Immobile in herself, she gathered force.”*

[The soul must be capable of meeting and overcoming the Ignorance, falsehood, Suffering and Death of the world by becoming mightier in Spirit than all the material forces of the world. This is the message of Savitri for a Sadhaka that like Savitri he must be aware and remember the critical moment of the life of the individual, collectivity and the race and accumulate spiritual force to the extent to save the individual, collectivity and the earth].

Her soul arose confronting Time and Fate.

Immobile in herself, she gathered force.

*“It is only by **increasing that (self) control** that he (a Sadhaka of integral Yoga) can move towards perfection, — and it is only by **developing soul-power** that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.” CWSA/24/The Synthesis of Yoga-631,*

This was the day when Satyavan must die.

“But so am I, mon petit, I am waiting – I am millions of years old and I am waiting.

*All these last days I have been precisely in the state you are describing, in which one says, "But where, where is the concrete proof that all this is going to change?" Things are really not pretty to look at – where is it, the concrete proof? And what comes to me is always this, **the most severe test I could have beengiven:** Sri Aurobindo's departure. Because Sri Aurobindo used to speak as if he wasn't going*

to go. And it's something that comes and says, "See, it's all dreams for thousands of years hence." And it comes back again and again and again (*hammering gesture*); so then it's like a sword of Light, inviolable: a Certitude.

Then you no longer ask – you no longer say, no longer ask anything. You have the patience of faith: "When You want it, well, it will be." But as for me, I don't budge, I stay like this (*gesture turned to the heights*): the inviolable light.

Of course, all the outward events come and belie this. In spite of the inner transformation (which is a sure fact, one has proof of it every second), yet the body keeps its habit of deterioration. And just when you think that things are improving (to give you, as you say, proof that you are making progress), something comes along as if to prove to you that it's all an illusion! And it's growing more and more acute, more and more acute. There is always a Voice (which I know very well, it's the voice of the adverse forces tempting you), which comes and tells you (*same hammering gesture*), "See, see how mistaken you are, see how you delude yourself, see what a mirage it all is, see ..." And then if you listen, you're done for. It's very simple: everything is done for.

You just have to put your fingers in your ears, shut your eyes and keep holding tight up above.

Well, since Sri Aurobindo left, that's what has been coming again and again (*same hammering gesture*), and, you know, more cruel than all human tortures and all the cruelty ever imagined. It's something frightfully cruel, and with all the viciousness of cruelty, and back it comes (*same gesture*). Every time the being opens out in a joy of certitude (*same gesture*) – "Calm down. "

That's where, of course, I say that this realization isn't meant for weak beings – it's meant for the stronger. And then, you are ashamed of what's weak in yourself, and you offer it, saying, "Free me from my weakness." One has to be terribly strong to do that – the strength of endurance untroubled by anything. It's like a perfection of malice which is there, forever saying (*same gesture*), "You are mistaken, it's not possible, you are mistaken, it's not possible. " And then, "Look, here is proof of the truth of what I am telling you: Sri Aurobindo, he who knew, left." And if you listen and believe in it, you're absolutely done for. You're quite simply done for. And that's what they want. Only ... they must not succeed, we must hold on. For how many years now (*hammering gesture*)?... Fifteen years, *mon petit* – for fifteen years (*same gesture*). Not a single day passes without attacks of that sort, not a single night passes without – You say you see horrors – *mon petit*, your horrors must be something quite charming in comparison with the horrors I have seen! I don't think one human being can bear the sight of what I have seen. And it's shown to me as if to tell me that all my "ambitions," all of them, are mad. So then, I have only one answer, "Lord, You are everywhere, You are in everything, and it's for us to see You through everything."

Then – it calms down.

I told you, and I told you neither to make you happy nor to comfort you, I told you because it's a fact I have myself observed with curiosity and interest: we are extremely close up above in the profound intellectual understanding and in the Great Light. And this is expressed by an identity of experience in the intellectual consciousness. I am aware of your difficulties, I know them, I've known them

since the first day I saw you (and even before you came here); from that point of view there has been great progress, but it has shaken your physical health, because of that struggle. I know that you can be completely cured, but in order for you to be completely cured, your vital must be converted, and what I call "to be converted" isn't to surrender – to be converted is to understand. To be converted is to adhere.”
The Mother/ December 31, 1965

“It is clearly (according to external logic) a new way of dying that must be possible – no longer death as we regard it. But that ... for the moment, all we could say would be speculative, not a concrete experience. We'll see.” The Mother/July 31 1963

235, What is the true cause of death?

Ans: ‘Even of Science –physical Science or occult Science – were to discover the necessary conditions or means for an indefinite survival of the body, still, if the body could not adapt itself so as to become a fit instrument of expression for the inner growth, the soul would find some way to abandon it and pass on to a new incarnation. The material and physical causes of death are not its sole or its true cause; its true inmost reason is **the spiritual necessity** for the evolution of a new being.’ The Life Divine-854

End of Canto One

[In Savitri, first let us understand the mundane belief of Lord of Death, who catches ordinary people through his world spreading net. Then meet Savitri’s mother who has realized God through practice of moderate spirituality or realized the divine partially who is unaware of the spiritual force that can change destiny and transform human nature. Then meet the tapasya of King Aswapati who by his spiritual force brought down the divine Mother to earth. Then meet the consecration of Satyavan in whom the Matter and Spirit are reconciled through reception of Savitri’s touch. And finally meet Savitri who by Her Yoga Shakti made Her spiritual contact/link strong with Satyavan to which the Death could not break. Our mission in this life is not only to become one with Savitri but to possess Her full Yogic Power in our individual life. Then we will be able to confront Time and Fixed Fate and experience immortal life].

Post Thesis

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

The Important Secret of this chapter:

**"Cradled the cosmic drowse of ignorant Force
Whose moved *creative slumber* kindles the suns"**

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

*"Arrived from the other side of boundlessness
An eye of deity peered through the dumb deeps;
A scout in a reconnaissance from the sun, (She guards the world from the
Supramental plane.)
It seemed amid a heavy cosmic rest,
The torpor of a sick and weary world,
To seek for a spirit sole and desolate
Too fallen to recollect forgotten bliss."*

"Only a little the god-light can stay:" (If the vessel is small then it cannot hold the Divine Light and few developed Souls are having large subtle and causal body and in their large vessel the vast Divine Light can stay permanently.)

"No part she took in this small happiness;"

"Those who want to lead an enjoyable life make themselves escapists, cannot resolve the problem of existence. Few enjoy life with their higher Nature and are fit to trace the path leading to immortality."

Savitri gives us this message that she was absolutely not interested in any small happiness and enjoyments because that cannot help her to resolve her single issue which she concentrates on each birth "This was the day when Satyavan must die." Rather these small earthly enjoyments are door of escape from the problems of existence.

"The deathless conquered by the death of things."

All earthly enjoyment leads one towards death and thus the Spirit within suffers defeat.

"It (Mortality) trembles at its naked power of Truth"

"The cross their payment for the crown they gave,"

*"Her spirit opened to the Spirit in all, (Universalisation experience of Self.)
Her nature felt all Nature as its own. (Universalisation experience of Nature.)
Apart, living within, **all lives** she bore; (When one goes within, one meets the
past, present and future lives which is known as all life.)
Alloof, she carried in herself the world:" (When one lives in the universal Self, he
experiences of carrying ahead the world movement.)*

The More Important Secret of this chapter:

**"But the oblivion that succeeds the fall,
Had blotted the crowded tablets of the past,
And all that was destroyed must be rebuilt
All can be done if the god-touch is there."**

*"Once more a tread perturbed the vacant Vasts;
Infinity's centre, a Face of rapturous calm
Parted the **eternal lids** that open heaven; (Through deeper silence one can
enter the Supramental world.)
A Form from far beatitudes seemed to near.
Ambadress twixt eternity and change,
The omniscient Goddess leaned across the breadths
That wrap the fated journeyings of the stars
And saw the spaces ready for her feet."*

*"The waking ear of Nature heard her steps
And wideness turned to her its limitless eye,
And, scattered on **sealed depths**, her luminous smile
Kindled to fire the silence of the worlds.
All grew a consecration and a rite."*

*"A **spark of deity** lost in Matter's crypt
Its lustre vanishes in the **inconscious planes,"***

*"She had brought with her into the human form,
The calm delight that weds one soul to all,
The key to the flaming doors of ecstasy."*

*"A fire has come and touched men's hearts and gone;
A few have caught flame and risen to greater life."*

The Most Important Secret of this chapter:

“Immobile in herself, she gathered force. (She utilized time and space exclusively for the accumulation of Spiritual energy.)

This was the day when **Satyavan must die.**”

Om Namo Bhagavateh

“One must accept infirmity and even accept looking like an imbecile, one must accept everything, and there is not one person in fifty millions who has the courage to do it (*Sri Aurobindo* told me I was the only one!...*[laughing]* It may be so!). Many have also gone off elsewhere, into other, more or less subtle worlds— you see, there are millions of ways to escape, but only one way to stay: that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance—the appearances of the very negation of truth. But if one does not accept that, nothing will ever change. As for those who want to go on being great, luminous, strong, powerful and so on and so forth, well, let them stay where they are, they cannot do anything for earth.”

The Mother

Sri Matriniketan Ashram
04.04.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Book-1, Canto-1 is having much Spiritual importance as the content of the whole book is compressed in this single Canto. The Canto begins with the message from the beginning of this earth which is also ‘the hour before the Gods awake’ and ends with the message of the future earth when Satyavan will conquer physical death and this is also the day which is decreed for Satyavan’s death. The time spent from beginning of the creation to the end of creation, which is known as all Time, and the life spent through subtle link of union from beginning of creation to end of creation, known here as all life; Savitri gathered and accumulated her Spiritual energy through all life and all Time which is symbolized here as ‘Twelve swift-winged months’ and ‘this day returning Satyavan must die.’

So this book gives us lesson to learn the movement consciousness and removes the gulf created between ten Selves and ten sheaths and dynamic Divine energy activated from these ten Soul centres to purify, transform, perfect the ten sheaths. All the description in this book are symbolic language meant for undergoing Spiritual experience and if we confine these symbols to literal and earthly meaning then it will be a Spiritual blunder which may culminate with Spiritual fall.

Today, 04.04.2020, Sri Aurobindo's 110th anniversary of first and final arrival to Pondicherry, on this auspicious day I got another opportunity to revise Auroprem's Study and writing you a letter and confirming that our Spiritual journey will continue through many births and bodies.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

N.B. In this study *Auroprem's* observations are marked red, *Guruprasad's* observations are marked maroon and *S.A. Maa Krishna's* observations are marked in blue script.

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