

## Book 7 - Canto Four

### The Triple Soul-Forces

*“Q: Did Savitri foresee what she was going to do?”*

Ans: She said so. You have not read it? She had even been told that she would be alone. And she said: I am ready to be alone. You have not read it? It is in the canto they recited last year. (Book VII, Canto-IV)

*Q: Did she know she would meet the “Mother of Sorrows”, the “Mother of Might”?*

Ans: Indeed she did. It is said all along that she knew all that was going to happen. It is written clearly. Indeed, to each of them she says clearly: I shall bring to you what you need. Consequently, she knows it. Else she would not say so. If she did not know it, how could she say so?

*In Savitri the “Mother of Sorrows” says:  
“Perhaps when the world sinks into a last sleep,  
I too may sleep in dumb eternal peace.” Savitri-505*

Ah! that, that is the human consciousness. It is the human consciousness. It is the idea of the human consciousness that when all suffering will be over, well, “I shall sleep”. It is indeed of this that Sri Aurobindo speaks. When there is this aspiration for a supreme peace, one feels that if there were a *pralaya* and the world disappeared, well, at least there would be peace. But the phrase itself is self-contradictory, for if there were a *pralaya*, there would be no more peace to be felt—there would be nothing at all any longer!

But this is just one of the contradictions of the human consciousness:  
“As long as the world is there and suffering there, I shall suffer with the world. But if ever the world enters into peace, disappears in the peace of Non-Being, then I too shall rest.” It is a poetic way of saying that as long as misery is there in the world, I shall suffer with the world. Only when it ceases to be there, it shall cease for me also.

*Q: Then what will the “Mother of Sorrows” do? What else can she do?*

Ans: She will be the “Mother of Delight”.

**The Mother/The Mother’s Centenary Works/5/388-389**

“This slow development can be aided by the mind’s clear perception and insistence on something within that survives the death of the body and an effort to know its nature. But at first this knowledge is impeded by the fact that there

are **many elements in us, many formations which present themselves as soul elements and can be mistaken for the psyche.**" CWSA/22/The Life Divine-929

"By the (true inner) self thou shouldst deliver the (surface desire) self, thou shouldst not depress and cast down the (surface desire) self (whether by self indulgence or suppression); for the (true inner) self is the friend of the (surface desire) self and (surface desire) self is the enemy (if it is not in contact with the true inner self). To the man is his (true inner) self a friend in whom the (surface desire) self has been conquered by the (true inner) self, but to him who is not in possession of his (true inner) self, the (surface desire) self is as if an enemy and it acts as an enemy."

The Gita-6.5, 6

"There is therefore a distinction to be made between what is essential in the nature, its native and inevitable action, which it avails not at all to repress, suppress, coerce, and what is accidental to it, its wanderings, confusions, perversions, over which we must certainly get control. There is a distinction implied too between coercion and suppression, *nigraha*, and control with right use and right guidance, *samyama*'. The former is a violence done to the nature by the will, which in the end depresses the natural powers of the being, *atm̄ anam avas̄ adayet̄* ; the latter is the control of the lower by the higher self, which successfully gives to those powers their right action and their maximum efficiency, —*yogah. karmasu kausalam*'. This nature of *samyama*' is made very clear by the Gita in the opening of its sixth chapter, "By the self thou shouldst deliver the self, thou shouldst not depress and cast down the self (whether by self-indulgence or suppression); for the self is the friend of the self and the self is the enemy. To the man is his self a friend in whom the (lower) self has been conquered by the (higher) self, but to him who is not in possession of his (higher) self, the (lower) self is as if an enemy and it acts as an enemy." When one has conquered one's self and attained to the calm of a perfect self-mastery and self-possession, then is the supreme self in a man founded and poised even in his outwardly conscious human being, *samahita*'. In other words, to master the lower self by the higher, the natural self by the spiritual is the way of man's perfection and liberation." CWSA/19/Essays on the Gita-218-219

Initially the Gita has identified the double Soul in man; one that of the surface desire soul carrying in its nature the apparent nature of lower instincts, emotions, the mental seeking for power, knowledge and happiness and the other behind it that of the true Soul, the Psychic being, a pure Power of Light, Love, Joy and Beauty. The desire soul's wrong approach and reception towards life deforms the pure joy into pleasure, pain and indifference. True Soul is the imperishable, evolves in us from birth to birth and untouched by death, decay and corruption. It is actually the Psychic sheath that grows from birth to birth

by entering the essence of all experience of Psychic Self in the Ignorance. A mastery of senses, the ability to do without all that they hanker after is the initial condition of the true Soul life.

“Every fibre of the sense mind and basic consciousness is shot through with the action of the psychic prana, it is a nervous or vital and **physical mentality**. Even the buddhi and ego are overpowered by it, although they have the capacity of raising the mind beyond subjection to this vital, nervous and **physical psychology**. This combination creates in us the sensational **desire soul** which is **the chief obstacle** to a higher human as well as to the still greater divine perfection. Finally, above our present conscious mentality is a secret supermind which is the proper means and **native seat of that perfection.**” The Synthesis of Yoga-647

“This nature of **emotive mind** as a reaction of chitta with a certain close dependence upon the nervous life sensations and the responses of the psychic prana is so characteristic that in some languages it is called chitta and prana, the heart, the life soul; it is indeed the **most directly agitating and powerfully insistent action of the desire-soul** which is the immixture of vital desire and responsive consciousness has created in us. And yet the **true emotive soul**, the real psyche in us, is not a desire-soul, but a soul of pure love and delight; but that, like the rest of our true being, can only emerge when the deformation created by the life of desire is removed from the surface and is no longer the characteristic action of our being. To get that done is a necessary part of our purification, liberation, perfection.” The Synthesis of Yoga-649

### **Summary:**

As Savitri crossed the boundaries of the physical and vital mind, (and the sattwic energy of schoolman mind, fixed mind and outer mind) she comes across 3 delegates of her Soul force – These (apparent not the real) soul powers are (the untransformed sheath, *koshas* surrounding the Psychic being) akin (inferior) to the Gods of the higher mind who oversee the evolution of the earth and they represent three occult siddhis which satisfy most of the Spiritual seekers and prevent them from finding the Psychic being. These 3 forces are present in man (to limit and) to help him bear the

difficult journey of his life and evolution. The Spirit who stands above the evolution and manifestation is untouched and is always blissful, but like a Mother (of Apara Prakriti) who understands the suffering that man must bear, she put a portion of herself in man as a (first desire) soul to help bear the suffering, otherwise matter would never evolve. An explanation of these Soul forces (with their little strength) is given in the (Book-7) Canto 5, The Finding of the Soul, - page 526 The triple soul forces were not able to rightly linking existence with the Divine due to their untransformed Nature and it was observed that the mother of Light is more open towards Divine than the mother of might and the mother of might is more open than the mother of seven of sorrows. When these three Soul forces will be completely transformed, they can truly reflect the image of the Psychic being or Psychic Sheath. Both Nature in the form of Psychic sheath and Soul in the form of Psychic being will attain equal Divinity.)

“All she could front with the strong spirit’s peace.  
But since she knows the toil of mind and life  
As a mother feels and shares her children’s lives,  
She puts forth a small portion of herself,  
A being no bigger than the thumb of man  
Into a hidden region of the heart  
To face the pang and to forget the bliss,  
To share the suffering and endure earth’s wounds  
And labour mid the labour of the stars.  
This in us laughs and weeps, suffers the stroke,  
Exults in victory, struggles for the crown;  
Identified with the mind and body and life,  
It takes on itself their anguish and defeat,  
Bleeds with Fate’s whips and hangs upon the cross,  
Yet is the unwounded and immortal self  
Supporting the actor in the human scene.  
Through this she sends us her glory and her powers,  
Pushes to wisdom’s heights, through misery’s gulfs;  
She (Psychic Mother) gives us strength to do our daily task  
And sympathy that partakes of others’ grief  
And the **little strength** we have to help our race,” Savitri-526

“Every fibre of the sense mind and basic consciousness is shot through with the action of the psychic prana, it is a nervous or vital and physical

mentality. Even the buddhi and ego are overpowered by it, although they have the capacity of raising the mind beyond subjection to this vital, nervous and physical psychology. This combination creates in us the **sensational desire soul** which is the chief obstacle to a higher human as well as to the still greater divine perfection. Finally, above our present conscious mentality is a secret supermind which is the proper means and native seat of that perfection." CWSA/23/The Synthesis of Yoga-647

*["This ambiguity, these opposing appearances of depth and blindness are created by the double character of the human emotive being. (1) For there is in front in man a heart of vital emotion similar to the animal's, if more variously developed; its emotions are governed by egoistic passion, blind instinctive affections and all the play of the life-impulses with their imperfections, perversions, often sordid degradations, (2) -- a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands or little greeds and mean pettiness of an obscure and fallen life-force and debased by its slavery to any and every impulse. This mixture of the (1) emotive heart and (2) sensational hungering vital creates in man a **false soul of desire**; it is this that is the crude and dangerous element which the reason rightly distrusts and feels a need to control, even though the actual control or rather coercion it succeeds in establishing over our raw and insistent vital nature remains always very uncertain and deceptive. But the true soul of man is not there; it is in the true invisible heart **hidden in some luminous cave of the nature**: there under some infiltration of the divine Light is our soul, a silent inmost being of which few are even aware; for if all have a soul, few are conscious of their true soul or feel its direct impulse." The Synthesis of Yoga-150]*

This (desire) Soul further projects itself as the 3 selves/forces of (*tamasic*) Compassion, (*rajasic*) Strength and (*Sattwic*) Light. These forces in themselves cannot transform, but they can sustain and guide man (*falteringly*) towards the Divine in his long and hard road. Savitri encounters these forces of her (*untransformed desire*) Soul on her journey upwards towards finding her secret Soul (*true Psychic being*). The reason we are able to tell that these personalities are not Savitri's true soul is because each only describe their limitation (*and incapacity*). Each personality after describing their strength laments in the end of their lack of power to save and transform, none of them allude to their identity with the Supreme, but rather speak of the Supreme as something beyond them— perhaps this is akin to the limitations of the Gods. This also perhaps explains why all the previous avatars who brought down power from intermediary planes could not transform earth and man's difficult substance. (*To transform the Psychic sheath was not the preoccupation of previous Avatars. Previous Avatars were concerned with liberating humanity.*)

The presence of each of these 3 forces is to answer to a particular problem (*of three gunas*) in man's nature, this part resides in the subconscious/ *in*conscious root and represents an untransformed portion of our being (*Nature*).

In Book 6, canto 2 - The way of fate and the problem of pain – p444, The challenge faced by these Soul Forces or Gods is summarized – the verses in *italic* below reflect the types of difficulties faced by these soul forces... (*Divine Will is Supramental in its essence and this Will descends to Spiritual and Psychic planes and further descends to three gunas in Ignorance.*)

“This earth is full of the anguish of the gods;  
Ever they travail driven by Time's goad,  
And strive to work out the eternal Will  
And shape the life divine in mortal forms.  
His will must be worked out in human breasts  
*Against the Evil that rises from the gulfs,*  
*Against the world's Ignorance and its obstinate strength,*  
*Against the stumblings of man's pervert will,*  
*Against the deep folly of his human mind,*

***Against the blind reluctance of his heart.***

The spirit is doomed to pain till man is free. (freedom from physical and vital mind. That is possible through long and difficult transformation process.)

There is a clamour of battle, a tramp, a march:

A cry arises like a moaning sea,

A desperate laughter under the blows of death,

A doom of blood and sweat and toil and tears.

Men die that man may live and God be born." Savitri-444

**Detail:**

As Savitri nears the secret cavern of her soul she faces the first of 3 soul personalities/forces (who experience this world by separating themselves from the Divine.). The first is the personality of compassion who helps humans to bear their suffering. It is because of the presence of this aspect of (untransformed) the divine mother's force in us that we are able to bear all (wrongly). (We can bear all suffering rightly through the activation of Psychic being) It is also the evidence that the divine has not abandoned man to his fate alone and unhelped but within us feels the stings and lashes and pleasure that our surface personality feels. (It is evident that Divine not only become witness to man's fixed fate, but intervenes and reverses the course of things when he opens himself either to the Psychic being in the heart or to the Spiritual being above the head.)

HERE from a low and prone and listless ground

The passion of the **first ascent** began; (first ascent from tamas to rajas, second ascent from rajas to sattwa.)

Its complementary line:

“Repeating the marvel of the **first** descent,”

Savitri-14

“Since **first** the earth-being's heavenward growth began,”

Savitri-14

“But **first** the spirit's ascent we must achieve  
Out of the chasm from which our nature rose.”

Savitri-171

A moon-bright face in a sombre cloud of hair,

A Woman sat in a pale lustrous robe.

A rugged and ragged soil was her bare seat,  
Beneath her feet a sharp and wounding stone.  
A divine pity on the peaks of the world,  
A spirit touched by the grief of all that lives,  
She looked out far and saw from **inner mind**  
This questionable world of outward things,  
Of false appearances and plausible shapes,  
This dubious cosmos stretched in the ignorant Void,  
The pangs of earth, the toil and speed of the stars  
And the difficult birth and dolorous end of life.  
Accepting the universe as her body of woe (**the ignorance must be accepted before it  
can be transformed**),

The **Mother of the seven sorrows** bore

The seven stabs that pierced her bleeding heart:

(Seven sorrows are the outcome of sevenfold Ignorance. So the 'mother of seven sorrows' is the representative mother of seven-fold Ignorance. These are identified in *The Life Divine* as Original Ignorance, Cosmic Ignorance, Egoistic Ignorance, Temporal Ignorance, Psychological Ignorance, Constitutional Ignorance and Practical Ignorance.)

"The **seven ancient Rishis** representing Integral Knowledge, the four Manus or All-Father representing four Divine Shaktis are My (Over) Mental becomings, from them are all these living creatures in the world"

The Gita-10.6

"**Seven steps** has the ground of the Ignorance, **seven steps** has the ground of the Knowledge."

Mahopanishad-V-1

So man first has to work in Ignorance and learn the lesson within its limitation. He has to know it up to its farthest point so that he may be able to arrive at the border of Ignorance and knowledge, where he meets the Truth, touch the final lid of its obscuration and develop faculties which enable him to overstep the powerful but really unsubstantial barrier of Ignorance.

Physical constructing mind is identified as *barren mother* of this apparent



false world. The *Mother of Seven Sorrows* is identified as mother of physical and vital mind in the Subconscient plane. The *Mother of Evil* is identified as the mother of the '*mother of seven sorrows*' in Inconscient Plane whose identity was revealed to King Aswapathi. The description of the *mother of evil* is as follows:

“He saw a Shape illimitable and vague

Sitting on Death who swallows all things born.” Savitri-222

(The above line also represents Death as brother of mother of seven sorrows. Both have a sad and pessimistic philosophy towards life.) (The mother of seven sorrows is represented here as her most untransformed Psychic sheath which surrounds the Psychic being and it can be transformed either by the pressure of Psychic being from within or by the pressure of Spiritual being and Supramental being above the head.)

The Seven Sorrows of Mother Mary.

1. The prophecy of Simeon. (Luke 2:34–35)
2. The flight into Egypt. (Matthew 2:13-23)
3. The loss of the Child Jesus in the Temple of Jerusalem. (Luke 2:43–45)
4. Mary's meeting Jesus on the Via Dolorosa. (not in the New Testament)
5. The Crucifixion of Jesus on Mount Calvary. (Matthew 27:34–50, Mark 15:23–37, Luke 23:33–46, John 19:18–30)
6. The Piercing of the Side of Jesus with a spear, and his descent from the Cross. (John 19:34)
7. The burial of Jesus by Joseph of Arimathea. (Matthew 27:57–61, Mark 15:43–47, Luke 23:50–53, John 19:40–42)

**HERE ARE THE SEVEN GRACES of Mother Mary:**

1. I will grant peace to their families.
2. They will be enlightened about the divine mysteries.
3. I will console them in their pains and I will accompany them in their work.
4. I will give them as much as they ask for as long as it does not oppose the adorable will of my divine Son or the sanctification of their souls.
5. I will defend them in their spiritual battles with the infernal enemy and I will protect them at every instant of their lives.
6. I will visibly help them at the moment of their death, they will see the face of their Mother.
7. I have obtained from my divine Son, that those who propagate this devotion to my tears and dolours, will be taken directly from this earthly life to eternal happiness since all their sins will be forgiven and my Son and I will be their eternal consolation and joy.

There exists a relation between The Mother (or Savitri) and Mother Mary from the following lines: “You know, mon petit, I said one day that in the history of earth, wherever there was a possibility for the Consciousness to manifest, I was there; this is a fact. It's like the story of *Savitri*: always there, always there, always there, in this one, that one – at certain times there were four emanations simultaneously! At the time of the Italian and French Renaissance. **And again at the time of Christ**, then too.... Oh, you know, I have remembered so many, many things! It would take volumes to tell it all. And then, more often than not (not always, but more often than not), what took part in this or that life was a particular yogic formation of the vital being – in other words something immortal. And when I came this time, as soon as I took up the yoga, they came back again from all sides, they were waiting (They were described in *Savitri* as ‘instruments of will Supreme’ and ‘The shadowy keepers of our deathless past’ and ‘dim-masked hooded godheads’ (page-377-378)). Some were simply waiting, others were working (they led their own independent lives) and they all gathered together again. That's how I got those memories. One after the other, those vital beings came – a deluge! I had barely enough time to assimilate one, to see, situate and integrate it, and another would come. They are quite independent, of course, they do their own work, but they are very centralized all the same. And there are all kinds – all kinds, anything you can imagine! Some of them have even been in men: they are not exclusively feminine. ..At first, I used to think they were fantasies. Before I met Sri Aurobindo they would come and come and come to me, night after night and sometimes during the day – a mass of things! Afterwards I told Sri Aurobindo about it, and he explained to me that it was quite natural. And indeed, it is quite natural: with the present incarnation of the Mahashakti (as he described it in *Savitri*), whatever is more or less bound up with Her wants to take part, that's quite natural. And it is particularly true for the vital: there has always been a preoccupation with organizing, centralizing, developing and unifying the vital forces, and controlling them. So there's a considerable number of vital beings, each with its own particular ability, who have played their role in history and

now return. But this one [the tall white Being] is not of human origin; it was not formed in a human life: it is a being that had already incarnated, and is one of those who presided over the formation of this present being [The Mother]. But, as I said, I saw it: it was sexless, neither male nor female, and as intrepid as the vital can be, with a calm but absolute power.... Ah, I found a very good description of it in one of Sri Aurobindo's plays, when he speaks of the goddess Athena (I think it's in 'Persius', but I am not sure); she has that kind of ... it's an almighty calm, and with such authority! Yes, it's in *Perseus* – when she appears to the Sea-God and forces him to retreat to his own domain. There's a description there that fits this Being quite well.” The Mother/27<sup>th</sup> June-1962 (From the above description it appears that the Mother was Mother Mary in one of her past Incarnations.)

It appears from Savitri, that Sri Aurobindo was first man/Avatara at the beginning of creation and also Lord Christ in his past Incarnation. In support of this idea following verse may be referred where Narad describes the Nature of Avatara:

“Gethsemane and Calvary are his lot,  
He carries the cross on which man's soul is nailed;” Savitri, Book-6,  
Canto-2

Gethsemane: A garden where Jesus was betrayed.

Calvary: Hill on which Christ was crucified.

“In the *Essays on the Gita Sri Aurobindo* mentions the names of three *Avatars*, and *Christ* is one of them. An *Avatar* is an emanation of the Supreme Lord who assumes a human body on earth. I heard *Sri Aurobindo* himself say that *Christ* was an emanation of the Lord's aspect of love.”  
The Mother/The Mother's Centenary Works (second edition)/10/61,

The attributes of the Mother of seven sorrows:

- 1) The beauty of sadness lingered on her face,
- 2) Her eyes were dim with the ancient stain of tears.
- 3) Her heart was riven with the world's agony (**riven**: split or tear apart violently)
- 4) And burdened with the sorrow and struggle in Time,
- 5) An anguished music trailed in her rapt voice.
- 6) Absorbed in a deep compassion's ecstasy,
- 7) Lifting the mild ray of her patient gaze,

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.

These seven sorrows can also be related with seven deformations, *vicaras*, of the Gita and integral Yoga.

“(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. (1) In the God-nature to which we have to rise there can be an adamant, even a destructive severity but not **hatred**, (3) a divine irony but not **scorn**, (4, 2) a calm, clear-seeing and forceful rejection but not **repulsion** and **dislike**. (1) Even what we have to destroy, we must not **abhor** or fail to recognise as a disguised or temporary movement of the Eternal.” CWSA/23/The Synthesis of Yoga-223, (5) “There can be for the seeker of the integral Yoga no **clinging** to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite.”

CWSA/24/The Synthesis of Yoga-776, (6) “Therefore **attachment** and desire must be utterly cast out; there is nothing in the world to which we must be attached, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, nor our work and mission, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things.” CWSA/23/The Synthesis of Yoga-329, (7) “For the perfect action and experience is not to be determined by any kind of mental or vital **preference**, but by the revealing and inspiring spiritual will which is the Shakti in her direct and real initiation. When I say that as I am appointed, I work, I still bring in a limiting personal element and mental reaction. But it is the Master who will do his own work through myself as his instrument, and there must be no mental or other **preference** in me to limit, to interfere, to be a source of imperfect working.”

CWSA/24/The Synthesis of Yoga-725

In soft sweet training words slowly she spoke:

1)“O Savitri, I am thy secret soul. (This statement misleads them those who have no higher aspiration and no discernment of truth.) (She is the first of the three desire Souls encircling the Psychic being, the true Soul).)

To share the suffering of the world I came,  
I draw my children's pangs into my breast.  
I am the nurse of the dolour beneath the stars;  
I am the soul of all who wailing writhe  
Under the ruthless harrow of the Gods. (the Gods beat the hard and unyielding metal of man to make it more plastic and malleable to hold the divine's touch and force.. (God seems ruthless and hard to our unconscious and ignorant parts but in reality He is all Love, all Compassionate and all Delight and all other affirmative attributes.) similar verses in other cantos (Verses quoted below is the Narad's statement regarding pain descended from higher Spiritual planes of Consciousness whereas the mother of seven sorrows is the deity residing in Subconscient plane/ enveloping the Psychic sheath, narrating her experience of pain. She explains the truth behind suffering in a distorted and wrong manner whereas Narad's explanation is without any trace of distortion.)

"Pain is the hammer of the Gods to break  
A dead resistance in the mortal's heart,  
His slow inertia as of living stone.  
If the heart were not forced to want and weep,  
His soul would have lain down content, at ease," Savitri-P443

"Pain is the hand of Nature sculpturing men  
To greatness: an inspired labour chisels  
With heavenly cruelty an unwilling mould.  
Implacable in the passion of their will,  
Lifting the hammers of titanic toil  
The demiurges of the universe work;  
They shape with giant strokes their own; their sons  
Are marked with their enormous stamp of fire.  
Although the shaping god's tremendous touch  
Is torture unbearable to mortal nerves," Savitri-P-444

2) I am woman, nurse and slave and beaten beast;  
I tend the hands that gave me cruel blows.  
The hearts that spurned my love and zeal I serve;  
I am the courted queen, the pampered doll,  
I am the giver of the bowl of rice,

I am the worshipped Angel of the House.

I am in all that suffers and that cries.

3) Mine is the prayer that climbs in vain from earth (This personality is not united with her innate divinity and is not aware of the secret workings in nature ),

I am traversed by my creatures' agonies,

I am the spirit in a world of pain (but not the true spirit with the vision and understanding of the Truth of things).

4) The scream of tortured flesh and tortured hearts

Fall'n back on heart and flesh unheard by Heaven

Has rent with helpless grief and wrath my soul.

I have seen the peasant burning in his hut,

I have seen the slashed corpse of the slaughtered child,

Heard woman's cry ravished and stripped and haled (hale: drag or draw forcibly.)

Amid the bayings of the hell-hound mob, (bay: bark or howl loudly.)

I have looked on, I had no power to save.

5) I have brought no arm of strength to aid or slay;

God gave me love, he gave me not his force. (This is not Divine Love because Divine love is all powerful)

I have shared the toil of the yoked animal drudge

Pushed by the goad, encouraged by the whip;

I have shared the fear-filled life of bird and beast,

Its long hunt for the day's precarious food,

Its covert slink and crouch and hungry prowl,

Its pain and terror seized by beak and claw.

6) I have shared the daily life of common men,

Its petty pleasures and its petty cares,

Its press of troubles and haggard horde of ills,

Earth's trail of sorrow hopeless of relief,

The unwanted tedious labour without joy,

And the burden of misery and the strokes of fate.

I have been *pity*, leaning over pain (She is also the mother of pity)

And the *tender smile* that heals the wounded heart

And *sympathy* making life less hard to bear.  
Man has felt near my unseen face and hands;  
I have become the sufferer and his moan,  
I have lain down with the mangled and the slain,  
I have lived with the prisoner in his dungeon cell.  
Heavy on my shoulders weighs the yoke of Time:  
Nothing refusing of creation's load,  
I have borne all and know I still must bear:  
Perhaps when the world sinks into a last sleep (with these words this personality echoes what Death later argues with Savitri in The Gospel of Death and the Vanity of the Ideal - page 612 (the mother of seven sorrows is closer to the Death, the godhead of Inconscient.)

“Delivered into my mysterious rest.  
One with my fathomless Nihil all forget.  
Forget thy fruitless spirit's waste of force,  
Forget the weary circle of thy birth,  
Forget the joy and the struggle and the pain,” Savitri-612

(Weak souls recoil into Death as ultimate refuge. A Soul's confrontation with Death is dependent on degree of Spiritual experience he has accumulated.)

And in Page 593

“Man has no other help but only Death;  
He comes to me at his end for rest and peace.  
I, Death, am the one refuge of thy soul.  
The Gods to whom man prays can help not man;” Savitri-593

(The above strong logic of Death seems to be justified because man has no direct contact with the Divine and his inability to dynamise Divine Shakti which can reverse the course of event.) (Prayer is not sufficient because it is an indirect means of contacting with the Divine. Aspiration is the direct means of contacting the Divine and prayer is its substitute. But a genuine prayer offered to the Divine can call down vast Divine Grace and Force and can change the course of event.) (So man has to learn the lesson of dynamising the Divine Shakti, by whose accumulation only one can confront Death.)

I too may sleep in dumb eternal peace.

7) I have borne the calm indifference of Heaven,  
Watched Nature's cruelty to suffering things  
While God passed silent by nor turned to help. (This is the later Vedantic God of  
Ascetic, for whom world is a Maya. But the ancient Vedantic God is not aloof from  
the world but helps beyond the measure of man.)

*Yet have I cried not out against his will,* (Here Divine Will is projected as cruel and  
merciless. But Divine Will is the creator of the world and is preoccupied in doing best  
for His creation)

*Yet have I not accused his cosmic Law.*

Only to change this great hard world of pain  
A patient prayer has risen from my breast; (This prayer knows not how to call down  
the Divine Grace.)

A pallid resignation lights my brow,  
Within me a blind faith and mercy dwell;

I carry the fire that never can be quenched (the fire that prompts all men to search  
for the divine)

And the compassion that supports the suns.

I am the hope that looks towards my God,  
My God who never came to me till now;

His voice I hear that ever says 'I come': (The mother of seven sorrows is keenly open  
towards transformation of her Nature. That will happen with the descent of Divine  
Force to Subconscious sheath. Then she will be the mother of seven Anandas born  
out of sevenfold integral Knowledge.) (She has also the possibility of transforming  
into the image of Psychic Mother representing the Shudra Shakti and has the  
possibility of transforming into the image of Spiritual Mother representing  
Mahasaraswati.)

I know that one day he shall come at last." (This is a faith in the Divine which will  
culminate as transformation of Nature.)

Its complementary line:

"Looking for the golden Hand that never came,  
The advent for which all creation waits,



The beautiful visage of Eternity  
That shall appear upon the roads of Time.” Savitri-199-200

After the soul personality/Mother of seven sorrows speaks, her shadow or that part of the human nature that corresponds to her opposite spoke. The Mother of Sorrows represents a force of the divine in ignorance but that still understands itself as a delegate of divinity while her counterpart in the inconscient/humanity (man of sorrows) feels itself as the plaything of an indifferent God, who was created for the sole pleasure of someone else to be toyed with. This being represents that part of our surface nature that bears the whip and joy and feels powerless to do anything about it. He laments his fate and describes the feelings of most human beings in the world, desiring to exceed themselves and conquer others.

She ceased, and like an echo **from below** (This line indicates that the mother of seven sorrows encircling the Psychic being has Subconscious companion to support her experience on life.)

Answering her pathos of divine complaint

**A voice of wrath** took up the dire refrain,

A growl of thunder or roar of angry beast,

The beast that crouching growls within man’s depths, —

Voice of a tortured Titan once a God. (All titans of Subconscious plane have the possibility of transforming themselves in to the image of God.)

1)“I am the **Man of Sorrows**, I am he (The Man of (seven) sorrows is the masculine counterpart of the mother of seven sorrows.) (A pessimist and untransformed nature of Subconscious sheath.)

“When I was a child of about thirteen, for nearly a year every night as soon as I had gone to bed it seemed to me that I went out of my body and rose straight up above the house, then above the city, very high above... Often while I was rising up in this way, I used to see at my left an old man, silent and still, who looked at me with kindly affection and encouraged me by his presence. This old man, dressed in a long dark purple robe, was the personification—as I came to know later—of his who is called the **Man of sorrow**.” The Mother/MCW-1/Prayers and Meditations-22<sup>nd</sup>

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Who is nailed on the wide **cross** of the universe;  
To enjoy my agony God built the earth,  
My passion he has made his drama's theme.  
He has sent me naked into his bitter world  
And beaten me with his rods of grief and pain  
That I might cry and grovel at his feet  
And offer him worship with my blood and tears.

2) I am **Prometheus** under the vulture's beak, (Savitri-506)

( 'Prometheus': A Titan in Greek mythology who knew the future through revelations from his mother Themis and hence warred with the Olympian gods against the Titans. Among his many gifts to humanity, Prometheus gave them the ability to walk erect, the use of letters and mathematics, all the arts and stole for them fire from heaven. For this last act, an angry Zeus had him fettered to a rock and daily, for either thirty or a thousand years, sent an eagle to tear at his liver as punishment.)

Man the discoverer of the undying fire,  
In the flame he kindled burning like a moth;  
I am the seeker who can never find,  
I am the fighter who can never win,  
I am the runner who never touched his goal:  
Hell tortures me with the edges of my thought,  
Heaven tortures me with the splendour of my dreams.

*What profit have I of my animal birth;*

*What profit have I of my human soul? (This negation is to be transformed into Divine affirmation.)*

3) I toil like the animal, like the animal die.  
I am man the rebel, man the helpless serf;  
Fate and my fellows cheat me of my wage.  
I loosen with my blood my servitude's seal  
And shake from my aching neck the oppressor's knees  
Only to seat new tyrants on my back:  
My teachers lesson me in slavery,  
I am shown God's stamp and my own signature

Upon the sorry contract of my fate.

I have loved, but none has loved me since my birth;

My fruit of works is given to other hands.

All that is left me is my evil thoughts,

My sordid quarrel against God and man, (Man of sorrow quarrels with God and man.) (Among the five conditions Death put before man this condition; quarrel is one condition through which he leads man towards death.)

Envy of the riches that I cannot share, (narrow carping is a tamasic negation. Arjuna of the Gita was having no narrow carping towards fellow brothers who are ahead of him in Consciousness. That is why the Lord has chosen him as His Instrument.)

Hate of a happiness that is not mine. (Something in us that enjoys by seeing others suffering.)

4) I know my fate will ever be the same,

It is my nature's work that cannot change:

I have loved for mine, not for the beloved's sake,

I have lived for myself and not for others' lives. (Ignorant and unaware of the cosmic love and universalized aspect of our existence.)

Each in himself is sole by Nature's law.

So God has made his harsh and dreadful world, (God is again projected as harsh and cruel. Because these planes are not transformed by God's loving touch.)

So has he built the petty heart of man.

Only by force and ruse can man survive: (Soul slaying truth)

For pity is a weakness in his breast,

His goodness is a laxity in the nerves,

His kindness an investment for return,

His altruism is ego's other face: (The man of sorrows is able to find limitation behind pity, goodness and altruism. But he has not the comprehensive vision and truth.)

He serves the world that him the world may serve.

5) If once the Titan's strength could wake in me,

If Enceladus from Etna could arise,

(Enceladus: A rebel giant with hundred arms in Greek mythology who was buried by the Olympian Gods in the volcano Etna in Sicily.)

I then would reign the master of the world (Ambition oblivious of the Divine Will.)  
And like a god enjoy man's bliss and pain (even those who suffer want to rule and inflict the suffering on others for their joy).

But God has taken from me the ancient Force. (A fall and separation from the Origin.)

6) There is a dull consent in my sluggish heart,  
A fierce satisfaction with my special pangs  
As if they made me taller than my kind;  
Only by suffering can I excel.

7) I am the victim of titanic ills,

I am the doer of demoniac deeds;

*I was made for evil, evil is my lot;*

*Evil I must be and by evil live;* (All evil is the fruit of Ignorance.)

Nought other can I do but be myself;

What Nature made me, that I must remain (*accepting (firmly) the fixed iron law of things*).

I suffer and toil and weep; I moan and hate." (This part of the Subconscient/Inconscient plane needs transformation through Divine's touch alone.)

Savitri offered solace to her being of pity and compassion and told her that she will one day return with the strength from the divine to change the human field.

And Savitri heard the voice (*of the Mother of seven Sorrows*), the echo heard (*of the man of (seven) sorrows*)

And turning to her **being of pity** spoke: (the being of pity was the other name of the mother of seven sorrows.)

1)"Madonna of suffering, Mother of grief divine, (The other names of mother of seven sorrows.)

Thou art a **portion of my soul** put forth (Savitri accepts mother of seven sorrows as part and portion of her Psychic Sheath, (not the Psychic being) which needs transformation of Nature.)

To bear the unbearable sorrow of the world. (Before transformation of sorrow into

ecstasy she must bear the universal suffering.)

2)Because thou art, men yield not to their doom,

But ask for happiness and strive with fate;

Because thou art, the wretched still can hope.

3)But thine is the power to solace, not to save. (Mother of seven sorrows is not a soul slaying force like Death but an intermediate force of solace.) (It will be transformed into soul saving force.)

4)One day I will return, a bringer of strength, (Divine will descend into this untransformed Psychic Sheath and the Chaitya Kosa will be equally Divine in Nature.)

And make thee drink from the Eternal's cup;

His streams of force shall triumph in thy limbs

And Wisdom's calm control thy passionate heart. (the promise of transformation of inertia and dullness and desire to calm Divine wisdom of the Psychic sheath)

5)Thy love shall be the bond of humankind, (this Divine Love embraces all.)

Compassion the bright key of Nature's acts:

6)Misery shall pass abolished from the earth; (manifestation of sevenfold Delight.)

The world shall be freed from the anger of the Beast,

From the cruelty of the Titan and his pain.

7)There shall be peace and joy for ever more." (So the mother of seven sorrows will experience above transformation of misery, anger, cruelty and pain of her nature through Savitri's sadhana.) (Thus she will be Mother of seven Ananda.)

As Savitri ascends or moves (from tamasic to rajasic ascent) more inwards to her secret soul she arrives at that personality of hers that embodies (semi) divine strength (not universalized) and ensures that the negative forces in the world do not gain an upper hand. She guides the few (because of the limitation of her Force) who are sincere to the divine and the others who hold onto darkness or are impure she cannot save....

On passed she in her spirit's upward route.

An ardent grandeur climbed mid ferns and rocks,

A quiet wind flattered the heart to warmth,

A finer perfume breathed from slender trees.

All beautiful grew, subtle and high and strange. (subtle physical experience.)

Here on a boulder carved like a huge throne

A Woman sat in gold and purple sheen,

Armed with the trident and the thunderbolt,

Her feet upon a couchant lion's back.

A formidable smile curved round her lips,

Heaven-fire laughed in the corners of her eyes;

Her body a mass of courage and heavenly strength,

She menaced the triumph of the nether gods.

A halo of lightnings flamed around her head

And sovereignty, a great **cestus**, zoned her robe

[Cestus: A gridle in Greek, gridle means a flat iron plate placed over heat for cooking. (From Greek keustos: gridle)]

And majesty and victory sat with her

Guarding in the wide cosmic battlefield

Against the flat equality of Death

And the all-levelling insurgent Night

The hierarchy of the ordered Powers,

The high changeless values, the peaked eminences,

The privileged aristocracy of Truth,

And in the governing Ideal's sun

The triumvirate of wisdom, love and bliss (triumvirate: Government shared by three in association.)

**And the sole autocracy of the absolute Light.**

August on her (Mother of Might) seat in the **inner world of Mind**, Savitri-508

The **Mother of Might** looked down on passing things, (The deity of the subtle mental world

Its complementary line:

“She (Mother of seven sorrows) looked out far and saw from inner mind” Savitri-503

“She (Mother of Light) came into a high and happy space (of inner mind),

A wide tower of vision whence all could be seen” Svitri-514

Listened to the advancing tread of Time,  
Saw the irresistible wheeling of the suns  
And heard the thunder of the march of God.  
Amid the swaying Forces in their strife  
Sovereign was her word of luminous command,  
Her speech like a war-cry rang or a pilgrim chant.

A charm restoring hope in failing hearts

Aspired the harmony of her puissant voice:

“O Savitri, I am thy secret soul.

I have come down into the human world

And the movement watched by an unsleeping Eye

And the dark contrariety of **earth's fate**

And the battle of the bright and sombre Powers.

I stand upon earth's paths of danger and grief

And help the unfortunate and save the doomed. (limited power and capacity to help man.)

To the strong I bring the guerdon of their strength, (guerdon: a reward or recompense)

To the weak I bring the armour of my force;

To men who long I carry their coveted joy:

I am fortune justifying the great and wise

By the sanction of the plaudits of the crowd,

Then trampling them with the armed heel of **fate**.

My ear is leaned to the cry of the oppressed,

I topple down the thrones of tyrant kings:

A cry comes from proscribed and hunted lives (proscribe: forbid, especially by law)

Appealing to me against a pitiless world,

A voice of the forsaken and desolate

And the lone prisoner in his dungeon cell.

Men hail in my coming the Almighty's force (It appears to be almighty)

Or praise with thankful tears his saviour Grace. (limited grace.) (Man in general is

satisfied with limited grace and enjoys limited miracle in his life and shows unwillingness to open towards unlimited Divine Grace and unlimited constant miracle.)

I smite the Titan who bestrides the world (**bestride: dominate.**) (A limited power to confront the dark energies but not sufficient to meet the dark energies in their Subconscious and unconscious home and slay them.)

And slay the ogre in his blood-stained den.

I am Durga, goddess of the proud and strong, (The deity, the traditional Goddess, not one of the four overmental Mahashaktis, Maheswari but her emanation in subliminal planes)

And Lakshmi, queen of the fair and fortunate; (The traditional deity is an emanation of Mahalakshmi in subliminal plane.)

I wear the face of Kali when I kill, (The traditional deity is an emanation of Mahakali in subliminal plane) (Here the emanation of Mahasaraswati is somewhat veiled.)

I trample the corpses of the demon hordes.

I am charged by God to do his mighty work,

Uncaring I serve **his will** who sent me forth, (Here the emanation of Mahasaraswati is somewhat revealed.)

Reckless of peril and earthly consequence.

I reason not of virtue and of sin

But do the deed he has put into my heart.

I fear not for the angry frown of Heaven,

I flinch not from the red assault of Hell;

I crush the opposition of the gods,

Tread down a million **goblin** obstacles.

I guide man to the path of the Divine (in a limited manner.)

And guard him from the red Wolf and the Snake. (It has the power to protect from hostile animals.)

There is a reference to "the red Wolf and the Snake". I'm wondering what these symbolise. ((The Mother of Might is having limited power which Occultists are having at their disposal. Most of the Spiritual seekers of traditional Yoga search for this siddhi and find themselves satisfied. In integral Yoga the Mother of might is identified as rajasic energy, one of the three desire Souls surrounding the Psychic



being and she has limited power to save and protect men, limited power to offer boon and happiness to men. Here red wolf and snake inwardly symbolize lower nature and outwardly symbolize harmful animals, from which the Mother of Might can protect men.)

I set in his mortal hand my heavenly sword

And put on him the breastplate of the gods.

I break the ignorant pride of human mind

And lead the thought to the wideness of the Truth;

I rend man's narrow and successful life (**with sorrow and difficulties otherwise we will not seek the divine**)

And force his sorrowful eyes to gaze at the sun

That he may die to earth and live in his soul. (later Vedantist escapist solution of life.)

I know the goal, I know the secret route; (In a limited and partial manner.)

I have studied the map of the invisible worlds; (to study the map of invisible world is important requisite in Sadhana and that is possible with the aid of visions.)

I am the battle's head, the journey's star.

But the great obstinate world resists my Word,

And the crookedness and evil in man's heart

Is stronger than Reason (**Reason a delegate from the higher mental spheres is only a guide**), profounder than the Pit,

And the malignancy of hostile Powers

Puts craftily back the clock of destiny (**each time there seems to be a victory for the divine forces, it is short lived and man's nature seems to revert to his old self**)

And mightier seems than the eternal Will.

The cosmic evil is too deep to unroot,

The cosmic suffering is too vast to heal. (important observation and it asks the need of discovery of higher Spiritual energies.)

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. (The Mother of Might is having limited power which Occultists are having at their disposal. Most of the Spiritual seekers search for this siddhi and find themselves satisfied.)

But my heart I have hardened and I do my work (**her heart is hardened due to seeing**

the repetition of man's falls, and the Truth of the divine working in the unconscious is withheld from her – the Gods as delegates of divinity also do not have access to the secret Truth in things and the action of Divine on this world): (Heart is also hardened without true knowledge and without the touch of the descended truth.) (Heart becomes hard when mind, life and body enter corruption..)

Slowly the light grows greater in the East,  
Slowly the world progresses on God's road.

His seal is on my task, it cannot fail:

I shall hear the silver swing of heaven's gates  
When God comes out to meet the soul of the world." (The Mother of Might is less negative than the mother of seven sorrows and more open towards Divine transformation.)

In response to the Mother of Might her counterpart in the untransformed nature – that part that is opened to a dark egoistic Asuric force answered as an opposition to that power...this is the drive in man of blind ambition to transcend himself and all others and feels that all nature was created for his sole enjoyment...in his argument one can also see the foundations of some religions that holds all other creatures as being created for man's consumption. (yes...)

She spoke and from **the lower human world** (from Subconscious plane)

An answer, a warped echo met her speech;

The voice came through the spaces of the mind (the mental ego)

Of the **dwarf-Titan**, the deformed chained god (vital mind is projected as one of the three dwarf and the Gita projected it as one of the three asuras.)

Who strives to master his nature's rebel stuff

And make the universe his instrument.

The Ego of this great world of desire (rajasic mind)

Claimed earth and the wide heavens for the (mis)use

Of man, head of the life it shapes on earth,

Its representative and conscious soul,  
And symbol of evolving light and force  
And vessel of the godhead that must be.  
A thinking animal, Nature's struggling lord,  
Has made of her his nurse and tool and slave  
And pays to her as wage and emolument  
Inescapably by a deep law in things  
His heart's grief and his body's death and pain:  
His pains are her means to grow, to see and feel;  
His death assists her immortality.  
A tool and slave of his own slave and tool,  
He praises his free will and his master mind (These are also limitation and Soul  
slaying truth.)  
And is pushed by her upon her chosen paths;  
Possessor he is possessed and, ruler, ruled,  
Her conscious automaton, her desire's dupe.  
His soul is her guest, a sovereign mute, inert,  
His body her robot, his life her way to live,  
His conscious mind her strong revolted serf.  
The voice rose up and smote some inner sun.  
"I am the heir of the forces of the earth, (Man of might)  
Slowly I make good my right to my estate;  
A growing godhead in her divinised mud,  
I climb, a claimant to the throne of heaven. (Highly ambitious.)  
The last-born of the earth I stand the first;  
Her slow millenniums waited for my birth.  
Although I live in Time besieged by Death,  
Precarious owner of my body and soul  
Housed on a little speck amid the stars,  
For me and my use the universe was made. (narrow approach towards existence.)  
Immortal spirit in the perishing clay,  
I am God still unevolved in human form;

Even if he is not, he becomes in me.

The sun and moon are lights upon my path;  
Air was invented for my lungs to breathe,  
Conditioned as a wide and wall-less space  
For my winged chariot's wheels to cleave a road,  
The sea was made for me to swim and sail  
And bear my golden commerce on its back:  
It laughs cloven by my pleasure's gliding keel,  
I laugh at its black stare of fate and death.  
The earth is my floor, the sky my living's roof.  
All was prepared through many a silent age,

**God made experiments with animal shapes,**

“This is what is meant by the fable in the Aitareya Upanishad which tells us that the gods rejected the animal forms successively offered to them by the Divine Self and only when man was produced, cried out, “This indeed is perfectly made,” and consented to enter in. She has effected also a working compromise between the inertia of matter and the active Life that lives in and feeds on it, by which not only is vital existence sustained, but the fullest developments of mentality are rendered possible.” The Synthesis of Yoga-10

Then only when all was ready I was born.

I was born weak and small and ignorant,

A helpless creature in a difficult world

Travelling through my brief years with death at my side;

**I have grown greater than Nature, wiser than God.** (The imagination of rajasic mind and its scientific achievements.)

I have made real what she never dreamed,

I have seized her powers and harnessed for my work,

I have shaped her metals and new metals made;

I will make glass and raiment out of milk,

Make iron velvet, water unbreakable stone,

Like God in his astuce of artist skill, (astuce (French word): trick, cunning)

Mould from one primal plasm protean forms,

In single Nature multitudinous lives,  
All that imagination can conceive  
In mind intangible, remould anew  
In Matter's plastic solid and concrete.  
No magic can surpass my magic's skill.  
There is no miracle I shall not achieve.

What God imperfect left, I will complete, (Imagination of scientific achievement.)

Out of a tangled mind and half-made soul

His sin and error I will eliminate;

What he invented not, I shall invent: (full of pride, ego and ambition)

He was the first creator, I am the last.

I have found the atoms from which he built the worlds:

The first tremendous cosmic energy

Missioned shall leap to slay my enemy kin,

Expunge a nation or abolish a race,

Death's silence leave where there was laughter and joy.

Or the fissured invisible shall spend God's force

**To extend my comforts and expand my wealth, (This is the object of common man)**

"It follows that the object of the material life must be to fulfil, above all things, the vital aim of Nature. The whole aim of the material man is to live, to pass from birth to death with as much **comfort** or enjoyment as may be on the way, but anyhow to live. He can subordinate this aim, but only to physical Nature's other instincts, the reproduction of the individual and the conservation of the type in the family, class or community." The Synthesis of Yoga-22

To speed my car which now the lightnings drive

And turn the engines of my miracles.

I will take his means of sorcery from his hands

And do with them greater wonders than his best.

Yet through it all I have kept my balanced thought;

I have studied my being, I have examined the world,

I have grown a master of the arts of life.

I have tamed the wild beast, trained to be my friend;

He guards my house, looks up waiting my will.

I have taught my kind to serve and to obey.

I have used the mystery of the cosmic waves

To see far distance and to hear far words; (invention of T.V. and phones.)

I have conquered Space and knitted close all earth. (development of space research)

Soon I shall know the secrets of the Mind;

I play with knowledge and with ignorance

And sin and virtue my inventions are

I can transcend or sovereignly use. (An evolution in limited consciousness.)

I shall know mystic truths, seize occult powers. (Spiritual aspiration of the beginners.)

**I shall slay my enemies with a look or thought, (A siddhi, in which Yoga is utilized to harm others.)**

“He sees, as the Gita puts it, that he is himself his own **enemy** and his own friend, and therefore he takes care not to dethrone himself by casting his being into the hands of desire and passion, *na<sup>-</sup> tma<sup>-</sup> nam avasa<sup>-</sup> dayet*, but delivers himself out of that imprisonment by his own inner power, *uddhared a<sup>-</sup> tmana<sup>-</sup> tma<sup>-</sup> nam*; for whoever has conquered his lower self, finds in his higher self his best friend and ally. He becomes satisfied with knowledge, master of his senses, a Yogin by sattwic equality, — for equality is Yoga, *samatvam<sup>i</sup> yoga ucyate*, — regarding alike clod and stone and gold, tranquil and self-poised in heat and cold, suffering and happiness, honour and disgrace. He is equal in soul to friend and **enemy** and to neutral and indifferent, because he sees that these are transitory relations born of the changing conditions of life. Even by the pretensions of learning and purity and virtue and the claims to superiority which men base upon these things, he is not led away. He is equal-souled to all men, to the sinner and the saint, to the virtuous, learned and cultured Brahmin and the fallen outcaste. All these are the Gita’s descriptions of the sattwic equality, and they sum up well enough what is familiar to the world as the calm philosophic equality of the sage.” Essays on the Gita-198

I shall sense the unspoken feelings of all hearts

And see and hear the hidden thoughts of men.

When earth is mastered, I shall conquer heaven; (an Asuric force much like those described in the Puranas like Ravana etc)

The gods shall be my aides or menial folk,

No wish I harbour unfulfilled shall die:

Omnipotence and omniscience shall be mine.” (An asuric effort to possess the Divine. So in Integral Yoga, consecration is given utmost priority, and through utter consecration all egoistic effort can be annulled. All effort of will to become something will be replaced with consecration and the whole day will be an offering with the sense that he has no power at his disposal.)

Savitri assuages the Mother of might that she will return with the divine supramental knowledge and wisdom that will transform the dumb blind ambition and blood lust of man.

And Savitri heard the voice, the warped **echo** heard

And turning to her **being of power** she spoke:

“Madonna of might, Mother of works and force, (The Mother of Might is the distortion of the force of Mahakali and Mahasaraswati.)

Thou art a portion of my soul put forth (The mother of might is a portion of her untransformed subliminal sheath,)

To help mankind and help the travail of Time.

Because thou art in him, man hopes and dares;

Because thou art, men’s souls can climb the heavens

And walk like gods in the presence of the Supreme.

But without wisdom power is like a wind, (the power of Mahakali is to be combined with the wisdom of Maheswari.) (Or Jnana Yoga is to be reconciled with Karma Yoga)

It can breathe upon the heights and kiss the sky,

It cannot build the extreme eternal things. (For building extreme eternal things the Divine Will and Knowledge are to be combined.) (Divine Power cannot build alone extreme eternal thing.)

Thou hast given men strength, wisdom thou couldst not give.

One day I will return, a bringer of light; (hear means light of wisdom.)

Then will I give to thee the mirror of God;

Thou shalt see self and world as by him they are seen

Reflected in the bright pool of thy soul.

Thy wisdom shall be vast as vast thy power. (Perfect reconciliation Jnana and Karma Yoga; reconciliation of Divine Will with Divine Wisdom)

Then hate shall dwell no more in human hearts,  
And fear and weakness shall desert men's lives,  
The cry of the ego shall be hushed within,  
Its lion roar that claims the world as food,  
All shall be might and bliss and happy force."

(Thus the mother of might will be transformed. Her Psychic transformation will be done in the image of Kshetriya Shakti and Spiritual transformation will be done in the image of Mahakali.)

Savitri then ascends to a higher sphere closer to her Soul, she encounters a Subliminal soul personality - The Mother of Light – who seemed to rain the divine elements onto man's consciousness whenever it is even slightly opened.

Ascending still her spirit's upward route  
She came into a high and happy space (of inner mind),  
A wide tower of vision whence all could be seen  
And all was centred in a single view  
As when by distance separate scenes grow one  
And a harmony is made of hues at war.  
The wind was still and fragrance packed the air. (This state projects limited harmony, beauty, love, peace and delight.)  
There was a carol of birds and murmur of bees,  
And all that is common and natural and sweet,  
Yet **intimately** divine to heart and soul. (The Mother of light, like Psychic Mother is intimate and very near to our surface life.)  
A nearness thrilled of the spirit to its source  
And deepest things seemed obvious, close and true.  
Here, living centre of that vision of peace,  
A Woman sat in clear and crystal light: (The Mother of Light)  
Heaven had unveiled its lustre in her eyes,  
Her feet were moonbeams, her face was a bright sun,



Her smile could persuade a dead lacerated heart (The Mother of Light is having more affirmative power than the sattwic mind of three gunas.) (For the quest of Immortality, this power has to be activated, purified, transformed and perfected.)

To live again and feel the hands of calm.

“Joy that forgot mortality for a while... (of sattwic mind)  
And passions that crumble to ashes while they blaze  
Kindled the common earth with their brief flame.” Savitri-159,

A low music heard became her floating voice:

“O Savitri, I am thy secret soul. (still another misguiding voice and has limited delegated power of Soul.)

I have come down to the wounded desolate earth

To heal her pangs and lull her heart to rest

And lay her head upon the Mother’s lap

That she may dream of God and know his peace

And draw the harmony of higher spheres

Into the rhythm of earth’s rude troubled days.

I show to her the figures of bright gods

And bring strength and solace to her struggling life;

High things that now are only words and forms

I reveal to her in the body of their power.

I am peace that steals into man’s war-worn breast,

Amid the reign of Hell his acts create

A hostel where Heaven’s messengers can lodge;

I am charity with the kindly hands that bless,

I am silence mid the noisy tramp of life;

I am Knowledge poring on her cosmic map.

In the anomalies of the human heart

Where Good and Evil are close bedfellows

And Light is by Darkness dogged at every step,

Where his largest (sattwic) knowledge is an ignorance,

I am the Power that labours towards the best

And works for God and looks up towards the heights.

I make even sin and error stepping-stones

And all experience a long march towards Light. (affirmative vision.)

Out of the Inconscient I build consciousness,

And lead through **death** to reach immortal Life.

Its complementary line:

“Our death is made a passage to new worlds,” Savitri-194,

“Death is a passage, not the goal of our walk:” Savitri-197,

“He has need of death to find a **greater life**.” Savitri-337,

“Death is our road to immortality.” Savitri-424,

“His death assists her immortality.” Savitri-511,

“In vain thou mournst that Satyavan must die;

His death is a beginning of **greater life**,

Death is the spirit’s opportunity.” Savitri-459,

The Mother of Light describes the various manifestations of the Divine in Man that is occurring on earth through her work. She starts with the divine manifesting itself as the virtue of Good eventually evolving to the wisdom and autocracy of the sage and eventually to infinity and eternity and immortality....

Many are God’s forms by which he (partial Godhead) grows in man;

They stamp his thoughts and deeds with divinity,

Uplift the stature of the human clay

Or slowly transmute it into heaven’s gold.

He is the **Good** for which men fight and die,

He is the war of Right with Titan wrong;

He is Freedom rising deathless from her pyre;

He is Valour guarding still the desperate pass

Or lone and erect on the shattered barricade

Or a sentinel in the dangerous echoing Night.

He (God) is the crown of the martyr burned in flame

And the glad resignation of the saint (Brahmin Soul force.)

And courage indifferent to the wounds of Time

And the hero’s might wrestling with death and fate. (the aspect of Kshetiyya Shakti)

Its complementary line:

“Only were safe who kept God in their hearts:  
Courage their armour, faith their sword, they must walk,  
The hand ready to smite, the eye to scout,  
Casting a javelin regard in front,  
Heroes and soldiers of the army of Light.” Savitri-211

He is Wisdom incarnate on a glorious throne (the aspect of Brahma Shakti)

And the calm autocracy of the sage’s rule.

He is the high and solitary Thought

Aloof above the ignorant multitude:

He is the prophet’s voice, the sight of the seer.

He is Beauty, nectar of the passionate soul,

He is the Truth by which the spirit lives.

He is the riches of the spiritual Vast

Poured out in healing streams on indigent Life;

He is Eternity lured from hour to hour,

He is infinity in a little space:

Its complementary line:

“All ocean lived within a wandering drop,  
A time-made body housed the Illimitable.”

Savitri-101

“Unending **Space** was beaten into a curve,  
Indivisible **Time** into small minutes cut,  
The infinitesimal massed to keep secure  
The mystery of the **Formless** cast into **form**.”

Savitri-266-67

“There consciousness was a close and single weft;  
The far and near were one in spirit-space,  
The moments there were pregnant with all time.”

Savitri-301

“Only the Nameless without **space** and **time**:”

Savitri-310

“Time, life and death were passing incidents  
Obstructing with their transient view her sight,  
Her sight that must break through and liberate the god  
Imprisoned in the visionless mortal man.  
The inferior nature born into ignorance  
Still took too large a place, it veiled her self  
And must be pushed aside to find her soul.”

Savitri-487  
“She crossed through **spaces** of a **secret self**  
And trod in passages of **inner Time**.”

Savitri-490  
“He is Eternity lured from hour to hour,  
He is infinity in a little space:”

Savitri-516  
“In **endless Time** her soul reached a wide end,  
The **spaceless** Vast became her spirit’s place.”

Savitri-523  
“She passed beyond **Time** into eternity,  
Slipped out of **space** and became the Infinite;”

Savitri-555  
“The infinite holds the finite in its arms,  
Time travels towards revealed eternity.”

Savitri-623  
“A mute Delight regards **Time’s** countless works:  
**To house God’s joy in things Space gave wide room,**  
To house God’s joy in self our souls were born.”

Savitri-630  
“**Time** thrills to the **sapphics** of her amour-song  
And **Space** fills with a white beatitude.”

Savitri-632  
“Is not the spirit immortal and absolved  
Always, delivered from the grasp of **Time**?  
Why came it down into the mortal’s **Space**?”

Savitri-653  
“He glimpses eternity, touches the infinite,  
He meets the gods in great and sudden hours,  
He feels the universe as his larger self,  
Makes **Space** and **Time** his opportunity  
To join the heights and depths of being in light,  
In the heart’s cave speaks secretly with God.”

Savitri-659

He is **immortality** in the arms of death.

**These powers I am and at my call they come.**

Thus slowly I (**Mother of Light**) lift man’s soul nearer the Light.

But human (**sattwic**) mind clings to its ignorance

And to its (**rajasic mind’s**) littleness the human heart

And to its (**tamasic mind’s**) right to grief the earthly life.

The Mother of Light understands that only the direct descent of the divine can heal the gulf. (This direct contact with the Divine heals all problems of existence.)

Only when Eternity takes Time by the hand,

Only when infinity weds the finite's thought,

Can man be free from himself and live with God. (So, space and time are initially reconciled in the fourth exclusive concentration and finally in integral concentration.)

I bring meanwhile the gods upon the earth;

I bring back hope to the despairing heart;

I give peace to the humble and the great,

**And shed my grace on the foolish and the wise.**

I shall save earth, if earth consents to be saved (when the supramental force comes it will not ask for consent...it will establish the divine rule regardless of the ignorance). (With the Supramental intervention all the limitation of our capacity breaks.) (in Sawittic mind the Soul saving power is limited.)

Then Love shall at last unwounded tread earth's soil; (earth word action of Divine Love.)

Man's mind shall admit the sovereignty of Truth

And body bear the immense descent of God." (Supramental invasion is the aspiration of Mother of Light.) (When Mother of limited Light is transformed into Mother of Limitless Light, then the above promise will be fulfilled.)

The dark counterpart to the Mother of Light responds, but this counterpart is not crude and animalistic like others. This represents the evolved intellect of man, it feels that it has succeeded in raising itself as the highest being on earth and thinks that eventually it will understand all secrets but is still hounded by doubt because behind all its discoveries it never find the (comprehensive truth) answer to the true riddle of life.

She spoke and from the ignorant nether plane

A cry, a warped **echo** naked and shuddering came. (Masculine counterpart of the Mother of Light, a sattwic energy.)

A voice of the **sense-shackled human mind**  
Carried its proud complaint of godlike power  
Hedged by the limits of a mortal's thoughts,  
Bound in the chains of earthly ignorance.  
Imprisoned in his body and his brain  
The mortal cannot see God's mighty whole, ([Intellect cannot see but Supermind can see God's mighty whole.](#))  
Or share in his vast and deep identity  
Who ([Divine](#)) stands unguessed within our ignorant hearts  
And knows all things because he ([Divine](#)) is one with all.  
[Its complementary line:](#)

“A Consciousness that knows not its own truth,  
A vagrant hunter of misleading dawns,  
Between the being's dark and luminous ends  
Moves here in a half-light that seems the whole.” Savitri-55  
“A spirit was there that sought for its own deep self,  
Yet was content with fragments pushed in front  
And parts of living that belied the whole  
But, pieced together, might one day be true.  
Yet something seemed to be achieved at last.” Savitri-175

“But nothing has been achieved of infinite worth:  
A world made ever anew, never complete,  
Piled always half-attempts on lost attempts  
And saw a fragment as the eternal Whole.” Savitri-198  
“None the true body found, its soul seemed dead:  
None had the inner look which sees Truth's whole;  
All glorified the glittering substitute.” Savitri-242

“([Intermediate](#)) Truths they could find and hold but not the one Truth:  
The Highest was to them unknowable.  
By knowing too much they missed the whole to be known:  
The fathomless heart of the world was left unguessed  
And the Transcendent kept its secrecy.” Savitri-271  
“Because thy strength is a part and not God's whole,  
Because afflicted by the little self  
Thy consciousness forgets to be divine  
As it walks in the vague penumbra of the flesh  
And cannot bear the world's tremendous touch,

Thou criest out and sayst that there is pain.” Savitri-454  
“All opposition seems and strife and chance,  
An aimless labour with but scanty sense,  
To eyes that see a part and miss the whole;  
The surface men scan, the depths refuse their search:”  
Savitri-657

“It has been said that we can become the Impersonal, but not the personal God, but this is only true in the sense that no one can become individually the Lord of all the universes; we *can* free ourselves into the existence of the active Brahman as well as that of the Silence; we can live in both, go back to our being in both, but each in its proper way, by becoming one with the Nirguna in our essence and one with the Saguna in the liberty of our active being, in our nature.” The Synthesis of Yoga-380

Man only sees the cosmic surfaces.

Then wondering what may lie hid from the sense

A little way he delves to depths below: (with the help of purified intellect.)

But soon he stops, he cannot reach life’s core

Or commune with the throbbing heart of things.

He sees the naked body of the Truth

Though often baffled by her endless garbs,

But cannot look upon her soul within.

Then, furious for a knowledge absolute (with impatience and the limitations of his mental and vital instruments),

He tears all details out and stabs and digs:

Only the shape’s contents he holds for use;

The spirit escapes or dies beneath his knife.

He sees as a blank stretch, a giant waste

The crowding riches of infinity (each cell is filled with the divine and as such is divinely opulent, but man through the eyes of his ego and surface mind only sees an empty lonely vast).

The finite he has made his central field,

Its plan dissects, masters its processes,

That which moves all is hidden from his gaze,

His poring eyes miss the unseen behind.  
He has the blind man's subtle unerring touch  
Or the slow traveller's sight of distant scenes;  
The soul's revealing contacts are not his.  
Yet is he (intellect of man) visited by intuitive light (The Sattwic mind is closer to  
intuition.) (Buddhi grahyam atindriyam.)  
And inspiration comes from the Unknown;  
But only reason and sense he feels as sure,  
They only are his trusted witnesses.  
Thus is he baulked, his splendid effort vain;  
His knowledge scans bright pebbles on the shore  
Of the huge ocean of his ignorance.  
Yet grandiose were the accents of that cry,  
A cosmic pathos trembled in its tone.  
"I am the mind (intellect) of God's great ignorant world  
Ascending to knowledge by the steps he made;  
I am the all-discovering Thought of man.  
I am a god fettered by Matter and sense,  
An animal prisoned in a fence of thorns,  
A beast of labour asking for his food,  
A smith tied to his anvil and his forge.  
Yet have I loosened the cord, enlarged my room.  
I have mapped the heavens and analysed the stars,  
Described their orbits through the grooves of Space,  
Measured the miles that separate the suns,  
Computed their longevity in Time.  
I have delved into earth's bowels and torn out  
The riches guarded by her dull brown soil.  
I have classed the changes of her stony crust  
And of her biography discovered the dates,  
Rescued the pages of all Nature's plan.  
The tree of evolution I have sketched,



Each branch and twig and leaf in its own place,  
In the embryo tracked the history of forms,  
And the genealogy framed of all that lives.

I have detected plasm and cell and gene,  
The protozoa traced, man's ancestors,  
The humble originals from whom he rose;  
I know how he was born and how he dies:  
Only what end he serves I know not yet

Or if there is aim at all or any end  
Or push of rich creative purposeful joy  
In the wide works of the terrestrial power.

I have caught her intricate processes, none is left:  
Her huge machinery is in my hands;

**I have seized the cosmic energies for my use. (Solar energy, electricity, atomic energy etc.)**

I have pored on her infinitesimal elements  
And her invisible atoms have unmasked:  
All Matter is a book I have perused;

Only some pages now are left to read. (Mind is a field of exclusive concentration. It is ignorant of essential, multiple and integral concentration and hence Mind can provide exclusive or part knowledge of Matter.)

I have seen the ways of life, the paths of mind;  
I have studied the methods of the ant and ape  
And the behaviour learned of man and worm.  
If God is at work, his secrets I have found.

**But still the Cause of things is left in doubt,**

Their truth flees from pursuit into a void;

When all has been explained nothing is known (this is the final word in all of man's discoveries – we can map out the process and its antecedents but not the hidden cause of things – at the end our knowledge leaves us as unsatisfied as before, each solution to a question only begets a new question).

**What chose the process, whence the Power sprang**

I know not and perhaps shall never know.

A mystery is this mighty Nature's birth;

A mystery is the elusive stream of mind,

A mystery the protean freak of life. (protean: ever changing.)

What I have learned, Chance leaps to contradict;

What I have built is seized and torn by Fate.

I (intellect) can foresee the acts of Matter's force,

But not the march of the destiny of man: (Intellect cannot foresee the future destiny and it has still less the power to change the destiny.)

He is driven upon paths he did not choose,

He falls trampled underneath the rolling wheels.

My great philosophies are a reasoned guess;

The mystic heavens that claim the human soul

Are a charlatanism of the imagining brain (the feelings of the Atheist):

All is a speculation or a dream.

In the end the world itself becomes a doubt:

The infinitesimal's jest mocks mass and shape,

A laugh peals from the infinite's finite mask.

Perhaps the world is an error of our sight,

A trick repeated in each flash of sense,

An unreal mind hallucinates the soul

With a stress-vision of false reality,

Or a dance of Maya veils the void Unborn.

Even if a greater consciousness I (intellect) could reach,

What profit is it then for Thought to win

A Real which is for ever ineffable

Or hunt to its lair the bodiless Self or make

The Unknowable the target of the soul?

Nay, let me work within my mortal bounds, (Intellect has the ability for disinterested search of pure truth.)

Not live beyond life nor think beyond the mind;

Our smallness saves us from the Infinite. (Intellect loves to live in limit and has the

fear of losing himself in the Infinite.)

In a frozen grandeur lone and desolate

Call me not to die the great eternal death, (he does not want to lose his individuality, he feels that to lose his small personality in nirvana is the final death of himself and he would cease to exist, he does not understand that with the death of the ego comes the birth of living in the divine)

(in p538 – Nirvana and the All negating absolute

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's main method of Yoga was to annul herself.) (Nirvana and all negating Absolute is an intermediate Spiritual experience of Integral Yoga. To this escape from life reason does not consent.)

Left naked of my own humanity

In the chill vast of the spirit's boundlessness.

Each creature by its nature's limits lives,

And how can one evade his native fate?

Human I am, human let me remain

Till in the Inconscient I fall dumb and sleep, (again the habitual acceptance of the iron law of fate and mortality)

**A high insanity, a chimaera is this,**

Chimaera: (in Greek mythology) a fire-breathing female monster with a lion's head, a goat's body, and a serpent's tail.

any mythical animal formed from parts of various animals. A thing which is hoped for but is illusory or impossible to achieve.

To think that God lives hidden in the clay

(similar words cited by Death in page 647 – The Dream Twilight of the Earthly Real

“How shall the mighty Mother her calm delight  
Keep fragrant in this narrow fragile vase,  
Or lodge her sweet unbroken ecstasy  
In hearts which earthly sorrow can assail  
And bodies careless Death can slay at will?

Dream not to change the world that God has planned,  
Strive not to alter his eternal law.”

Page 644 – The Book of the Double Twilight

“Hope not to call God down into his life.  
How shalt thou bring the Everlasting here?  
There is no house for him in hurrying Time.”)

And that eternal Truth can dwell in Time,  
And call to her to save our self and world.

How can man grow immortal and divine  
Transmuting the very stuff of which he is made?

This wizard gods may dream, not thinking men.” (Intellect cannot dream of physical  
immortality.) (Intellect is also representative symbol of Soul slaying truth like Death.)

(Savitri then assuages the Mother of Light that heaven’s light that falls on the human  
intellect is appropriated by it and does not realize that there is a power that exceeds  
it, the divine inspiration that falls on an ego bound soul only leads to a saint who is  
puffed with spiritual pride and ego – so the ego of self pity is replaced by the ego of  
partial knowledge – again she says that only by the direct descent of the divine can  
this be changed, but the Mother of light must nurse the diviner qualities in him so  
that he will evolve and be more open to the divine descent)

And Savitri heard the voice, the warped answer heard

And turning to her being of light she spoke:

“Madonna of light, Mother of joy and peace,

Thou art a portion of my self put forth

To raise the spirit to its forgotten heights

And wake the soul by touches of the heavens.

Because thou art, the soul draws near to God;

Because thou art, love grows in spite of hate

And knowledge walks unslain in the pit of Night.

But not by showering **heaven’s golden rain**

Upon the **intellect’s hard and rocky soil**

Can the tree of Paradise flower on earthly ground (This indicates that transformation of intellect very difficult issue and it is not possible by descent of Divine force alone.)

And the Bird of Paradise sit upon life's boughs

And the winds of Paradise visit mortal air.

Even if thou **rain down intuition's rays,**

The mind of man will think it earth's own gleam (**our highest thoughts and inspirations are small raindrops from heaven that we appropriate as own**),

His spirit by **spiritual ego** sink,

Or his soul dream shut in sainthood's brilliant cell

Where only a bright shadow of God can come (**so one still remains in the realm of ignorance**). (The realization of *Brahma satya Jagat mithya*, or the Divine is truth and world is an illusion gives the experience of bright shadow of God and not the direct experience of Sun Light.)

His hunger for the eternal thou must nurse

And fill his yearning heart with heaven's fire

And bring God down into his body and life.

One day I will return, His hand in mine,

And thou shalt see the face of the Absolute.

Then shall the holy marriage be achieved, (**between Matter and Spirit.**)

Then shall the divine family be born.

There shall be light and peace in all the worlds." This is the Savitri's mission on earth.....

The three Mother Powers, (1) the Mother of seven sorrows, (2) the Mother of (limited) Might and (3) the Mother of (limited) Light are the three negative inconscient energies of *tamas*, *rajas* and *sattwa* and these three desire selves surrounding the Psychic Being obstruct the free working of the Psychic being. They also wait for their hour of Divine transformation when they will emerge as (1) the Mother of seven Delights, (2) the Mother of limitless Might and (3) the Mother of limitless Light.

The Psychic and Spiritual being open through practice of Yoga. Through King Aswapati's Yoga Spiritual being opens first and by its descent Psychic being opens. Through Savitri's Yoga, Psychic being opens first and by its ascent the Spiritual being opens. The long movement between Psychic and Spiritual being opens the Supramental being.

END OF CANTO FOUR

OM NAMO BHAGAVATEH

Divine Amar Atman!

My Divine Child Auroprem,

My all love and blessings to you. I read your paper on triple Soul Forces  
and changed wherever felt necessary. I hope you will go through it.

OM TAT SAT

With my all love and blessings.

At Their Feet

S.A. Maa Krishna

### Om Namo Bhagavateh

“Accepting the universe as her body of woe  
The **Mother of the seven sorrows** bore  
The seven stabs that pierced her bleeding heart:”

Savitri-503

““I am the **Man of Sorrows**, I am he  
Who is nailed on the wide cross of the universe;  
To enjoy my agony God built the earth,  
My passion he has made his drama’s theme.”

Savitri-505

“Here on a boulder carved like a huge throne  
A Woman sat in gold and purple sheen,  
Armed with the trident and the thunderbolt,  
Her feet upon a couchant lion’s back.”

Savitri-508

“I guide man to the path of the Divine  
And guard him from the red Wolf and the Snake.  
I set in his mortal hand my heavenly sword  
And put on him the breastplate of the gods.”

Savitri-510

Sri Matriniketan Ashram  
21.09.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. Your question from above lines of Savitri are: (1) "What are these seven sorrows?" (2) "Who is this man (of sorrows)" (3) "Is it goddess Durga?" (4) "What does these red wolf and snake symbolize?"

1, Ans: Seven sorrows are the outcome of seven-fold Ignorance in man. For more explanation another file is attached. Also, in this paper seven sorrows are segregated.

2: Ans: Man of (seven) sorrows is the counterpart of the Mother of seven sorrows.

They both are negative Subconscient energies waiting for their Divine transformation.

In the Divine transformation they will be transformed into seven-fold delight by activation of seven-fold Integral knowledge.

3: She is the "Mother of Might" the second desire Soul or second untransformed Nature, rajasic energy, the Psychic Sheath encircling the Psychic Being. This Mother has also some perfection, siddhi of limited nature, if activated then it will increase the human capacity. Tantrics are open towards this mother power and perform extraordinary action known as siddhi. Some believe that they have found the self and exercise this limited power in their personal and collective life.

4: The Mother of Might has limited capacity and can be considered as emanation of Mother Durga. If she is activated in man, then this power can protect man from danger of carnivorous animal symbolising red wolf and poisonous attack symbolising snake.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Yours loving Mother

S.A. Maa Krishna

### The Post Thesis

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

#### **The Important Secret of this chapter:**

“The Mother of the seven sorrows bore  
The seven stabs that pierced her bleeding heart.” Savitri-503  
“I am the Man of Sorrows, I am he  
Who is nailed on the wide cross of the universe;  
To enjoy my agony God built the earth,  
My passion he has made his drama’s theme.” Savitri-505

“August on her seat in the inner world of Mind,  
The Mother of Might looked down on passing things,  
Listened to the advancing tread of Time,  
Saw the irresistible wheeling of the suns  
And heard the thunder of the march of God.” Savitri-508  
“The voice (of Man of Might) came through the spaces of the mind  
Of the dwarf-Titan, the deformed chained god  
Who strives to master his nature’s rebel stuff  
And make the universe his instrument.” Savitri-510  
“I (Mother of Light) am the Power that labours towards the best  
And works for God and looks up towards the heights.” Savitri-515  
“Then wondering what may lie hid from the sense  
A little way he (man of Light) delves to depths below:  
But soon he stops, he cannot reach life’s core  
Or commune with the throbbing heart of things.” Savitri-517

#### **The More Important Secret of this chapter:**

“Madonna of suffering, Mother of grief divine,  
Thou art a portion of my soul put forth  
To bear the unbearable sorrow of the world.” Savitri-507  
“Madonna of might, Mother of works and force,  
Thou art a portion of my soul put forth  
To help mankind and help the travail of Time.  
Because thou art in him, man hopes and dares;  
Because thou art, men’s souls can climb the heavens  
And walk like gods in the presence of the Supreme.” Savitri-513-514  
“Madonna of light, Mother of joy and peace, Thou art  
a portion of my self put forth  
To raise the spirit to its forgotten heights  
And wake the soul by touches of the heavens.” Savitri-520



### **The Most Important Secret of this chapter:**

“One day I will return (as Mother of seven Delight), a bringer of strength,  
And make thee drink from the Eternal’s cup;  
His streams of force shall triumph in thy limbs  
And Wisdom’s calm control thy passionate heart.” Savitri-507

“But without wisdom power is like a wind,  
It can breathe upon the heights and kiss the sky,  
It cannot build the extreme eternal things.” Savitri-514

“His hunger for the eternal thou (Mother of Light) must nurse  
And fill his yearning heart with heaven’s fire  
And bring God down into his body and life.” Savitri-521

### **Om Namo Bhagavateh**

“She (Mother of seven sorrows) looked out far and saw from **inner mind**”

Savitri-503

“August on her seat in the **inner world of Mind**,

The Mother of Might looked down on passing things,”

Savitri-508

“She (Mother of Light) came into a high and happy space (of inner mind),

A wide tower of vision whence all could be seen”

Savitri-514

Pondicherry

01.12.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In the book-7, Canto-4, before finding the Psychic being Savitri came across three Mother powers of the subtle world who are having link with three inconscient energies of tamas, rajas and sattwa of Aparaprakriti (lower Nature) and also have a link with the higher Nature (Para-prakriti) of four Mother powers of Psychic plane. They are three untransformed Subliminal Soul Forces known as tamasic Mother or Mother of seven sorrows, rajasic Mother or Mother of might and sattwic Mother or the Mother of Light. They are also representative symbols of desire

Soul and also three (limited) perfections, siddhis in the subtle mental world of having link with the lower worlds of Ignorance. Those who search their soul, feel satisfied with these three Mother powers and their limited Siddhis and do not strive to go beyond to discover the Psychic being. A subtle world is accepted as a link through which the gulf between higher nature and lower untransformed nature is bridged or this important subtle physical plane bridges the gulf between the Spiritual plane and the surface Nature of mind, life and body. Since Subtle physical, subtle vital and subtle mental have important roles in earth's transformation, so purification, transformation and perfection of three subliminal Mother powers are identified as crucial in the life of Sadhaka of integral Yoga. These three Mother Powers are to be strongly linked with four Psychic Mother Powers of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti*, *Shudra Shakti* and four Spiritual Mother Powers of *Maheswari*, *Mahakali*, *Mahalakshmi*, and *Mahasaraswati*. They are also to be linked with the Supramental Source identified as Truth Supreme, Power supreme, Supreme Delight and Will supreme as hinted in Savitri.

The great hope with which the Mother of seven Sorrows strives for purification, transformation and perfection of her existing limited attributes are observed in the following verse where she will be recognised in future as the Mother of seven Delight:

“Within me a blind faith and mercy dwell;

I carry the fire that never can be quenched

And the compassion that supports the suns.

I am the hope that looks towards my God,

My God who never came to me till now;

His voice I hear that ever says ‘I come’:

I know that one day he shall come at last.” Savitri-505

“Thy (Mother of seven Delight) love shall be the bond of humankind,

Compassion the bright key of Nature's acts:

Misery shall pass abolished from the earth;

The world shall be freed from the anger of the Beast,

From the cruelty of the Titan and his pain.

There shall be peace and joy for ever more.” Savitri-507-508

Similarly, we observe great hope in the Mother of (limited) Might and she strives for her purification, transformation and perfection to become Mother of perfect and unlimited Might. She is waiting for her days when she can guide, save and help all humanity. Her future hope and promise we observe in the following verse:

“The cosmic evil is too deep to unroot,

The cosmic suffering is too vast to heal.

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.

But my heart I have hardened and I do my work:

Slowly the light grows greater in the East,

Slowly the world progresses on God’s road.

His seal is on my task, it cannot fail:

I shall hear the silver swing of heaven’s gates

When God comes out to meet the soul of the world.” Savitri-510

“One day I will return (as Mother of unlimited Might), a bringer of light;

Then will I give to thee the mirror of God;

Thou shalt see self and world as by him they are seen

Reflected in the bright pool of thy soul.

Thy wisdom shall be vast as vast thy power.

Then hate shall dwell no more in human hearts,

And fear and weakness shall desert men’s lives,

The cry of the ego shall be hushed within,

Its lion roar that claims the world as food,

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

Similarly, the third and the greatest Mother Power of the subliminal world, the Mother of (limited) Light strives for her purification, transformation and perfection. Her future hope of becoming the Mother of unlimited Light and helping mankind to lead towards Supramental Light is observed in the following verse:

“ Only when Eternity takes Time by the hand,  
Only when infinity weds the finite’s thought,  
Can man be free from himself and live with God.  
I bring meanwhile the gods upon the earth;  
I bring back hope to the despairing heart;  
I give peace to the humble and the great,  
And shed my grace on the foolish and the wise.  
I shall save earth, if earth consents to be saved.  
Then Love shall at last unwounded tread earth’s soil;  
Man’s mind shall admit the sovereignty of Truth  
And body bear the immense descent of God.” Savitri-516

“His hunger for the eternal thou must nurse  
And fill his yearning heart with heaven’s fire  
And bring God down into his body and life.  
One day I will return (as Mother of unlimited Light), His hand in mine,  
And thou shalt see the face of the Absolute.  
Then shall the holy marriage be achieved,  
Then shall the divine family be born.  
There shall be light and peace in all the worlds.” Savitri-521

This Canto gives the important message that for the transformation of human life into Divine Life the gulf between Divine Consciousness and human Consciousness of three *gunas* must be bridged. That gulf can be bridged in the

subtle mind, the subtle vital and the subtle body which have double doors; one open towards Subconscient negative energies and the other open towards Superconscient affirmative energies. So, their purification, transformation, universalisation and perfection are important requisite in the manifestation of Divine Life. So, all our opposition to enter and concentrate on the inner life must be transcended and open the doors of three Mother Powers for their own perfection and discovery of still powerful and more intimate Psychic Being.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

N.B. In this study (third review) *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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