

Book 2

Canto Nine

“One day when you have time, I'll (Satprem) have to ask you some questions. Because for the Supraconscient, some things aren't too clear in my mind.

You may ask me questions, but you will find all the answers in what he has written, don't you think?

Yes and no.

What do you want to know?

I would especially like to understand the difference between the overmind and the Supermind – to understand it concretely, not abstractly.

The overmind isn't part of the intellect. It's the domain of the gods.

It is the domain of the gods, and that's what has been ruling the earth. All the gods men have known, worshipped and had contact with are there.

Yes, a domain of gods, with godlike lives and godlike ways – it's not the Supermind.

Yes, precisely – but what exactly makes the difference?

I don't believe the gods have access to the Supermind.

Yes, the gods stop at the overmind.

I am unfamiliar with the purely Hindu traditions, but the gods are the beings the Vedas and people of Vedic times were in touch with – at least I think so. I learned what I know about the gods before coming here, through the other tradition, the Chaldean. But Théon used to say that this tradition and the Vedic (which he knew well) were outgrowths of a more ancient tradition common to both. The story goes, according to him, that the first Emanations, who were perfectly independent, separated themselves from the Supreme in their action, creating all the disorder – that's what caused the creation's disorder. Afterwards the gods were emanated, to repair the evil that had been wrought and to organize the world according to the supreme Will. Of course, this is a childlike way of putting it, but it's comprehensible. So all these gods work in harmony and order. That's what the ancient tradition says.

As far as I've understood, the Indian tradition has embraced everything that came from the first Emanations, since all the gods of destruction, of unconsciousness and of suffering are included in its pantheon.

In the end, I think it's up to each one to name what he wants the way he wants. That's how I have always felt. Even in Hindu tradition it is written: "Man is chattel for the gods; beware of the gods."

All this is merely a question of language to me – words to suit each one according to his nature.

I've had conscious contacts with all the beings of the tradition Théon made known to me, and with all the beings described in Indian tradition; in fact, as far as I know I've had contacts with all the deities of all the religions. There's a gradation (*gesture of levels*). These beings are found all the way from ... there are even some in the vital; in the mental realm, man has deified many things: he has readily made gods out of whatever didn't seem exactly like him. If you are eclectic, you can have contacts with them all. And they all have their own reality and existence.

This region just overlooks the earth and the mind (including the very highest mind). But evolution – I mean TERRESTRIAL evolution, with its particular rhythm which is more condensed, more concentrated and, you could say, more focused than universal evolution as a whole – this terrestrial evolution has, with the human species, created a kind of higher intellectuality capable of passing through the overmental region, the region of the gods, and reaching a higher Principle directly.

But this overmental region, this region of the gods with the power to govern the universe and, PARTIALLY, the earth, does have its own reality. You can come into contact with it and use it; the Vedic "forefathers" used it, occultists use it, even Tantrics use it. But there's another path which, distrusting the gods, bypasses them through a kind of intellectual asceticism, as it were, wary of forms, of images, and differing expressions, which rises straight as an arrow, proud and pure, towards the supramental Light. That is a living experience.

Sri Aurobindo preached the integral yoga which includes everything, so one can have all the experiences. Indeed, the universe was clearly created as a field of experience. Some people prefer the short, straight and narrow paths – that's their business. Others like to dawdle along the way – and that's their business!

And some are drawn to have all the experiences, and thus they often wander for a long time through the overmental world. And of course, the vast majority of those who have RELIGIOUS aspirations are thus put in touch with various deities, where they stop – **it's enough for them.**

But everything I've just said is only one tiny part of the whole story.

Actually, this domain of the gods belongs to our side, although on a godlike scale: with the gods' power, their possibilities, their consciousness, their freedom; and their immortality, too. In other words, a godlike life – I think most human beings would be more than satisfied with it!

And as all the stories tell us, sometimes the gods come to earth to have some fun. I know that some come and take on a human body to have a psychic being – but not all. Most of them simply enjoy having human contact. In any case, they have bodies in their own domain – there's no sense of being bodiless. They have bodies – immortal ones.

Yes, but in the Supermind as well?...

But the gods don't go to the Supermind!

No, what I mainly want to know is the difference when you cross to the other side, into the Supermind – the difference in vision between the Supermind and the overmind.

I don't know what Sri Aurobindo would tell you....

This is just what I am observing these days. To me, the overmental consciousness is a magnified consciousness: far lovelier, far loftier, far more powerful, far happier, far ... with lots of "far more's" to it. But.... I can tell you one thing: the gods don't have the sense of Oneness. For instance, in their own way they quarrel among themselves, which shows they have no sense of Oneness, no sense of all being one, of all being various expressions of the Divine – the unique Divine. So they are still on this side, but with magnified forms, and powers beyond our comprehension: the power to change form at will, for example, or to be in many places at the same time – all sorts of things that poor human beings can only dream of having. The gods have it all. They live a divine life! But it's not supramental.

The Supermind is knowledge – Pure Knowledge. Yes, it is knowing – knowing what is to be known.

There is no longer a play BETWEEN oneself and things, it's.... Truly, the sign of the Supermind is Oneness. Not a sum of a lot of different things, but, on the contrary, a Oneness ... at play with Itself. There's nothing of the way gods relate to each other and the world, for they are still part of the realm of diversity, though FREE from Ignorance. They don't have Ignorance, they don't have what we human beings have here. They have no Ignorance, they have no Unconsciousness, but they have the sense of diversity and of separation.

What about Sri Aurobindo's experience at Alipore, then? You know, that well-known experience when he saw Narayana in the prisoners, Narayana in the guards, Narayana everywhere?...

That is the Supreme. Oneness.

Is it a supramental experience or....

It is supramental.

Supramental?

Yes, the supramental experience. He called it Narayana because he was Indian.

It's supramental, not overmental?

No, no.

It's like the message of the Gita as Sri Aurobindo explained it: not overmental, but supramental. It is Oneness, the experience of Oneness.

The experience of the gods has never been more than a distraction for me – an amusement, a pleasant diversion; none of it seems essential or indispensable. You can treat yourself to the luxury of all these experiences, and they increase your knowledge and your power, your this and your that, but it's not particularly important. THE thing is altogether different.

We can do without the gods. We can have access to the Supermind without any of these experiences, they're not indispensable. But if you want to know and experience the universe, if you want to be identified with the Supreme in His expression, well, all this is part of His expression, in varying degrees and with varying powers. It's all part

of His experience. So why not treat yourself to that luxury? It's very interesting, very interesting – but not indispensable.

I think that once you are identified with the Supreme and He has chosen you to do a work on earth, then He quite naturally grants you all these things, because it increases your power of action, that's all. That's all.

As for me, there are no more problems, no more problems!

This classification [of the planes of consciousness] is very convenient and necessary at a given moment, especially when you are ascending and awakening; but afterwards....

(silence)

Sri Aurobindo didn't put too much emphasis on the Overmind. The one significant point is that the Overmind has ruled the world through the different religions. And it is the dwelling place of all the gods, all the beings humans have made into gods in their religions. Those beings exist in their own world, and some humans, coming in touch with them, have been overwhelmed by their powers and their superiority, and have made gods and religions out of them.

But it's better not to emphasize this [in your book]. As I have said, we can bypass that plane, or even pass through without knowing it. It interested me to read in the Vedas that if you don't ascend the way you're supposed to, if you try to bypass the gods, then unpleasant things happen to you and your way is blocked – do you remember that? That gives you an idea of what it is. It's like an intermediary zone, far superior to the earth, but still intermediary. Some have tried to cross it without stopping; and there, they say, you run into trouble. Personally, I am not sure, I can only speak of my own experience: there was always a sense of fraternity – as you can imagine! I knew them, I was on friendly terms with them, so there was no question of bypassing them or not!

But I have a strong impression that that world is still a magnified version of our own, and part of the old path; it has nothing to do with the Supramental Creation, which will bring to earth the sense of the Supreme and the Unique.

Basically, it's part of the old path, a consequence of all that has happened, of the whole universal formation as we know it. People who believe in essential Evil would say it's a consequence of "the accident" of creation. But is it an accident? I have my doubts. It has yet to be revealed. And we won't know until ... until it's over.

I am speaking in riddles, but what else can I do! ...

I mean that the why and the how of it won't be known until ... until the curve is completed.

But the gods belong to the present curve. The overmind belongs to this curve.

Those gods are all very nice! For some people they're unbearable at times (*Mother laughs*), but they're really very nice! They have their faults, they have their good points, but with me they have always been very nice!

No more (*Mother makes an X across her mouth*).” The Mother/**September 26, 1962**

“A little later, Satprem returns to the previous conversation on the gods:

But do those gods exist independently of human consciousness? They're not human creations?

No, not at all!

One thing struck me: you say that the Gita as Sri Aurobindo explained it is not overmental but supramental....

Sri Aurobindo said that what he came to bring was already indicated in the Gita.

But what you haven't made exactly clear to me is the difference between THE thing and the overmind....

It is the experience of Oneness.

No, but the difference in vision – I'm speaking of vision. You told me, for instance, that objects in the overmind were self-luminous.

Yes, from the overmind onwards.

Did you mean that one sees terrestrial objects become luminous?

No, no! I mean all the things and forms in the overmind itself (the raiment of the gods, for instance, their jewels and crowns – there are all kinds of things in the overmind). In those worlds there are all kinds of forms, which we translate into images from terrestrial life ... but it's only a translation.

Take the gods' raiment, for example. Their raiment, which they change at will in the same way they change their forms, is made not of physical but of overmental substance, and that substance contains its own light. It's like that with everything, it's all.... There's no sun casting light and shadows: the substance is self-luminous.

And beyond, in the Supramental?

Supramental....

(very long silence)

Hard to explain.

(silence)

When I speak of the "world of Oneness" I don't merely mean having the "sense" that all is one and that everything takes place within that One. What I mean by Oneness is that you can't distinguish between conceiving the action, the will to act, the action itself, and the result. It's.... All is one, simultaneous.

But how? It can't be explained – it simply can't! You can get a glimpse of the experience, but ... ultimately, it's inexpressible, we have no means to express it.

If we say "all is simultaneous," we're talking in platitudes.

We always express things in terms of high and low. As I've often said, other words are needed, another way of formulating things.

You say I didn't understand your question, but I understood it perfectly, I knew perfectly well what you wanted.... But what can be said about That! It simply cannot

be spoken of, and here's the proof: if we could talk about it, it would be here. And even then we probably wouldn't talk about it.

We can't talk about it, we can't say anything; whatever we say about it is nonsense! Of course it's nonsense – what else could it be?

(silence)

At their maximum, at the height of their possibilities, human conceptions can at the VERY BEST express something or other of the overmind. For me it is very vivid, very familiar, because I have lived there a lot. But even so, I consider words too awkward to express it – although with "poetic" metaphors you might just manage to convey an impression of it. But as for speaking of the Other Thing, I am quite aware that.... Because even when you're right in the Experience, the only thing you feel like doing is ... keeping quiet. You can't talk. As soon as you utter a word, poof! It all clouds over. It's useless.

But physically, for instance, you see this object [Satprem picks up a paperweight]. Now, I see it in a certain way – but you, with a supramental consciousness?...

I just see through it, that's all.
But that's nothing!

What do you mean, you see through it?

Well, I mean I can see the luminous vibration behind it. But I realize that one way of seeing doesn't preclude the other.

It's the same when I look at people: I don't see them as they see themselves, I see them with the vibration of all the forces that are in them and pass through them, and quite frequently with the supreme Vibration of the Presence. And that's why my physical sight is ... not exactly failing, but changing in character, for the physical precision that normal physical sight gives is ... it's false for me. Instinctively (not because I think of it that way), that's how it Is. So I no longer have the precision of a vision designed to see just the superficial crust of things.

But this doesn't keep me from seeing physically – although, yes, it does at times make me unsure of who's in front of me, because I see a vibration that is sometimes very similar, almost identical, in three or four people (who aren't all necessarily present, but anyway ...). So there's a slight external difference – there's a very great external difference in the way the form looks, of course, but in the combination of vibrations there's only a slight external difference. And so sometimes I am not sure, I don't know whether it's this person or that one; that's why I often ask, "Who's there?" It's not that I don't see anything, but I don't see in the same way.

In a way, I think I see better. But in a particular way. If, for instance, I have to thread a needle (I have experimented with this kind of thing), well, if I try to thread the needle while looking at it, it's literally impossible. But sometimes (when I am in a certain attitude), if I have to thread a needle, it threads itself – I have nothing to do with it: I hold the needle, I hold the thread, and that's that.

I think (in fact, it's quite simply a matter of experience), I think that if this state gets perfected one should be able to do everything in the OTHER way, the way that

doesn't depend on external senses. And then, well, it will clearly be the beginning of a supramental expression. Because it's a sort of innate knowledge which DOES things. When That comes, you know, you can act.

But you mustn't think; the minute you start thinking or wanting to use your sense organs, it vanishes completely.

And as far as expression is concerned, the first thing that comes over you is ... it's not just an impossibility: you don't WANT to talk.

Something else is needed, something else entirely.

We just have to wait. Wait for it to come.

(silence)

But isn't what you're talking about here [Satprem points to the paperweight] what people call a "clairvoyant" vision?

No, no!

It's supramental vision?

Yes.

A clairvoyant wouldn't see it that way.

No. It is the infiltration of the supramental consciousness.

Which makes you see something else through objects or through people....

No, it has nothing to do with all the visions I've had.

But that Vision.... I know it well, and it's not a "vision" – it's not a vision! I can't call it an image: it is a knowledge. I can't even say it's a knowledge, it's ... something that is EVERYTHING at once, something embodying its own truth.

Let it get established! When it's all well established, we'll speak about it again (*Mother laughs*).

I'm asking you questions because I've got a book to write!

Oh, but don't speak of this in your book! People will say you're completely cracked (*Mother laughs*).” The Mother/**October 6, 1962**

– The Paradise of the Life Gods

“But I also remember reading *The Tradition*, before I met Sri Aurobindo (it was like a novel, a serialized romance of the world's creation, but it was very evocative; Théon called it *The Tradition*). That was where I first learned of the universal

Mother's first four emanations, when the Lord delegated his creative power to the Mother. And it was identical to the ancient Indian tradition, but told like a nursery story; anyone could understand – it was an image, like a movie, and very vivid.

So She made her first four emanations. The first was Consciousness and Light (arising from Sachchidananda); the second was Ananda and Love; the third was Life; and Truth was the fourth. Then, so the story goes, conscious of their infinite power, instead of keeping their connection with the supreme Mother and, through Her, with the Supreme, instead of receiving indications for action from Him and doing things in proper order, they were conscious of their own power and each one took off independently to do as he pleased – they had power and they used it.

They forgot their Origin. And because of this initial oblivion, Consciousness became unconsciousness, and Light became darkness; Ananda became suffering, Love became hate; Life became Death; and Truth became Falsehood. And they were instantly thrown headlong into what became Matter. According to Théon, the world as we know it is the result of that. And that was the Supreme himself in his first manifestation.

But the story is easy to understand, and quite evocative. On the surface, for intellectuals, it's very childish; but once you have the experience you understand it very well – I understood and felt the thing immediately.

And once the world has become like that, has become the vital world in all its darkness, and they, from this vital world, have created Matter, the supreme Mother sees (*laughing*) the result of her first four emanations and She turns towards the Supreme in a great entreaty: "Now that this world is in such a dreadful state, it has to be saved! We can't just leave it this way, can we? It has to be saved, the divine consciousness must be given back to it. What to do?" And the Supreme says, "Thrust yourself into a new emanation, an emanation of the ESSENCE of Love, down into the most material Matter." That meant plunging into the earth (the earth had become a symbol and a representation of the whole drama). "Plunge into Matter." So She plunged into Matter, and that became the primordial source of the Divine within material substance. And from there (as is so well described in *Savitri*), She begins to act as a leaven in Matter, raising it up from within.

And as She plunged into the earth, a second series of emanations was sent forth – the gods – to inhabit the intermediary zones between Sachchidananda and the earth. And these gods (*laughing*) ... well, great care was taken to make them perfect, so they wouldn't give any trouble! But they are a bit ... a bit too perfect, aren't they? Yes, a bit too perfect: they never make mistakes, they always do exactly as they're told.... In short, rather lacking in initiative. They do have some, but....

In fact, they were not *surrendered* in the way a psychic being can be, because they had no psychic in them. The psychic being is the result of that descent. Only human beings have it. And that's what makes humanity so superior to the gods. Théon insisted greatly on this: throughout his story, humans are far superior to gods and should not obey them – they should only be in contact with the Supreme in his aspect of perfect Love.

I don't know how to put it.... To me, those gods always seemed ... (not those described in the Puranas, they're different ... well, not so very different!) but the way

Théon presented them, they seemed just like a bunch of marshmallows! It's not that they had no power – they had a lot of power, but they lacked that psychic flame.

And to Théon, the God of the Jews and Christians was an Asura. This Asura wanted to be unique; and so he became the most terrible despot imaginable. Anatole France said the same thing (I now know that Anatole France had never read Théon's story, but I can't imagine where he picked this up). It's in *The Revolt of the Angels*. He says that Satan is the true God and that Jehovah, the "only God," is the monster. And when the angels wanted Satan to become the one and only God, Satan realized he was immediately taking on all Jehovah's failings! So he refused: "Oh, no – thank you very much!" It's a wonderful story, and in exactly the same spirit as what Théon used to say. The very first thing I asked Anatole France (I told you I met him once – mutual friends introduced us), the first thing I asked him was, "Have you ever read *The Tradition?*" He said no. I explained why I had asked, and he was interested. He said his source was his own imagination. He had caught that idea intuitively.

Well, if you speak this way to philosophers and metaphysicians, they'll look at you as if to say, "You must be a real simpleton to believe all that claptrap! " But these things are not to be taken as concrete truths – they are simply splendid images. Through them I really did come in contact, very concretely, with the truth of what caused the world's distortion, much better than with all the Hindu stories, far more easily.

Buddhism and all similar lines of thought took the shortest path: "The desire to exist is what has caused all the trouble." If the Lord had refrained from having this desire, there would have been no world! It's childish, very childish, really a much too human way of looking at the problem.

To see it from the angle of delight of being is qualitatively far superior, but then there's still the problem of why it all became the way it is. The usual reply is: because all things were possible, and this is ONE possibility. But it's not a very satisfying feeling: "Yes, all right, that's just the way it is, it's a fact." People used to ask Théon too, "Why did it happen like this? Why ...?" "Wait till you get to the other side, then you will know. And meanwhile do what's necessary to get there – that's the most urgent thing."

But there is one advantage: without those beings, without the world's distortion, many things would be lacking. Those beings potentially embodied certain absolutely unique elements – understandably so, since they were the first wave. And precisely because they still WERE the Supreme to such a great extent, each one felt he was the Supreme, and that was that. Only it wasn't quite sufficient, for the simple reason that they were already divided into four, and one single division is enough to make everything go wrong. It's readily understandable: it's not something essentially evil, but a question of wrong FUNCTIONING; it's not the substance, not the essence. The essence isn't evil, but the functioning is faulty.

But if you understand....

The words are so childish that if you tell this story to intelligent people, they look at you with pity – but it gives such a concrete grasp of the problem! It helped me a lot.

It was written in English and I am the one who translated it into French – into horrible French, perfectly ghastly, because I put in all the new words Théon had dreamed up. He had made a detailed description of all the faculties latent in man, and

it was remarkable – but with such barbarous words! You can make up new words in English and get away with it, but in French it's utterly ridiculous. And there I was, very conscientiously putting them all in! Yet in terms of experience, it was splendid. It really was an experience – it came from Madame Théon's experiences in exteriorization. She had learned what Théon also taught me, to speak while you're in the seventh heaven (the body goes on speaking, rather slowly, in a rather low voice, but it works quite well). She would speak and a friend of hers, another English woman who was their secretary, would note it all down as she went along (I think she knew shorthand). And afterwards it was made into stories, told as stories. It was all shown to Sri Aurobindo and it greatly interested him. He even adopted some of the words into his own terminology.

The divisions and subdivisions of the being were described down to the slightest detail and with perfect precision. I went through the experience again on my own, without any preconceived ideas, just like that: leaving one body after the other, one body after the other, and so on twelve times.... And my experience – apart from certain quite negligible differences, doubtless due to differences in the receiving brain – was exactly the same.

(the clock strikes)

I have to go....

I don't know if those experiences have been described in traditional scriptures. I haven't read any – I know nothing of Indian literature, nothing at all. I only know what Sri Aurobindo has said, plus a few odds and ends from here and there. And each time I found myself faced with their vocabulary ... oh, it really puts you off!" The Mother/
January 27, 1962

Summary

The King enters the heavens of the vital plane. In the previous vital plane he entered (Godheads of the greater life), there was still a play of ignorance and falsehood and beings aligned between the forces of light and darkness. This plane however has no such dualities. Here all are under the influence of the light and bliss. Here there are no contrasts. It is truly a heaven without even a tinge of suffering. However as the King observes the plane in spite of its glories is only a "A giant drop of the Bliss unknowable" and that "All the untold Beyond is mirrored there"...implying that it is still a plane of reflected Truth, no matter how well it may reflect the light above it.

The wounds the king suffers in the unconscious planes are healed here and his body/adhara is able to bear the great ecstasy sustained by the vital gods within him. These Gods are satisfied with this unalloyed pleasure and venture no further, **(So the Psychic being within man is considered greater than the God who can venture further or adventure in an endless path and not satisfied in any intermediate heaven and its joy.)** they do not receive the adventures call to scale great heights and find the origin of things.

The King however feels the call and continues on his upward journey.

“(I. Anusuya: wife of the rishi Atri and endowed with a great inner force. In her husband’s absence, three gods came (Brahma, Vishnu and Shiva) disguised as brahmins and asked her for something to eat. Then they refused to eat unless she served them naked. Since they were brahmins, she could not send them away without feeding them, so by her inner power, she changed them into babies and served them naked. This film was shown at the Ashram Playground on August 5, 1958.)

If human love came forth unalloyed, it would be all-powerful. Unfortunately, in human love, there is as much SELF love as love for the beloved; it is not a love that makes you forget yourself.

Evidently the gods of the Puranas are a good deal worse than human beings, as we saw in that film the other day’ (and that story was absolutely true). The gods of the Overmind are infinitely more egocentric – the only thing that counts for them is their power, the extent of their power. Man has in addition a **psychic being**, so consequently he has true love and compassion – wherein lies his superiority over the gods. It was very, very clearly expressed in this film, and it’s very true.

The gods are faultless, for they live according to their own nature, spontaneously and without constraint; it is their godly way. But if one looks at it from a higher point of view, if one has a higher vision, a vision of the whole, they have fewer qualities than man. In this film, it was proved that through their capacity for love and self-giving, men can have as much power as the gods, and even more – when they are not egoists, when they can overcome their egoism.

Certainly man is nearer the Supreme than the gods. Provided he fulfills the necessary conditions, he can be nearer – he isn’t so automatically, but he can be, he has the power, the potentiality to be.”The Mother/ **August 9, 1958**

“(Satprem reads a passage from his manuscript in which he mentions the difference in luminosity of the various planes of consciousness. Mother interrupts him to add.)

Somewhere in the overmind (beyond the higher mind and from the overmind onwards), things are luminous IN THEMSELVES. Light doesn't have to strike them:

things themselves are luminous. And this makes a considerable difference in vision. Things are no longer lit from outside, they are luminous in themselves. This is the main difference in the quality of the light.

It has even come to the point where things lit from outside seem artificial to me. They have lost their light.

There may be a very dim and *subdued* light – not bright, I mean – but it's self-luminous. And so the higher you rise, the more brilliant and uniform light becomes.”
The Mother/ **September 15, 1962**

Detail

The Paradise of the **Life-Gods (Overmental state of Consciousness)**

AROUND him shone **a great felicitous Day.**

A lustre of some rapturous Infinite,

It held in the splendour of its **golden laugh**

Regions of the **heart's happiness** set free,

Intoxicated with the **wine of God,**

Immersed in light, perpetually divine.

A favourite and intimate of the Gods

Obeying the divine command to joy,

It was the sovereign of its own delight

And master of the kingdoms of its force.

Assured of **the bliss** for which all forms were made,

Unmoved by fear and grief and the shocks of Fate

And unalarmed by the breath of fleeting Time

And unbesieged by adverse circumstance,

It breathed in a sweet secure unguarded **ease** (**Spiritual ease, sukha**)

"Her realm of **golden ease** and glad desire" Savitri-199

"He who can bear here in the body the velocity of wrath and desire, is the Yogin, the happy man, *sukhi*. He who has inner happiness and the inner Spiritual ease and repose and the inner light, that Yogin becomes the *Brahman* and reaches self-extinction in the *Brahman, brahma-nirvanam*. (The Gita-5.23, 24,) For one who is not in Yoga, there is no concentration of thought and intelligence; for him without concentration there is no peace, and for the unpeaceful how can there be happiness, *sukham*? (The Gita-2.66) A *sattwic* action binds a man by attachment to knowledge and attachment to happiness." (The Gita-14.6)

Free from our body's frailty inviting death,

Far from our **danger-zone of stumbling Will**.

"There's a question I'd like to ask you in connection with the last aphorism.... You started saying that regardless of all the unnecessary overactivity of people, there was underneath that great current of irresistible Power DOING things despite everything, despite people...."

So, what's your question?

But that great current of Power needs instruments in order to express itself, doesn't it?

A brain.

*But not just a brain, precisely. That Power can express itself, as in the past, in a mental or **overmental** way; it can express itself vitally through force; it can express itself through muscles; but how can it express itself physically (because you often speak of a "material power"), purely, directly? What's the difference between the Action up above and true Action here?*

Every time I have been conscious of the Power, the experience has been similar. The Will from above is expressed by a vibration, which certainly gets clothed in vital power but acts in a subtle physical. There is a perception of a certain quality of vibration, which is difficult to describe but gives a sense of something coagulated (not broken up), something that feels denser than air, extremely homogeneous, with a golden luminosity, an AWESOME power of propulsion, and which expresses a certain will – it doesn't have the nature of human will but more the nature of vision than that of thought: it's like a vision imposing itself in order to be realized, in a domain very close to material Matter, but invisible except to the inner vision. And That, that Vibration, exerts a pressure on people, on things, on circumstances, in order to fashion them according to its vision. And it's irresistible. Even people who think the opposite, who want the opposite, do what is willed without wanting it; even things that are opposed in their very nature are turned around.

For national events, relations between nations, terrestrial circumstances, that's how it acts, constantly, constantly, like an AWESOME Power. So then, if you are yourself in a state of union with the divine Will, without the thought and all the conceptions and ideas interfering, you follow, see, and know.

The resistance of inertia in consciousnesses and in Matter are the reason why that Action, instead of being direct and perfectly harmonious, becomes confused, full of contradictions, shocks and conflicts. Instead of everything working out "normally," I might say, smoothly (as it should), all that resisting, opposing inertia causes things to start clashing together in a tangled movement, with disorder and destruction, which are made necessary only by the resistance but were NOT indispensable: they might not have been – they should not have been, to tell the truth. Because that Will, that Power, is a Power of perfect harmony in which each thing is in its place, and It organizes everything wonderfully: It comes as an absolutely luminous and perfect organization, which you can see when you have the vision. But when It descends and presses down on Matter, everything starts seething and resisting.

So to want to ascribe to the divine Action and the divine Power the disorder and confusion and destruction is yet more human nonsense. It's inertia (not to speak of ill will), it's inertia that CAUSES the catastrophe. It isn't that the catastrophe is willed, or even that it's foreseen: it is CAUSED by the resistance.

Then, added to this is the vision of the action of the Grace that comes and mitigates the results wherever possible, that is to say, wherever it's accepted. And that's what explains that the aspiration, the faith, the complete trust of the human, terrestrial element, have a power of harmonization, because they allow the Grace to come and mend the consequences of blind resistance.

It's a clear, very clear vision, clear even in the details.

If one wanted to, one could prophesy by telling what one sees. But there is a sort of supercompassion preventing that prophecy, because the Word of Truth has a power of manifestation, and to express the result of resistance would make that state more concrete and would lessen the action of the Grace. That's why even when one sees, one cannot speak, one MUST NOT speak.

But Sri Aurobindo certainly meant that this Power or this Force is what does everything – everything. When you see It or are one with It, at the same time you know, and you know that That is the only thing that really acts and creates; the rest is

the result of the field or the world or the matter or the substance in which It acts – it's the result of resistance, but it's not the Action. And to unite with That means that you unite with the Action; to unite with what's below means that you unite with the resistance.

So then, because they fidget, stir, bustle, want to do this and that, think, make plans ... they imagine they're doing something (!) – they just resist.

Later, a little later, I'll be able to give examples for very small things, showing how the Force acts, and what interferes and mixes in, or what is driven by that Force but distorts its movement, and the result, that is to say, the physical appearance as we see it. Even an example for a very small thing without any world importance gives a clear notion of the way in which everything occurs and is distorted here.

For everything, everything, all the time, all the time, that's how it is. And when you do the yoga of the cells, you realize it's the same thing: there is the action of the Force acting, and then ... (*Mother laughs*) what the body does with that Action!

(silence)

There immediately comes the why and the how. But that belongs to the realm of mental curiosity, because the important fact is to put a stop to the resistance. That's the important thing, putting a stop to the resistance so the universe may become what it must be: the expression of a harmonious, luminous, marvelous power, incomparably beautiful. Afterwards, once the resistance has ceased, if out of curiosity we want to know why it occurred ... it will no longer matter. But right now, it's not by looking for the why that we will be able to bring about the remedy: it's by taking the true position. That's the only thing that matters.

Putting a stop to the resistance through complete surrender, complete self-giving, in all the cells if one can do it.

They are beginning to have that intense joy of being only through the Lord, for the Lord, in the Lord....

When that is established everywhere, it will be fine." The Mother/**July 9, 1966**

It needed not to curb its passionate beats;

Thrilled by the clasp of the **warm satisfied sense**

And the swift wonder-rush and flame and cry

Of the life-impulses' red magnificent race,

It lived in a jewel-rhythm of **the laughter of God**

And lay on the breast of universal love (universal vital plane). (Overmind is also cosmic consciousness where love becomes universal)

Immune the unfettered Spirit of Delight (the Anandamaya Purusha)

Pastured his gleaming sun-herds and moon-flocks

Along the lyric speed of griefless streams

In fragrance of the unearthly asphodel.

A silence of felicity wrapped the heavens,

A careless radiance smiled upon the heights;

A murmur of inarticulate ravishment

Trembled in the winds and touched the enchanted soil;

Incessant in the arms of ecstasy

Repeating its sweet involuntary note

A sob of rapture flowed along the hours.

Advancing under an arch of glory and peace,

Traveller on plateau and on musing ridge,

As one who sees in the **World-Magician's glass**

A miracled imagery of soul-scapes flee

He traversed scenes of an immortal joy

And gazed into abyssms of beauty and bliss (here even the abyss is full of beauty and bliss unlike the other vital planes).

Around him was a light of conscious suns (In Canto 6 – Kingdoms and Godheads of the Greater Life, the brilliance on that plane was like “Dim tokens of a Splendour sealed above”...on this plane there was the light of conscious suns...much greater) (ten selves are also identified as ten suns.)

We also observe that Sri Aurobindo’s Supramental vision has foreseen the emergence of ‘nude God-children’ or ‘garbless deity’ who will unfold the multiple inner suns, whose ‘radiance like the suns’ can alight the heaven and earth around and the dark subconscious cave. The emergence of Supramental Sun on earth’s atmosphere is a collective phenomenon though this exercise may begin with an individual incarnating Soul, which can be clear from following lines:

The guardian of the fire that lights the suns,

Savitri-179

Equalled with the godheads of the living Suns,

Savitri-216

Around him was a light of conscious suns

Savitri-234

On an earth which looked towards thousand suns,

Savitri-268

Ablaze the triple heavens revealed their suns,

Savitri-300

The Sun from which we kindle all our suns.

Savitri-314

A wanderer from the occult invisible suns

Savitri-348

Above them blazed eternity's mystic suns.

Savitri-381

Below him circling burned the myriad suns:

Savitri-415

And lives in a great light of inner suns.

Savitri-421

And a brooding gladness of great symbol things;

To meet him crowded plains of brilliant calm,

Mountains and violet valleys of the Blest,

Deep glens of joy and crooning waterfalls

And woods of **quivering purple solitude;**

Below him lay like gleaming jewelled thoughts

Rapt dreaming cities of Gandharva kings (**Vital demigods**).

Across the vibrant secrecies of Space

A dim and happy music sweetly stole,

Smitten by unseen hands he heard heart-close

The harps' cry of the heavenly minstrels pass (**angels/devas**),

And voices of unearthly melody

Chanted the glory of eternal love

In the white-blue-moonbeam air of Paradise.

A summit and core of all that marvellous world,

Apart stood high Elysian nameless hills,

Burning like sunsets in a **trance of eve.**

As if to some new unsearched profundity,

Into a joyful stillness plunged their base;

Their slopes through a hurry **of laughter and voices sank,**

Crossed by a throng of singing rivulets,

Adoring **blue heaven** with their happy hymn,

Down into woods of shadowy secrecy:

Lifted into wide voiceless mystery

Their peaks climbed towards a greatness beyond life.

The shining Edens of the **vital gods** (Mother (Maa Krishna), this is the realm of the highest Vital Gods while the other realms of Life had largely vital beings)

Yes

“(Mother listens to Satprem read a chapter from his manuscript entitled "Under the Sign of the Gods, " in which he speaks of the overmind's inadequacy for attaining the plenitude of evolution, Afterwards, Mother tells what she saw while he was reading.)

There's a kind of cadence....

(Mother "listens" for a long while)

Some people found it interesting, mon petit! First of all, Sri Aurobindo was there – it was like a large hall: a very large room with scarcely any walls, just enough so it didn't seem wide open to everything. And then there was a kind of musical instrument, like a grand piano, but much bigger and higher, playing its own music: nobody was playing it. And its "own music" was the music of what you have written. It was taking the form of ... something like luminous, colored sheets of paper, tinged with gold, with pink, which were scattering in the air and then very slowly falling onto a floor that was scarcely a floor, with an almost birdlike movement. They were falling, falling – almost square sheets of paper falling one upon another like feathers – nothing heavy about it. And then from the left a being like a god from the overmind entered the room; he was both like a Hindu deity with a tiara, and a kind of angel in a long robe (a combination of the two), and he moved so lightly, without touching the ground – he was all lightness. And with a very lovely and harmonious movement (everything was so harmonious!), he gathered up all the sheets: he took them in his arms and they stayed there – they were weightless, you see. He gathered them up, smiling all the while, with a young and very, very luminous and happy face – something very lovely. Then, when he had gathered them all up, he turned towards me (I was here; you were over there, the music was there and Sri Aurobindo was there), and said as he was leaving, "I am taking all this to give to them," as if he were returning to the overmental world where they were greatly interested in it! (*Mother laughs.*)

But it was all so lovely, so very lovely! There was a rhythm; it was all unfolding rhythmically, a rhythm of the falling sheets of paper; and a rhythm moving along very slowly, not in a straight line, and undulating.

It was very lovely. A most pleasant atmosphere. It's very good.

That's what I was beginning to see towards the end. It took form gradually, gradually, and it was all there by the time you finished reading. At the beginning my attention was divided between what you were reading and what was going on; afterwards it was entirely focused on what was happening: your sheets of paper falling and landing weightlessly, like birds, and spreading over a floor that wasn't solid (it was there just to give the impression of a room, but you could see through it). And while you were reading, he was gathering them all up, with a long robe trailing behind him. This being was made of practically the same substance as the sheets coming out of the piano (it was a kind of piano, it was playing music, but it was the principle of what you have written). So he gathered up everything, and when he had a stack this big, he said, "I am going to take it and show it to them."

It was really lovely.

But the gods may not be so pleased; after all, I say the overmind is inadequate!

Of course they will!

Oh, they're not stupid! (*Mother laughs.*)

They certainly prefer this to the blind and stupefied worship most humans offer up to them.

Well, that's all for today.

Next time is the 14th, Wednesday. Good. It's remarkable, the impression your reading creates: a really pleasant and agreeable atmosphere." The Mother/**November 10, 1962**

All things were perfect there that flower in Time (in time, perfection is an evolving concept, in this plane which is typical perfection need not evolve);
(Perfection is manifested on earth through successive descent of Overhead Intuition or descent of Force, Knowledge, Love and Light.)

Beauty was there creation's native mould,

Peace was a thrilled voluptuous purity.

There Love fulfilled her gold and roseate dreams

And Strength her crowned and mighty reveries;

Desire climbed up, a swift omnipotent flame, (Desire transformed into Divine Will)

And Pleasure had the stature of the gods (not maimed and tortured face like in the unconscious or earthly planes);

Dream walked along the highways of the stars;

Sweet common things turned into miracles (in our world miracles are the exception): (Outcome of Spiritual action)

Overtaken by the spirit's sudden spell (the strong influence of the Pranayama Purusha on this plane),

Smitten by a divine passion's alchemy,

Pain's self compelled transformed to potent joy (when in vision or dream one enters this world of Cosmic Self or Overmind, the pain, suffering and disease are healed.)

Curing the antithesis twixt heaven and hell (Mother (Maa Krishna) it seems that there is a bridge between the influence of the unconscious and the superconscious is constructed here...is it this bridge that has to be manifested on the Earth plane..(that is possible by dynamising the deep Samadhi experience in waking state.) this also suggests that the influence of the unconscious is minimal or non-existent on this plane). **This bridge is a part of the bridge between the Spirit and Matter. (In waking state also vibrations of unconscious plane can inrush to surface physical through subconscious and subliminal sheath. Since integral Yoga stresses on waking trance so one can experience inrush of affirmative Divine Force into all the negations of Unconscious world in waking state.)**

All life's high visions are embodied there (which in Canto 6, Life had a secret pang she could not fulfil in that plane), **(These visions are manifested on earth through the flow of Intuition.)**

Its complementary line:

"A subtle link of union joins all life. *(This inner link joins the psychic experience of our past births with the present and future births.)*

Thus all creation is a single chain:" Book-2, Canto-2

"She meditates upon mighty words and looks

On the unseen links (of all life) that join the parted spheres." Savitri-85 (Past, present and future of all life can be linked through meditation on mighty word.)

Her **wandering hopes** achieved, her aureate combs

Caught by the **honey-eater's** darting tongue,

Her burning guesses changed to ecstasied truths, ([Knowledge of three times, trikaladristi.](#))

Her mighty pantings stilled in deathless calm

And liberated her immense desires ([Mother \(Maa Krishna\) this suggests that She was liberated from her strong desire to imprison the divine in matter, which means that the problem is still not solved. Much like Moksha in the human being liberated mind from matter, but does not transform the nature, here too Life is liberated from her agony but her primary goal is still not achieved.](#)) (**In this plane desire is liberated which is a right step towards transformation of desire.**) (**Immense desires are of higher vital planes representing the desire to manifest Divine on earth and Her exceeding Ananda.**)

In that paradise of perfect heart and **sense**

No lower note could break the endless charm ([invasion from lower nature is unaffected in that plane.](#)) ([lower note of Nature can limit the charm of life.](#))

Of her sweetness ardent and immaculate;

Her steps are sure of their intuitive fall.

After the anguish of the **soul's long strife**

At length were found calm and celestial rest ([King rested in the higher plane.](#))

And, lapped in a magic flood of sorrowless hours,

Healed were his warrior nature's wounded limbs (which are slow to heal in the incosncient planes.) (The wounds that are the creation of dark hostile agencies are slow to heal.) (Quick or instant healing is possible in absolute state and its pace decreases with intermediate planes.)

In the encircling arms of Energies

That brooked no stain and feared not their own bliss.

In scenes forbidden to our pallid sense (which are outgoing)

Amid miraculous scents and wonder-hues

He met the forms that divinise the sight,

To music that can immortalise the mind

And make the heart wide as infinity (Universalisation of Psychic being)

Listened, and captured the inaudible

Cadences that awake the **occult ear**:

Out of the ineffable hush it hears them come

Trembling with the beauty of a wordless speech,

And thoughts too great and deep to find a voice,

Thoughts whose desire new-makes the universe.

A scale of **sense** that climbed with fiery feet

To heights of **unimagined happiness,**

Recast his being's aura in joy-glow,

His body glimmered like a skiey shell;

His gates to the (Supramental) world were swept with seas of light.

“FIRST SUPRAMENTAL MANIFESTATION

*(During the common meditation (at Ashram Playground) on Wednesday the 29th
February 1956)*

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that **THE TIME HAS COME**, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.” **The Mother/February 29, 1956**

“The great hammer-beats of a pent-up world-heart

Burst open the narrow dams that keep us safe

Against the forces of the universe.” Savitri, book-1, Canto-5

His earth, dowered with celestial competence,

Harboured a power that needed now no more (Overmind is an intermediate instrument in the process of ascent and descent of consciousness, and it cannot transform Subscient and Inscient sheath or closed custom line of mind and flesh.)

To cross the closed customs-line of mind and flesh

And smuggle godhead into humanity (his body mind and vital were now suffused with a power and illumined so that the inner divinity needed no longer to be

veiled in its action). (It is only Supramental energy that can smuggle Godhead into humanity.)

“This distinction between the lower and the higher Maya is the link in thought and in cosmic Fact which the pessimistic and illusionist philosophies miss or neglect. To them the mental Maya, or perhaps an Overmind, is the creatrix of the world, and a world created by mental Maya would indeed be an inexplicable paradox and a fixed yet floating nightmare of conscious existence which could neither be classed as an illusion nor as a reality. We have to see that the mind is only an **intermediate** term between the creative governing knowledge (Supermind) and the soul (Psychic being) imprisoned in its works. Sachchidananda, involved by one of His lower movements in the self-oblivious absorption of Force that is lost in the form of her own workings, returns towards Himself out of the self-oblivion; (Over) Mind is only one of His instruments **in the descent and the ascent**. It (Overmind) is an instrument of the descending creation, not the secret creatrix,— a transitional stage in the ascent, not our high original source and the consummate term of cosmic existence.” CWSA-21/The Life Divine/The Divine Maya

It shrank no more from the supreme demand

Of an untired capacity for bliss (the lowers members could now hold more and more of the divine visitors without tiring and falling back to their lower states), (The pleasure born from three gunas are tiring after some time.)

A might that could explore its own infinite

And beauty and passion and the depths' reply

Nor feared the swoon of glad identity (Samadhi)

Where spirit and flesh in inner ecstasy join (Reconciliation of Spirit with Matter.)

“At the source of this Intuition we discover a superconscient cosmic Mind in direct contact with the Supramental Truth-Consciousness, an original intensity determinant of all movements below it and all mental energies, —not Mind as we know it, but an Overmind that covers as with the wide wings of some creative Oversoul this whole lower hemisphere of Knowledge-Ignorance, links it with that greater Truth-Consciousness while yet at the same

time with its brilliant **golden Lid** it veils the face of the greater Truth from our sight, intervening with **its flood of infinite possibilities** as at once an obstacle and a passage in our seeking of the spiritual law of our existence, its highest aim, its secret Reality. This then is the **occult link** we were looking for; this is the Power that at once **connects** and divides the supreme Knowledge (**Spirit**) and the cosmic Ignorance (**Matter**).” CWSA-21/The Life Divine/Supermind and the Overmind Maya

Annulling the quarrel between self and shape. (**Wrong relation between Self and Nature end in quarrel.**)

“There was no quarrel more of truth with truth;” Savitri-90

It drew from sight and sound spiritual power, (**Sight and sound are disturbing to a Jnana Yogi.**) (Here it speaks of occult sight and occult sound which can accumulate spiritual energy.)

Made (subtle) sense a road to reach the intangible:

It thrilled with the supernal influences

That **build the substance** of life’s deeper soul. (**perfection of vital sheath, Pranamaya kosha.**)

Earth-nature stood reborn, comrade of heaven.

A fit companion of the timeless Kings,

Equalled with the godheads of the living Suns,

“If we regard the Powers of the Reality as so many **Godheads**, we can say that the Overmind releases a **million Godheads** into action, each empowered to create its own world, each world capable of relation, communication and interplay with the others. There are in the Veda different formulations of the nature of the Gods: it is said they are all one

Existence to which the sages give different names; yet each God is worshipped as if he by himself is that Existence, one who is all the other Gods together or contains them in his being; and yet again each is a separate Deity acting sometimes in unison with companion deities, sometimes separately, sometimes even in apparent opposition to other Godheads of the same Existence. In the Supermind all this would be held together as a harmonised play of the one Existence; in the Overmind each of these three conditions could be a separate action or basis of action and have its own principle of development and consequences and yet each keep the power to combine with the others in a more composite harmony. As with the One Existence, so with its Consciousness and Force. The One Consciousness is separated into many independent forms of consciousness and knowledge; each follows out its own line of truth which it has to realise. The one total and many sided Real-Idea is split up into its many sides; each becomes an independent Idea-Force with the power to realise itself. The one Consciousness-Force is liberated into its million forces, and each of these forces has the right to fulfil itself or to assume, if needed, a hegemony and take up for its own utility the other forces. So too the Delight of Existence is loosed out into all manner of delights and each can carry in itself its independent fullness or sovereign extreme. Overmind thus gives to the One Existence-Consciousness-Bliss the character of a teeming of infinite possibilities which can be developed into a multitude of worlds or thrown together into one world in which the endlessly variable outcome of their play is the determinant of the creation, of its process, its course and its consequence.” CWSA-21/The Life Divine/Supermind, Mind and the Overmind Maya

He mixed in the radiant pastimes of the Unborn,

Heard whispers of the Player never seen (the immanent Godhead)

And listened to his voice that steals the heart

And draws it to the breast of God’s desire,

And felt its honey of felicity

Flow through his veins like the rivers of Paradise,

Made body a nectar-cup of the Absolute.

In sudden moments of revealing flame,

In passionate responses half-unveiled

He reached the rim of ecstasies unknown;

A **touch supreme** surprised his hurrying heart, (**hurrying heart is the outcome of mental intervention.**)

The clasp was remembered of the Wonderful,

And hints leaped down of white beatitudes.

Eternity drew close disguised as Love

And laid its hand upon the body of Time.

A **little gift** comes from the Immensitudes (**all this (or earthly manifestation) wonder on this paradise plane is still only a small gift from the Infinite planes above**), (**All can visit Supramental plane for a brief period and return with little gift which is measureless gain and measureless joy to our existing life.**)

But measureless to life its gain of joy;

“Only they knew what Mind could take and build

Out of the secret Supermind’s huge store.” Savitri-187

“There (**Supramental world**) man can visit but there he cannot live.” Savitri-659,

“It (child Soul) can only near and touch (**the Supramental world**), it cannot hold;” Savitri-179

All the untold Beyond is mirrored there (**but still only a reflection**).

A giant drop of the Bliss unknowable

Overwhelmed his limbs and round his soul became

A fiery ocean of felicity;

He foundered drowned in sweet and burning vasts:

The dire delight that could shatter mortal flesh, (**The experience of cellular transformation.**)

“In its nature and law the Overmind is a delegate of the Supermind Consciousness, its delegate to the Ignorance. Or we might speak of it as a protective double, a screen of dissimilar similarity through which Supermind can act indirectly on an Ignorance whose **darkness could not bear or receive the direct impact of a supreme Light**. Even, it is by the projection of this luminous Overmind corona that the diffusion of a diminished light in the Ignorance and the throwing of that contrary shadow which swallows up in itself all light, the Inconscience, became at all possible. For Supermind transmits to Overmind all its realities, but leaves it to formulate them in a movement and according to an awareness of things which is still a vision of Truth and yet at the same time a **first parent of the Ignorance**. A line divides Supermind and Overmind which permits a free transmission, allows the lower Power to derive from the higher Power all it holds or sees, but automatically compels a transitional change in the passage. The integrality of the Supermind keeps always the essential truth of things, the total truth and the truth of its individual self-determinations clearly knit together; it maintains in them an inseparable unity and between them a close interpenetration and a free and full consciousness of each other: but in Overmind this integrality is no longer there. And yet the Overmind is well aware of the essential Truth of things; it embraces the totality; it uses the individual self-determinations without being limited by them: but although it knows their oneness, can realise it in a spiritual cognition, yet its dynamic movement, even while relying on that for its security, is not directly determined by it. Overmind Energy proceeds through an illimitable capacity of separation and combination of the powers and aspects of the integral and indivisible all-comprehending Unity.” CWSA-21/The Life Divine/Supermind, Mind and the Overmind Maya.

The rapture that the gods sustain he bore.

Immortal pleasure cleansed him in its waves

And turned his strength into undying power.

Immortality captured Time and carried Life.

END OF CANTO NINE

OM NAMO BHAGAVATEH

Divine Amar Atman!

My sweet child, all my love & blessings are for you...Today after my evening meditation I saw a subtle physical vision-" I have got a letter from you and it is a long letter...you have written there my words mantric words...but I don't have any idea about that mantric words...In the last paragraph you have written that instead of everything [all attraction in this world] my consciousness is running towards you { towards the Divine}..like this....but I can not remember exactly some words...it was some specific deeper lines...." When I came to this world from that world, I was in very higher state....and I offered everything including my sweet child...

With my all love & blessings....

Your loving mother

S. A. Maa Krishna

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:

“Their peaks climbed towards a greatness beyond life.” Savitri-234

“That **build the substance** of life’s deeper soul.” **(perfection of vital sheath, Pranamaya kosha.)** Savitri-236

“Made sense a road to reach the intangible:” Savitri-236

The More Important Secret of this chapter:

“Pain’s self compelled transformed to potent joy

Curing the antithesis twixt heaven and hell

All life’s high visions are embodied there,” **Savitri-235**

“And make the heart wide as infinity” Savitri-235

The Most Important Secret of this chapter:

“Healed were his warrior nature’s wounded limbs”

“A scale of **sense** that climbed with fiery feet

To heights of **unimagined happiness,**

Recast his being’s aura in joy-glow,

His body glimmered like a skiey shell;

His gates to the (Supramental) world were swept with seas of light.”

Savitri-236

“Nor feared the swoon of glad identity **(Samadhi)**

Where spirit and flesh in inner ecstasy join

Annulling the quarrel between self and shape." Savitri-236
"A giant drop of the Bliss unknowable

Overwhelmed his limbs and round his soul became

A fiery ocean of felicity;

He foundered drowned in sweet and burning vasts:

The dire delight that could shatter mortal flesh, **(The experience of cellular transformation.)**

The rapture that the gods sustain he bore."

Om Namo Bhagavateh

"Out of the ineffable hush it hears them come
Trembling with the beauty of a wordless speech,
And thoughts too great and deep to find a voice,
(Supramental) Thoughts whose desire new-makes the universe." Savitri-236

Pondicherry

06.12.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In this Book-2, Canto-9, King Aswapati, entered a higher world in cosmic Consciousness, known as Overmind. The Canto indicates that one can enter this higher cosmic Consciousness either through Psychic being (And make the heart wide as infinity) or through Spiritual Being (And lay on the breast of universal love) or through movement of both the Selves (A **touch supreme** surprised his hurrying heart.)

This overmental world is free from fear, grief, shocks of fate, adverse circumstance, free from our body's poor health 'inviting death,' and free 'from the danger zone of stumbling Will.' There pain transformed into potent joy, no presence of lower Nature to terminate endless charm, desire and personal will transformed into omnipotent flame, pleasure had the stature of God, dream walked in the highway of stars, and sweet common action, thought and feeling turned into miracle. The mental fore knowledge transformed into ecstatic truth of triple time, *trikaladrishi*. King's anguish of the Soul, long strife in the subconscious night and wounded limbs suffered during the war with Inconscient dark forces were healed quickly and recompensed

with calm and peace, Spiritual ease, celestial rest and sorrowless hours in this higher plane.

Finally, King entered a Supramental world where he met the forms that divinise the sight, heard the music that can immortalise the mind, received Wisdom that newly makes the universe, harboured power that can reconcile Spirit with Matter, the cells of the body experienced nectar-cup of the Absolute and dire delight that could shatter mortal flesh. Thus, Immortality captured Time and Space and carried forward the rhythm of all life.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.org