

## BOOK THREE

## The Book of the Divine Mother

*Canto Two**The Adoration of the Divine Mother*

(This Canto reflects King Aswapati's realisation of dynamic aspect of Supreme Self where Divine Mother appears in personal Form. This Canto can be compared with Book-11, Canto-1, where the Supreme appears before the Savitri in His personal Form and offers Savitri with boons which seem to be limiting the comprehensive Solution and the Lord advises Savitri to wait all Time of All Life for total Divinisation of existence.)

“Put this way, there is no need to bring the principle of love into our explanation. But if we want to know or understand the nature of the Force or Power that permits and accomplishes this transformation (specially in the case of evil, but for ugliness to some extent as well), we see that of all powers, Love is obviously the mightiest, the most integral – integral in that it applies to all cases. **It's even mightier than the power of purification which dissolves bad wills and is, in a way, master over the adverse forces, but which doesn't have the direct transforming power;** because the power of purification Must FIRST dissolve in order to form again later. It destroys one form to make a better one from it, while Love doesn't need to dissolve in order to transform: it has the direct transforming power. **Love is like a flame changing the**

**hard into the malleable**, then sublimating even the malleable into a kind of purified vapor. It doesn't destroy: it transforms. (We can relate the Mother's experience of Divine Love with following passages from Savitri:

“(Supramental) Love's golden wings have power to fan thy (*Death's*) void:  
The eyes of (Psychic and Spiritual) love gaze starlike through death's night,  
The feet of (Inconscient Self's Love) love tread naked hardest worlds.  
He (Bliss Self Love) labours in the depths, exults on the heights;  
He (Bliss Self Love) shall remake thy universe, O *Death*.” Savitri-592  
“To live, to love are signs of infinite things,  
Love is a glory from eternity's spheres.  
Abased, disfigured, mocked by baser might  
That steal his (Divine Love's) name and shape and ecstasy,  
He (Divine Love) is still the godhead by which all can change.” Savitri-397)

(Divine) Love, in its essence and in its origin, is like a white flame obliterating ALL resistances. You can have the experience yourself: whatever the difficulty in your being, whatever the weight of accumulated mistakes, the ignorance, incapacity, bad will, a single SECOND of this Love – pure, essential, supreme – melts everything in its almighty flame. **One single moment and an entire past can vanish.** One single TOUCH of That in its essence and the whole burden is consumed. (we can relate the Mother's experience with some lines from Savitri: ‘A touch (of Divine love) can alter the fixed front of Fate.’ Savitri-256, ‘

‘A moment's sweetness of the All-Beautiful  
Cancelled the vanity of the cosmic whirl.’ Savitri-312)

It's easy to understand how someone who has this experience can spread it and act upon others, since to have it you must touch the unique, supreme Essence of the whole manifestation – the Origin and the Essence, the Source and the Reality of all that is; then you immediately enter the realm of Unity where there is no more separation among individuals: it's a single vibration that can repeat itself endlessly in outer forms.

If you go high enough, you come to the Heart of everything. Whatever manifests in this Heart can manifest in all things. This is the great secret, the secret of divine incarnation in an individual form. For in the normal course of things, what manifests at the center is only realized in the outer form with the awakening and RESPONSE Of the will within the individual form. But if the central Will is constantly, permanently represented in one individual, he can then serve as an intermediary between that Will and all beings, and will FOR THEM.

Whatever this being perceives and consciously offers to the supreme Will is replied to as if it came from each individual being. And if individuals happen to be in a more or less conscious and voluntary relationship with this representative being, their relationship increases his efficacy and the supreme Action can work in Matter in a much more concrete and permanent way. This is the reason for these descents of what could be called ‘polarized’ consciousnesses that always come to earth for a particular realization, with a definite purpose and mission – a mission decided upon before the actual embodiment. These mark the great stages of the supreme incarnations upon earth.

And when the day comes for the manifestation of supreme Love – a crystalized, concentrated descent of supreme Love – that will truly be the hour of Transformation, for nothing will be able to resist That.

But as it's all-powerful, a certain receptivity must be prepared on earth so its effects are not devastating. Sri Aurobindo has explained it in one of his letters. Someone asked him, 'Why doesn't this Love come now?', and he replied something like this: If divine Love in its essence were to manifest on earth, it would be like an explosion; for the earth is not supple enough or receptive enough to widen to the measure of this Love. The earth must not only open itself but become wide and supple. Matter – not just physical Matter, but the substance of the physical consciousness as well – is still much too rigid."

**The Mother**  
**January 10, 1961**

### Summary:

The King having reached the Transcendent (Supreme Bliss Self) consciousness first realises it as Pure Being and Existence. But by the grace of the Supreme Mother, his realisation does not pause there. For he also realises the Consciousness Force (Chit Shakti) of the Supreme which is the other side of the coin of the Pure Being. On the discovery of this Divine Mother-Consciousness Force he gives himself entirely to Her and asks for the descent of Her force into earth/matter, which alone can bridge the gulf between matter and the Transcendent Spirit.

### Detail:

In the verses below, the Lord describes the dissolution of the individual ego of the king, with it the whip of the lower vital desires and his preferences for the various aspects of duality (which exists as long as the ego does). With

the dissolution of the ego, desire and a mentality that is driven by ego/desire, the King merges his Being or realises his unity with the Transcendent aspect of the Divine. The Lord describes how most humans are shut in a prison, walled by the ego (which is a temporary instrument of Nature, for Her evolutionary purposes) from this Transcendent experience.

A STILLNESS absolute, incommunicable, (Due to King's experience of Supreme Self as described in the previous Canto)

Meets the sheer self-discovery of the soul (Mother (Maa Krishna) does the Lord refer to the 'Soul' here as self discovery of the soul in its aspect of Transcendence/Brahman); Yes. (Soul is generally understood as Psychic Being and Spirit is generally understood as Spiritual Being.) (Here we find union between Psychic Being and Bliss Self.)

A wall of stillness shuts it (Psychic being) from the world,

A gulf of stillness swallows up the sense

And makes unreal all that mind has known,

All that the labouring senses still would weave

Prolonging an imaged unreality. (Silence and stillness are the characteristic of deeper Soul state of Supreme Self by whose Influence mind's limited knowledge and sense mind's lower action can be annulled.)

"This ego is not his real self, but an instrumentation of Nature by which it has developed a sense of limited and separate individual being in mind, life and body. By this instrumentation he acts as if he were a separate existence in the material universe....While the identification lasts, there is

a self-imprisonment in this habitual round and narrow action, and, until it is transcended, there can be no free use by the soul of its individual living, much less a real self-exceeding.....TSY p632”

(Supreme) Self’s vast spiritual silence occupies Space; (Mother (Maa Krishna) the Lord uses the term “soul” in the verse above and here He uses the term “Self”...are these interchangeable if not what is the difference)  
(Here the Self is beyond Supermind.)

“For certain ways of thinking liberation is a throwing off of all nature, a silent state of pure being, a nirvana or extinction, a dissolution of the natural existence into some indefinable Absolute, *moksa*. But an absorbed and immersed bliss, a wideness of actionless peace, a release of self-extinction or a self-drowning in the Absolute **is not our (integral Yoga) aim.**” The Synthesis of Yoga- p675

“When we live in the spirit, then we not only know, but are this truth of our being. The individual then enjoys in the spirit, in the bliss of the spirit, his oneness with the universal existence, his oneness with the timeless Divine and his oneness with all other beings and that is the essential sense of a spiritual liberation from the ego.” TSY p678

Only the Inconceivable is left,

Only the Nameless without space and time: (The Brahman state of Consciousness or Supreme Self is Spaceless and Timeless from which Space and Time are born.)

There is also a concentration in which space and time are reconciled, initially in fourth exclusive concentration and finally in integral Concentration..

“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

“Only the Nameless without space and time:”

Savitri-310

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

Savitri-490

“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

Abolished is the burdening need of life (**the whip of desires**): (many of the need of life which seem indispensable become unnecessary and obsolete with the experience of Supreme Self)

**Thought** falls from us, we cease from (**transient**) **joy** and grief;

The **ego is dead**; we are freed from being and care,

(as in footnote 6 pg 26 of TLD Extinction, not necessarily of all being, but of being as we know it; extinction of ego, desire and egoistic action and mentality)

We have done (**Sadhana**) with birth and death and **work** and fate.

(Reconciliation of Karma, Jnana and Bhakti Yoga.)

**24<sup>th</sup> May 1960**: DISINTEGRATION OF PHYSICAL EGO./The Mother's Agenda

“For the first time, for approximately three hours, the physical ego disintegrated: the Sachchidananda spreading in a constant flood through the universe. Even the body consciousness was different. Something which was everything at once. No division. A variety of colours, vibrations, powers, and everything was within it. A universal vastness that kept going on and on... It moves and does not move. It was neither mysterious nor

incomprehensible: it was absolutely obvious; though untranslatable. Contradictory things that nevertheless all existed simultaneously.”

(Similar experience in Savitri: )

“Thus was she lost within to separate self;  
Her **mortal ego** perished in God’s night.  
Only a body was left, the ego’s shell  
Afloat mid drift and foam of the world-sea,  
A sea of dream watched by a motionless sense  
In a figure of unreal reality.”

Savitri-552

“A greater Personality sometimes  
Possesses us which yet we know is ours:  
Or we adore the Master of our souls.  
Then the **small bodily ego** thins and falls;  
No more insisting on its separate self,  
Losing the punctilio of its separate birth,  
It leaves us one with Nature and with God.”

Savitri-47

“The landmarks of the little person fell,  
The **island ego** joined its continent.  
Overpassed was this world of rigid limiting forms:  
Life’s barriers opened into the Unknown.”

Savitri-25



Having dissolved his ego and experienced the spiritual and even Transcendent bliss, it may be natural for many seekers to end their quest at this point. They have realised the Pure Existent/Being aspect of the Divine.

But the Lord proclaims that so far only half the work has been accomplished. Only the ascent to our divine source of Transcendence has been accomplished. The accompanying descent and transfiguration of nature has not occurred.

O soul, it is too early to rejoice! (It means discovery of the Soul is not sufficient) (In integral Yoga Soul's task is not to live in an ecstatic state oblivious of world problem but to bear a part of earth's miseries and sufferings and later transforming them to delight.)

"Actually, we are very lazy...Sri Aurobindo wrote that he was very lazy – that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!..." The Mother's Agenda/ July 18, 1961

"The liberation of the individual soul is therefore the keynote of the definitive divine action; it is the primary divine necessity and the pivot on which all else turns. It is the point of Light at which the intended complete self-manifestation in the Many begins to emerge. ***But the liberated soul extends its perception of unity horizontally as well as vertically.*** Its unity with the transcendent One (Self-concentration) is ***incomplete without its unity with the cosmic Many*** (Self-expansion). And that lateral unity translates itself by a multiplication, **a reproduction of its**

**own liberated state at other points in the Multiplicity.** The divine soul reproduces itself in similar liberated souls as the animal reproduces itself in similar bodies." TLD p45

Thou hast reached the boundless silence of the (Supreme) Self,  
Thou hast leaped into a glad divine abyss; (There is a Divine abyss. This may be the static state of Supreme who is unable to resolve the problem of existence.)

But where hast thou thrown Self's mission and Self's power? (The Self has the Power to transform Nature and Life and its mission is Divinisation of Life.)

On what dead bank on the Eternal's road?

One was within thee who was self and world, (The dynamic state of Supreme can reconcile Psychic Being with the World.)

"As soon as the **limits of the ego** begin to fade, we see how that veil is constituted and detect the action of cosmic Nature in us, and in or behind cosmic Nature we sense the presence of the cosmic Self and the dynamis of the world pervading Ishwara." TSY p252

"For though the transcendental Divine is already here as the Purushottama in the secret heart of our mystery" TSY p255

What hast thou done for his purpose in the stars?

Escape brings not the victory and the crown! (Complete solution of all problems of existence is needed.)

Something thou cam'st to do from the Unknown, (King Aswapati has descended from Unknown or Supreme as Vibhuti for Overmental becoming and Supramental perfection on earth.)

But nothing is finished and the world goes on (our individual liberation is not sufficient, for nature remains untransformed) (World imperfection is not worked out.)

Because only half God's cosmic work is done. (above the cosmic, in the Transcendence, there is no duality or separateness) (universalised Spiritual action on earth.)

Find below the Spiritual and Supramental action:

"Each action left the footprints of a god," Savitri-23,

"A solitary mind, a world-wide heart,

To the lone immortal's unshared work she rose." Savitri-9

"And leaves its huge white stamp upon our lives." Savitri-48,

"Its powers (Spiritual energy) can undo all Nature's work:..

It (Overmind) can immortalise a moment's work:" Savitri-84-85,

"A work is done in the deep silences;" Savitri-170,

"Sweet common things turned into miracles" Savitri-235,

"It acted not but bore all thoughts and deeds,

The witness Lord of Nature's myriad acts

Consenting to the movements of her Force.

His mind reflected this vast quietism." Savitri-283

"From hidden silences the act is born" Savitri-283

“She (Divine Mother) reigns, inspirer of its **multiple works**  
And thinker of the symbol of its scene.” Savitri-295

“Something thou cam’st to do from the Unknown,

But nothing is finished and the world goes on

Because only half God’s cosmic work is done.” Savitri-310

“The Immobile stands behind each daily act, (dynamic Spiritual action)

A background of the movement and the scene,

Upholding creation on its might and calm

And change on the Immutable’s deathless poise.” Savitri-662

“Illumine common acts with the Spirit’s ray” Savitri-710,

“(Spiritual action) The passive way is to be inwardly immobile, without effort, wish, expectation or any turn to action, *niscesta, aniha, nirapeksa, nivrta*; the active way is to be thus immobile and impersonal in the mind, but to allow the supreme Will in its spiritual purity to act through the purified instruments. Then, if the soul abides on the level of the spiritualised mentality, it becomes an instrument only, but is itself without initiative or action, *niskriya, sarvarambha parityagi*. (Supramental action) But if it rises to the gnosis, it is at once an instrument and a participant in the bliss of the divine action and the bliss of the divine Ananda; it unifies in itself the *prakriti* and the *purusha*. (Or it unifies *Para-prakriti* with *Purushottama*.)” CWSA/24/The Synthesis of Yoga-676,

“His spirit's stillness helped the toiling world.

Inspired by silence and the closed eyes' sight (Supramental action of King Aswapati)

His (Supramental) force could work with a new luminous art

On the crude material from which all is made

And the refusal of Inertia's mass

And the grey front of the world's Ignorance

And nescient Matter and the huge error of life.” Savitri-36,

“The Craftsman of the magic stuff of self

Who **labours** at his high and difficult plan

In the wide workshop of the wonderful world,

Modelled in inward Time his rhythmic parts.” Savitri-25,

“It (Supramental energy) moves events by its bare silent will,

Acts at a distance without hands or feet.” Savitri-85,

“In that high realm where no untruth can come,  
 Where all are different and all is one,  
 In the Impersonal’s ocean without shore  
 The Person in the World-Spirit anchored rode;  
 It thrilled with the mighty marchings of World-Force,  
 Its acts were the comrades of God’s infinite peace.” Savitri-301  
 “His finite parts approached their absolutes,  
 His actions framed the movements of the Gods,  
 His will took up the reins of cosmic Force.” Savitri-302,  
 “Its inexhaustible acts in a timeless Time,” Savitri-298,

“Nothing could satisfy but its delight:

Its (Supreme Self’s) absence left the greatest actions dull,  
 Its presence made the smallest (action) seem divine.” Savitri-305,

“A Power that lives upon the heights must act,

Bring into life’s closed room the Immortal’s air

And fill the finite with the Infinite.” Savitri-315-16

Only **the everlasting No** has neared (The dark Inconscient world)

(the everlasting NO perhaps refers to the aspiration behind the heart of the  
 ascetic or later vedhantins who wanted a certain Nirvana or Brahman of  
 ineffable bliss, where they merge into a pure being untouched and  
 untroubled by a manifestation which they regarded as an illusion or a  
 creation that can never hold and reflect the Truth...and so they rejected  
 (“NO”) this creation and would not partake in the cosmic labour of the Divine  
 Mother. (The three great refusal of the Ascetic.)

Integral Yoga transforms the three Ascetic Negations into three Integral  
 Affirmations that of **chain of Karma** is transformed into liberated worker  
 and preservation of individual activities is no longer inconsistent with

attainment of Cosmic and Transcendent consciousness; **rebirth** is not meant to encircle in the net of desire and ultimate escape into cessation of birth but it is accepted as means of Spiritual evolution and emergence of the Divine in all creature must be the high-uplifted goal and the later *Vedantic* mental **Maya** of Illusion of this apparent world-existence with its relation to pure, infinite, indivisible, immutable Existence, which is the God's play with division and darkness and limitation, desire and strife and suffering has first to be embraced and accepted as inverse creative movement of the Divine Consciousness, then to be overcome and transformed by ancient *Vedantic* Supramental *Maya*, a forward creative Consciousness of the Eternal, which is the God's play of the infinities of existence, the splendours of Knowledge, the glories of force mastered and the ecstasies of Love illimitable of all comprehending and all containing Consciousness; thus through *Maya* the static truth of essential being, self-knowledge becomes the all-knowledge or the order truth of the dynamic being or the Illusion-Power of the divine knowledge in the world which creates appearances, negations, denial and incapacity, works out in lower Nature the Truth Power of Knowledge leading the creation towards complete Affirmation of Divine *Maya* of conscious Knowledge.

And stared into thy eyes and killed thy heart: (The everlasting no also carries the soul slaying power.)

Its complementary line:

"A limping Yes through the aeons journeys still

Accompanied by an eternal No.

All seems in vain, yet endless is the game." Savitri, book-2, Canto-6

"On all that claims here to be Truth and God

And conscious self and the revealing Word

And the creative rapture of the Mind

And Love and Knowledge and heart's delight, there fell

The immense refusal of the eternal No." Savitri, book-9, Canto-2

But where is the **Lover's everlasting Yes**, (This is Soul saving truth.)

(this YES springs from a Divine realisation of the Supreme's purpose behind the manifestation of his involution into matter and his evolution out of matter to unite it with the Transcendence above. Then the aspirant understands the work done in the cosmos by the Divine Mother, that she is not a separative force of illusion to be rejected, but rather the Consciousness Force of the Supreme Himself working out His Will in this world....the sadhaka then becomes a true child/instrument of the Divine Mother and he finally sees what was always the case...it is Her force that works in and through him, but now in an enlightened manner free from the stumbling and inadequate instruments of ego, mind and desire.)

Infinite Being, *Sat*, loses itself in the appearance of non-being, Nihil and emerges in the appearance of a finite Soul, the Psychic Being in whom manifestation is felt as a necessity; Infinite Consciousness, *Chit*, loses itself in the appearance of a vast indeterminate Inconscience and emerges in the appearance of a superficial limited consciousness of Mind with inherent will, aim, endeavour and purpose; Infinite self-sustaining Force, *Tapas*, loses itself in the appearance of a chaos of atoms and

emerges in the appearance of the insecure balance of a world of Vital with inherent life urge, tendency, desire and seeking; Infinite Delight, *Ananda*, loses itself in the appearance of an insensible Matter with inherent secret energy and emerges in the appearance of a discordant rhythm of varied pain, pleasure and neutral feeling of indifference in the Physical; Infinite Unity of *Sachchidananda* loses itself in the appearance of a chaos of multiplicity of Mind, Life and Body and emerges in a discord of forces and beings which seek to recover unity by possessing, dissolving and devouring each other. An integral Moderate Soul Seeker is made aware of transforming the apparent negations of Mind, Life and Body through practice of Yoga. The three negations of Mind are identified as limitation of Consciousness (which gave birth to Pleasure, Pain and Indifference), Ignorance and Dualities transformed in integral Yoga into Infinite Consciousness, integral Knowledge and Oneness; of Life are identified as Death, Desire or Hunger and Incapacity transformed in integral Yoga in to Immortality, satisfied Delight and Omnipotence and of Physical are Ignorance, Inertia and Division transformed in integral Yoga in to Omniscience, Divine peace and tranquillity and Unity.

“But for the integral Yoga perfection will mean a divine spirit and a divine nature which will admit of a divine relation and action in the world; it will mean also in its entirety a divinising of the whole nature, a rejection of all its wrong knots of being and action, but no rejection of any part of our being or of any field of our action.” TSY- 691



“In that disclosure the Transcendent Divine will be more and more made known to us as the Supreme Existence and the Perfect Source of all that we are; but equally we shall see him as a Master of works and creation prepared to pour out more and more of himself into the field of his manifestation....The individual consciousness will recover its true sense and action; for it is the form of a Soul sent out from the Supreme and, in spite of all appearances, a nucleus or nebula in which **the Divine Mother-Force** is at work for the victorious embodiment of the timeless and formless Divine in Time and Matter.” TSY 263

And immortality in the secret heart,  
 The voice that chants to the creator Fire,  
 The symbolled OM, the great assenting Word,  
 The bridge between the rapture (of **Psychic Being**) and the calm (of **Spiritual Being**), (the immanent divine who bridges the 2 others aspects of the of cosmic and transcendental aspects together forming the triune divine)  
 The passion and the beauty of the Bride,  
 The chamber (subtle physical) where the glorious enemies kiss,  
 The smile (due to intervention of overhead delight) that **saves (Divine Truth and Love)**, the golden peak of things?

Its restatement and complementary line:

“The chamber where the glorious enemies kiss (to slay the Soul),  
 The smile that **saves** (the Soul), the golden peak of things?” Savitri-311  
 “O Death, thou speakest truth but **truth that slays**,  
 I (Savitri) answer to thee with the **Truth that saves.**” Savitri-621,

This too is (supreme) Truth at the mystic **fount** of Life.

A black veil (of ignorance) has been lifted; we have seen

The mighty shadow of the omniscient Lord; (The later Vedantic Divine is a shadow of the Lord. Mental Maya is a shadow of the Lord.)

But who has lifted up the veil of light

(This veil of Light is of Overmental plane and by lifting it the Supramental Godhead is revealed.)

(Mother (Maa Krishna) is this veil of light that hides the Truth that the Divine Shakti and the Supreme are one and that it is His work that is being done through Her, and that she is not a force of illusion (Maya) but rather secretly drawing us to Him) (She is a Force of Illusion or an inverse creative movement in Mind (Mental Maya) and in Supermind She is a forward creative Consciousness of the Eternal (Supramental Maya).)

And who has seen the body of the King? (In the Supermind the Godhead cannot be hidden.) (Here King is the symbol of the Soul.)

The mystery of God's **birth** and **acts** remains ('Janma karma cha me divyam, My birth and action are divine' as indicated in the Gita-4.9.)

Its complementary line:

"In a high state where **ignorance is no more** (SAT), (Jnana Yoga)  
Each movement is a wave of peace and **bliss** (ANANDA), (Bhakti Yoga)  
Repose God's motionless **creative force** (CHIT), (Karma Yoga)  
**(Divine) Action** a ripple in the Infinite  
And **(Divine) birth** a gesture of Eternity."

Savitri-200

Leaving unbroken the **last chapter's seal**, (Mother (Maa Krishna) is this seal in the subconscious layers) (Avatara Shows his inability to break the last seal through which death can be conquered. (To discover a new mind and

body in the city of God is the last chapter's seal which was hinted earlier in the chapter 'The Secret Knowledge'.) (The task of the Avatara is to break the lid or seal that separates higher from lower hemisphere.)

"He (King) carries her **sealed** orders in his breast." Savitri, book-1, Canto-4

"To stay the wheels of Doom this (Savitri's) greatness rose." Savitri019

"They (Avataras) are caught by the Wheel that they had hoped to break," Savitri-445,

Unsolved the riddle of the unfinished Play; (The Play is meant to make finite one with the Infinite.)

The cosmic Player laughs within his mask,

Its complementary line:

"Her **playmate** in the sempiternal spheres"

Savitri-16

"An **Infant** nursed on Nature's covert breast,  
An **Infant** playing in the magic woods,  
Fluting to rapture by the spirit's streams,  
Awaits the hour when we shall turn to his call."

Savitri-169

"**Playmates** of youthful Nature and **child God**,"

Savitri-266

"Unsolved the riddle of the **unfinished Play**;  
The **cosmic Player laughs** within his mask,  
And still the last inviolate secret hides  
Behind the human glory of a Form,  
Behind the gold eidolon of a Name."

Savitri-311

"A visioned spell pursued my boyhood's hours...  
An **early child-god** took my hand that held,  
Moved, guided by the seeking of his touch,"

Savitri-404

And still the **last inviolate secret** hides (This last inviolate secret is linked with the last salvation of integral Yoga.)

"So only can earth's last salvation come." Savitri-135

Behind the human glory of a Form,

Behind the gold eidolon of a Name.

Eidolon: An unsubstantial image, apparition, phantom (word origin: Greek word idol)

A large white line has figured as a goal (of ascending Consciousness) (what does the large white line refer to, perhaps the interim moksha sought by many seekers as the final goal?),

But far beyond the ineffable suntracks (supramental)blaze:

What seemed the source and end was a wide gate (a passage not the goal)(Moksha is only a gate to higher realisations and states of being not the beginning and the end),

A last bare step into eternity. (Of ascending Consciousness.)

An eye has opened upon timelessness,

Infinity takes back the forms it gave,

And through God's darkness or his naked light

**His million rays** (embodiments/manifestations/all creation) **return into the Sun.** (The Supramental Being is supported by the Lord's million ray.)

There is a **zero** sign of the Supreme; (In Supreme consciousness an emptiness is felt.)

Nature left nude and still uncovers God.

But in her grandiose nothingness all is there:

When her **strong garbs** are torn away from us, (Rejection of untransformed Nature: A Psychic and Spiritual approach towards life.)

The soul's ignorance is slain but not the soul: (Supramental can slay the Soul's Ignorance, Psychic and Spiritual can reject the Ignorance and Falsehood.)

So, Sri Aurobindo's 'The Mother' book is identified as the initiator of supreme affirmative energy and through contact with this dynamic Divine realisation the individual, the community and the race can experience supreme Divine transformation. It speaks of triple truth, (1) the truth that rejects falsehood, (2) the truth that is supremely destructive of all falsehood that are unwilling to transform and (3) transforms all falsehood that are willing to change; the former is the activation of Psychic and Spiritual energy and the latter two are the result of activation of Supramental energy. The last one does not wait for rejection of falsehood but the truth force penetrates into falsehood or 'In that high realm where no untruth can come.' (Savitri-301) After *The Mother* and Sri Aurobindo's arrival, a new Consciousness or Supramental Consciousness is already active in earth's atmosphere very close to material world and more and more young aspirants will be open towards it unknowingly and witness miraculous result. But the flash of this Supreme consciousness can be stabilised after the intermediate Subliminal, Psychic and Spiritual planes are thoroughly explored through prolonged *sadhana*.

Its complementary line:

"It (Savitri's heart) bore the stroke of That which **kills** (falsehood) and saves (truth)" Savitri-20,

"Her force that moves, her powers that save and slay," Savitri-64,

"Between the slayer and the saviour fires;" Savitri-300,

"The soul's ignorance (desire Soul) is slain but not the soul;" Savitri-311

"The covering **Nescience** was unmasked and slain;" Savitri-313,

"All that denies (Supreme Love) must be torn out and slain

And crushed the many longings (of desire) for whose sake

We lose the One (Divine) for whom our lives were made." Savitri-316,

"All seemed to have **perished** that was undivine;" Savitri-318,

"A pressure of intolerable force

Weighed on his (Death's) unbowed head and stubborn breast;

Light like a burning tongue licked up his thoughts,

Light was a luminous torture in his heart,

Light coursed, a splendid agony, through his nerves;

His darkness muttered perishing in her blaze." Savitri-667,

The zero covers an immortal face. (Mother (Maa Krishna), so the state of Nirvana which many consider to be a state of nothingness or zero is also a mask that covers the face of the Divine?) Yes

A high and blank negation is not all,

A huge extinction is not God's last word,

Life's ultimate sense, the close of being's course,

The meaning of this great mysterious world.

In absolute silence sleeps an absolute Power (refers to power of kundalini?).

Yes (And deeper the silence deeper the activation of the Divine Presence and Power.) (Turiya Consciousness is accompanied with absolute silence.)

Awaking, it can wake the trance-bound soul (intense waking Samadhi of Supramental state.)

**And in the ray reveal the parent sun:** (to know the portion of the Divine in us is the gateway to revelation of the Supreme) (King Aswapati's experience of receiving the Supramental touch and a passage towards the Supramental embrace.) (or through small ray a passage of descent of parent sun is made.)

It can make the world a vessel of Spirit's force,

It can fashion in the clay God's perfect shape.

Above lines are further revised:

“In absolute silence sleeps an absolute Power (static absolute Spirit).

**Awaking**, it can wake the trance-bound soul (dynamic absolute Spirit)

And in the ray reveal the parent sun: (dynamic absolute Spirit)

It (Absolute Power) can make the world a vessel of Spirit's force,

It (Absolute Power) can fashion in the clay God's perfect shape. "

Savitri-311-12

To free the self is but one radiant pace; (to find the witness self/Purusha within is one of the goals in life (Or starting point) but there are other goals as well – for an Integral Yogi) (To free the Self is the first aim of a Spiritual man.)

Here to fulfil himself was God's desire (the bridging of Matter with the Transcendence above). (To fulfil himself in all the parts of being and becoming is the last and comprehensive object of a Spiritual man.) (Not only ascent of the Consciousness to liberate the Soul but also descent of the Consciousness to liberate the Nature. Fulfilment comes by emergence of Divinity in Nature and Soul.)

"The human soul's individual liberation and enjoyment of union with the Divine in spiritual being, consciousness and delight **must always be the first object of the Yoga**; its free enjoyment of the cosmic unity of the Divine becomes a second object; but out of that a third appears, the effectuation of the meaning of the divine unity with all beings by a sympathy and participation in the spiritual purpose of the Divine in humanity. **The individual Yoga then turns from its separateness and becomes a part of the collective Yoga of the divine Nature in the human race.** The liberated individual being, united with the Divine in self and spirit, becomes in his natural being a self-perfecting instrument for the perfect outflowing of the Divine in humanity." TSY p614"

Even while he stood on being's naked edge  
 And all the passion and seeking of his soul  
 Faced their extinction in some featureless Vast, (perhaps here the grace of the Divine Mother comes into play...as he stood on the brink of some Nirvana which many seekers would have ventured no further, the sweetness of the Divine Mother draws him to reveal Herself as another (dynamic) aspect of the Transcendent – to make him a playmate of Her works)

The Presence he yearned for suddenly drew close. (dynamic Brahman or Divine Shakti.)

Across the silence of the ultimate Calm (static Brahman),  
 Out of a marvellous Transcendence' core (beyond creation, the supramental spheres), (Static Brahman becomes dynamic by activation of its centre or kernel or core.) (Prolongation of static Brahman State dynamises the Divine Shakti.)

A body of wonder and translucency

As if a sweet mystic summary of her self

Escaping into the **original Bliss**

Had come enlarged out of eternity,

Someone came infinite and absolute. (The Divine Mother Force.)

**Highest State of Bliss Self or Turiya Beyond Supramental State: -**

“And sudden ecstasies from a world of bliss.  
 It was a region of wonder and delight.  
 All now his bright clairaudience could receive;  
 A contact thrilled of mighty unknown things.”

Savitri-31

“The Veil was there but not the Shadowy Wall;

In forms not too remote from human grasp



Some passion of the inviolate purity

Broke through, a ray of **the original Bliss.**"

Savitri-123

"Across the silence of the ultimate Calm,  
Out of a marvellous Transcendence' core,

A body of wonder and translucency

As if a sweet mystic summary of her self

Escaping into **the original Bliss**

Had come enlarged out of eternity,"

Savitri-312

"**Bliss** was the pure undying truth of things."

Savitri-324

"Keeps ever new the **thrill** that made the world,"

Savitri-351

"His (Satyavan's) eyes keep a memory from **a world of bliss.**"

Savitri-430

"It (Savitri's heart) can drink up the sea of **All-Delight**

And never lose the white spiritual touch,

The calm that broods in the deep Infinite."

Saviri-635

"**The Bliss** that made the world has fallen asleep."

Savitri-628

"Above was the **brooding bliss** of the Infinite,"

Savitri-682

"**The bliss** that made the world in his body lived,"

Savitri-682

“Know the **thrilled bliss** with which I (Divine) made (all) the worlds.”

Savitri-701

“You shall reveal to them the hidden eternities,  
The breath of infinitudes not yet revealed,  
Some rapture of the bliss that **made the world**,  
Some rush of the force of God’s omnipotence,  
Some beam of the omniscient Mystery.”

Savitri-704

“Over wide earth brooded the **infinite bliss**.”

Savitri-712

“Invaded by beauty’s universal revel  
Her being’s fibre reached out vibrating  
And claimed deep union with its outer selves,  
And on the heart’s chords made pure to seize all tones  
Heaven’s subtleties of touch unwearying forced  
More vivid raptures than earth’s life can bear.  
What would be suffering here, was **fiery bliss**.”

Savitri-675

A being of wisdom (Sat), power (Chit) and delight (Ananda), (The Divine Mother reveals as Sachchidanandamayee.)

Even as a mother draws her child to her arms,

Took to her breast Nature and world and soul (all 3 have emanated only from the Divine Mother).

Abolishing the signless emptiness, (of Nirvana.)

Breaking the vacancy and voiceless hush,

Piercing the limitless Unknowable,

Into the liberty of the motionless depths

A beautiful and felicitous lustre stole. (The Formless became Form)

The Power, the Light, the Bliss no word can speak

Imaged itself in a surprising beam (Image of the Divine Mother)

And built a golden passage to his heart (Spiritual being's movement towards  
Psychic being.)

Touching through him all longing sentient things.

A moment's sweetness of the All-Beautiful (Psychic touch.)

Cancelled the vanity of the cosmic whirl (the glory of the manifested universe  
pales in comparison to a single moment of Her presence and beauty). (Divine  
Love can cancel the fixed fate.)

A Nature throbbing with a Heart divine

Was felt in the unconscious universe;

It made the breath a happy mystery.

A love that bore the cross of pain with joy (much like a mother bears the  
kicks of the foetus in her womb) (Divine Love can bear the cross of pain with  
joy)

Eudaemonised the sorrow of the world,

Eudaemonise: To bestow felicity or happiness through an internal influence on Spirit.  
(Derived from Greek, eu: good or happy, and daimon: spirit or guardian genius.)

Eudomonise: happiness/wellbeing

Made happy the weight of long unending Time,

The secret caught of God's felicity.

Affirming in life a hidden ecstasy

It held the spirit to its miraculous course;

Carrying immortal values to the hours

It justified the labour of the suns.

For one was there supreme behind the God (here God refers to Brahman?).

(The Brahman has triple identity, (1) The Brahman is in all things, Psychic Being of Integral Yoga or Kshara Purusha of the Gita, or Jiva of the Upanishad;(2) all things are within Brahman, Spiritual Being or Universal Being or Akshara purusha of the Gita or the God all pervading; (3) all things are made of the stuff of Brahman or Brahman is the creator of Indwelling and Overdwelling Divine. So the Supreme behind the God refers to the third status of Brahman which in Integral Yoga is referred to as Supramental and fourth status Bliss Self and in the Gita referred to as Purushottama.)

A Mother Might brooded upon the world; (The Mother is here referred to the third status of the Brahman who is the creatrix of the universe, who is brooding behind Her first and second status.)

A Consciousness revealed its marvellous front

Transcending all that is, denying none ( a transcendent consciousness which is the source of all cosmos but not dependent on the cosmos) (All inclusive and all-embracing Consciousness of the Supramental Mother or Supreme Mother.)

Imperishable above our fallen heads

He felt a rapturous and unshaking Force (the lower prakriti with its instruments of mechanical mind, desire and reason are stumbling forces).

The undying (Supreme)Truth appeared, the enduring (Supreme) Power

Of all that here is made and then destroyed,

The Mother of all godheads and all strengths

"And the secret of World-personality

Was the creator and the lord of all." Savitri-556

Who, mediatrix (Mother), binds earth to the Supreme. (The third status of the Brahman or the Supreme Mother who is also the Mother of all Godheads and strengths, becomes the second status of Brahman or mediatrix Mother linking the first status, the world and the third status, the Supreme.)

The Enigma ceased that rules our nature's night, (in the third status or in the Supramental there is no enigma.)

Mediatix: mediator

The covering Nescience was unmasked and slain; (Her darshan removes all ignorance and reveals all mysteries) (In Supramental Consciousness She is visible to bare eye or She is seen through the supreme state of Consciousness of which eye is a minor sense organ.) (Supramental can slay the falsehood in the Nescience.)

Its mind of error was stripped off from things

And the dull moods of its perverting will.

Illumined by her all-seeing identity

Knowledge and Ignorance could strive no more; (knowledge and ignorance no longer antagonise each other, both realise their role in the world) (In Cosmic Consciousness Knowledge and Ignorance are complementary and fuse with each other.)

No longer could the titan Opposites, (In the Supramental consciousness the titans, asuras and other lower beings have no role to play.)

Antagonist poles of the world's artifice,

Impose the illusion of their **twofold** screen

Throwing their figures between us and her.

Its complementary line:

“Our life's uncertain way winds circling on,  
Our mind's unquiet search asks always light,  
Till they (lower vital beings) have learned their **secret in their source**,  
In the light of the Timeless and its spaceless home

In the joy of the Eternal sole and one.” Savitri, Book-2 Canto-5

“And as he sang the demons wept with joy

Foreseeing the end of their long dreadful task” Savitri, Book-6, Canto-1 (Demons are dark instruments created by the Divine to carry ahead evolution in Ignorance. With the advent of the Supramental world their long dreadful task will come to an end. They will be transformed into wonderful God.)

The Wisdom was near, disguised by its own works,

Of which the darkened universe is the robe.

No more existence seemed an aimless fall,

Extinction was no more the sole release. (There exist superior truths.)

The **hidden Word** was found, the long-sought clue, (The Mantra is found for the transformation of Nature.)

Revealed was the meaning of our spirit's birth,

Condemned to an imperfect body and mind,

In the inconscience of material things (the secrets to transforming matters lie in the **inconscious and subconscious planes**)

And the indignity of mortal life.

A Heart was felt in the spaces wide and bare,

## **A burning Love from white spiritual founts**

Annulled the sorrow of the ignorant depths;

Suffering was lost in her immortal smile. (In Supramental state Ignorance, Falsehood, Suffering and Death do not exist.)

“Supreme Love eliminates all problems, even the problem of creation...But the world is not ready yet, it may take a few thousand years.’ The Mother/ The Mother’s Agenda/Vol-3/p-239-240,

“Proclaiming a panacea for all Time’s ills” Savitri-198

## **“Her clasp shall turn to ecstasy our pain.” Savitri-314**

A Life from beyond grew conqueror here of death; (Death can be conquered by intervention of higher consciousness.)

To err no more was natural to mind; (the instruments of lower nature are transformed into the higher diviner counterparts.) (Mind is the home of error and in Supramental it has no place.)

“Here the disharmonies of the triple mode of our inferior existence are overpassed and there ***begins a greater triple mode of a divine Nature***. There is no obscurity of tamas or inertia. ***Tamas is replaced by a divine peace and tranquil eternal*** repose out of which is released from a supreme matrix of calm concentration the play of action and knowledge. There is no rajasic kinesis, no desire, no joyful and sorrowful striving of action, creation and possession, no fruitful chaos of troubled impulse. ***Rajas is replaced by a self-possessed power and illimitable act of force***, that even in its most violent

intensities does not shake the immovable poise of the soul or stain the vast and profound heavens and luminous abysses of its peace. There is no constructing light of mind casting about to seize and imprison the Truth, no insecure or inactive ease. ***Sattwa is replaced by an illumination and a spiritual bliss*** identical with the depth and infinite existence of the soul and instinct with a direct and authentic knowledge that springs straight from the veiled glories of the secret Omniscience” – TSY p241

Wrong could not come where all was light and love.

Its complementary line are:

“Wherever love and light and largeness lack,  
These crooked fashioners take up their task.”

Savitri-153

“When unity is won, when strife is lost  
And all is known and all is clasped by Love  
Who would turn back to ignorance and pain?”

Savitri-633

When the Supramental Force possesses the mind, life and body of a developed Soul, then there cannot stay alive any trouble, grief, disharmony and disturbance of untransformed Nature and there survives the permanent vibration of Harmony of Divine unity. Or in the language of *the Gita*, in that established Supramental exceeding Bliss Consciousness, a developed or ripened Soul ‘is not shaken by the most violent or the fieriest assault of mental grief, *na dukkhena gurunapi vichalyate.*’

The Formless and the Formed were joined in her: (The Supramental Mother is the golden bridge between the Matter and the Spirit, the Form and the Formless.)

Immensity was exceeded by a look,

A Face (of the Divine Mother) revealed the crowded Infinite.

Incarnating inexpressibly in her limbs



The boundless joy (of the divine Mother) the blind world-forces seek, (This is unconscious Yoga of Nature) (the dark untransformed forces also seek Supramental transformation.

Its complementary line:

“And as he (Narad) sang the demons wept with joy

Foreseeing the end of their long dreadful task (Demons are dark instruments created by the Divine to carry ahead evolution in Ignorance. With the advent of the Supramental world their long dreadful task will come to an end. They will be transformed into wonderful God.)

And the defeat for which they hoped in vain,

And glad release from their self-chosen doom

And return into the One from whom they came.” Savitri-417 (In Supramental world these dark forces will also undergo Divine transformation and retain their bright form.)

“Our life’s uncertain way winds circling on,  
Our mind’s unquiet search asks always light,  
Till they (lower vital beings) have learned their **secret in their source**,  
In the light of the Timeless and its spaceless home

In the joy of the Eternal sole and one.” Savitri, Book-2 Canto-5

“Illumined by her all-seeing identity

Knowledge and Ignorance could strive no more;

No longer could the titan Opposites,

Antagonist poles of the world’s artifice,

Impose the illusion of their twofold screen

Throwing their figures between us and her.” Savitri-313

Her body of beauty mooned the seas of bliss.

At the head she stands of birth and toil and fate, (As the Supramental Mother or Supreme Mother beyond.)

In their slow round the cycles turn to her call;

Alone her hands can change Time's dragon base (of inconscience/ignorance).

(Her hands mean activation of Supreme Consciousness in a fit human channel can transform Subconscient and Inconscient sheath.)

Hers is the mystery the Night conceals;

The spirit's alchemist energy is hers;

She is the golden bridge, the wonderful fire. (golden bridge between higher and lower hemisphere.) (The Supramental Consciousness can bridge the gulf between different planes of Consciousness.)

The luminous heart of the Unknown is she,

A power of silence in the depths of God;

She is the Force, the inevitable Word, ((Her name can be used for Japa.)

The magnet of our difficult ascent, (it is her magnetic pull of the soul within us that makes us strive in our sadhana inspite of the difficulties and falls)

The Sun from which we kindle all our suns,( thameva bhAntham anubhAthi sarvam) (The Supreme Sun kindles all the ten Selves or ten suns.)

The Light that leans from the unrealised Vasts,

The joy that beckons from the impossible,

The Might of all that never yet came down.

All Nature dumbly calls to her alone (in different name, in different gesture.)

To heal with her feet the aching throb of life

And break the seals on the dim soul of man (The Soul is kindled permanently.)

And kindle her fire in the closed heart of things.

All here shall be one day her sweetness' home,(upon being transformed)

All contraries prepare her harmony; (by churning our nature and allowing the hidden divinity to emerge)

Towards her our knowledge climbs, our passion gropes;

In her miraculous rapture we shall dwell,

**Her clasp shall turn to ecstasy our pain.**

Our self (Psychic Being) shall be one self with all through her (Supreme Self) (this experience is there in the universal/cosmic consciousness, the second status of the Brahman.).

In her confirmed because transformed in her,

Our life shall find in its fulfilled response

Above, the boundless hushed beatitudes, (Impersonal Spiritual experience.)

Below, the wonder of the embrace divine (reflecting the transformed inconscient layers – the Lover's everlasting Yes). (Personal Psychic experience.)

This known as in a thunder-flash of God,

The rapture of things eternal filled his limbs;

Amazement fell upon his ravished sense;

His spirit was caught (fire) in her intolerant flame. (Supramentalisation of Spiritual Being)

Once seen, his heart acknowledged only her. (Supramentalisation of Psychic being)

Only **a hunger of infinite bliss** was left.

All aims in her were lost, then found in her; (All aims were lost due to gulf in the Consciousness and all aims were found by bridging the gulf in Supramental Consciousness.)

His base was gathered to one pointing spire.

This was a seed cast into **endless Time**.

A Word is spoken or a Light is shown,

A **moment sees**, the ages toil to express. (Supramental vision can see thousand year ahead)

So flashing out of the Timeless leaped the worlds;

The vision of the Divine Mother and revelation of Her unity with the Supreme along with the understanding of the mystery behind creations and Her cosmic works. The king then realises that so far only part of the work has been done...he has prepared a field for the greater work of transformation of not only all of his nature but of terrestrial nature as well. He realises that all of his realisation and force of his soul is insufficient for the task. A higher power needs to descend. He asks for blessing of transcendence and transformation not just for himself but for the world.

An **eternal instant** is the cause of the years. (Time is linked with Timeless state.)

The eternal Self within us has thrown itself out as the adventurer in Time and Space, limiting itself to flow of dynamic movements in the succession of moments of seeking and divisibility of objective field of substance so that they may win back again from imperfect and developing awareness, the infinite possibilities of lost Self-knowledge and All-knowledge. The right and ideal relation of the individual with the Time is 'soul's climbing beyond mortal time'<sup>10</sup> in order to bring down Timeless Eternal into the slipping moments or to link Time's second to infinity by endless descent of Divine force or the moments stretched into eternity, failing which gives

birth to the wrong mental relation resulting in impatience and appearance of a continuous succession of moments of being in an eternal Time. Similarly the right relation of the individual with the Space or the small span of life and surrounding to which we are mentally and sensationally conscious is to call down God's Spaceless Omnipotence into fragmented atmosphere or 'lost in the depths of its own solitude'<sup>9</sup> and recalls the Soul's adventure into Space, failing which gives birth to wrong relation resulting in incapacity. So a true law of living must be evolved which can help us soonest to get back to the Self-knowledge which experiences Conscious Being subjectively as Time whose fundamental truth is the eternity of the Eternal and objectively as Space whose fundamental truth is the infinity of the Infinite or self-conceptive extension of one Being; where former is the mobile self-extension of passing succession of moments in which the mind experiences itself at a certain point whence it looks back and ahead and the latter is only a coexistence of things or a static self-extension measured out by mind through divisibility of substance and all things stand or move together in fixed order. Time-Space as a whole is eternal in their essential power of manifestation in which there is a movement of Consciousness and Spiritual Existence displaying the field of movement of its Conscious-Force to new create and manifest things and happenings and must therefore be temporary in their appearance on the surface. Each state of Consciousness has its own Time and Space and they change with the change of Consciousness. Space is a property of Matter which is a creation of Energy in movement. Time is a dimension of Space for complete action of this Energy. To relate rightly, steadily and wholly of the entire extension of the conceptual Reality of Time and Space is not practicable by limited mental consciousness but is possible in Timeless and Spaceless static self-aware Supramental Consciousness who comprehends all things in dynamic Knowledge and governs their objective manifestation in Space and Time. To understand truly the significance of Space and Time, the consciousness must pass beyond the finite reason and the finite sense to a larger Spiritual sense. In Supermind, the continuously momentary conscious being of Time and divisibility of Space are annulled and the burden of Time and Space disappears completely in the coexistent inner tranquil immobility and infinite immobile mobility and things become vast, calm, luminous, self-existent, immense and full of joy.

All he had done was to prepare a field; (far from the goal)

His small beginnings asked for a mighty (Supramental) end:

“One drop of true knowledge can create a revolution if it falls into a world of ignorance.”

The Mother

«Une goutte de vraie connaissance peut créer une révolution si elle tombe dans un monde d'ignorance. »

La Mère

“His vast design accepts a puny start.  
An attempt, a drawing half-done is the world’s life;  
Its lines doubt their concealed significance,  
Its curves join not their high intended close”

Savitri-100

For all that he had been must now new-shape (Perpetual change is the  
condition of physical immortality)

In him her joy to embody, to enshrine

Her beauty and greatness in his house of life.

But now his being was too wide for self;

His heart’s demand had grown immeasurable: (Supramentalisation of Psychic  
being.)

His single freedom could not satisfy,

Her light, her bliss he asked for earth and men.

Its complementary line is:

“His single freedom could not satisfy,

Her light, her **bliss he asked for earth and men.**”

Savitri-315

“Accepting bliss as the sole cause of things,  
**Refusing the austere joy** which none can share,  
Refusing the calm that lives for calm alone,  
To her it turned for whom it willed to be.”

Savitri-332

“I have pursued him (Paramatma Satyavan) in his earthly form.  
A lonely freedom cannot satisfy  
A heart that has grown one with every heart:  
I (Para-Prakriti Savitri) am a deputy of the aspiring world,

**My spirit's liberty I ask for all (Jivatma)."**

Savitri-649

**"In me the spirit of immortal love  
Stretches its arms out to embrace mankind.  
Too far thy heavens for me from suffering men  
Imperfect is the joy not shared by all."**

Savitri-686

"In vain thou temptst with **solitary bliss**

Two spirits saved out of a suffering world;

My soul and his indissolubly linked

In the **one task** for which our lives were born,

To raise the world to God in deathless Light,

To bring God down to the world on earth we came,

To change the earthly life to life divine.

I keep **my will to save the world and man;**

Even the charm of thy alluring voice,

O blissful Godhead, cannot seize and snare.

I sacrifice not earth to happier worlds.

Because there dwelt the Eternal's vast Idea

And his dynamic will in men and things,

So only could the enormous scene begin."

Savitri-692

But vain are human power and **human love**

To break earth's seal of ignorance and death; (the above line suggests

rejection/transformation of human love and association.) (It also suggests

limitation of human power within three gunas.)

Its complementary line:

“A **fragile human love** that could not last,..  
 Joy that forgot mortality for a while  
 Came, a rare visitor who left betimes,  
 And made all things seem beautiful for an hour,  
 Hopes that soon fade to drab realities  
 And passions that crumble to ashes while they blaze  
 Kindled the common earth with their brief flame.  
 A creature (human love) insignificant and small  
 Visited, uplifted by an unknown Power (of Divine Love),”  
 Savitri-159

“There was no (tamasic) act, no movement in its Vast:...  
 There was no (sattwic) mind there with its need to know,  
 There was no (rajasic) heart there with its need to (human) love.”  
 Savitri-308

“But **vain** are human power and **human love**  
 To break earth’s seal of ignorance and death; ...  
 Man, sole awake in an unconscious world,  
 Aspires in **vain** to change the cosmic dream.”  
 Savitri-315, 316,

“Or bound by the senses and the longing heart,  
 Adoring with a turbid **human love**,  
 They could not grasp the mighty spirit she was  
 Or change by closeness to be even as she.”  
 Savitri-363

“No **transient earthly love** assailed her calm,”  
 Savitri-367

“Only a little lifted is Mind’s (three gunas) screen;  
 The Wise (sattwic men) who know see but one half of Truth,  
 The strong (tamasic men) climb hardly to a low-peaked height,  
 The hearts (rajasic men) that yearn are given **one hour to love.**”  
 Savitri-372

“Wilt thou not make **this mortal bliss** thy sphere?”  
 Savitri-408  
 “A body seeing the end too soon of joy



And the fragile happiness of its **mortal love.**"

Savitri-470

"Your transient loves bind not the eternal gods."

Savitri-581

"It (human love) is a passion of thy yearning cells,  
It is flesh that calls to flesh to serve its lust;  
It is thy mind that seeks an answering mind  
And dreams awhile that it has found its mate;  
It is thy life that asks a human prop  
To uphold its weakness lonely in the world  
Or feeds its hunger on another's life."

Savitri-608

"The heart that **loved man** thrills to the love of God,"

Savitri-632

"I quiver no more with the assault of grief;  
A mighty calmness seated deep within  
Has occupied my body and my sense:  
It takes the world's grief and **transmutes** to strength,  
It makes the world's joy one with the joy of God.  
My love eternal sits throned on God's calm;  
For Love must soar beyond the very heavens

And find its secret sense ineffable;

It **must change** its human ways (of love) to ways divine,

Yet keep its sovereignty of **earthly bliss.**"

Savitri-633

"A transient painting on a holiday's floor  
Traced for a moment's beauty (human) love was made."

Savitri-637

"And Mind in a half-light moves amid half-truths  
And the human heart knows only **human love**  
And life is a stumbling and imperfect force  
And the body counts out its precarious days,"

Savitri-703

"Our love has grown greater by that mighty touch  
And learned its heavenly significance,  
Yet nothing is lost of **mortal love's** delight."

Savitri-719

"Without self-giving there is no love; but self-giving is very rare in **human love** which is full of selfishness and demands." TMCW/14/127

## The Mother

Human love is defined as an exclusive dual enjoyment and a fragile happiness between the lover and the beloved in their heart's secret chamber by an entire separation from the World, the Self and the God; whereas in the Divine Love this exclusive enjoyment excludes neither the World, nor the Self, nor the God and could deliver mental, vital and physical love from their utter deficiencies. Human love experiences a joy that forgets death for a brief period. It is a brief sattvic flame that can crumble vital passion to ashes. The heart that yearns human love will be tired within one hour, unable to feel it in a continuous way whereas Divine love is tireless in its nature and can be experienced through all eternity. The transformation of transient unstable vital enjoyment of human love into eternal Divine Love is the prerogative of few decreed developed Soul through practice of mutual self-giving, an interfusion of inner substance, vision through identity, by rapturous fusion of two Souls into one body of the God followed by similar fusion of two bodies into one Soul of God. The former is the Psychic experience of 'wedding of the eternal Lord and Spouse' or 'A diarchy of two united souls,' in waking trance and the latter is its extension of Spiritual experience of 'Wedded to all he had been, became himself' or 'A single being in two bodies clasped,' in dream and sleep trance. Or in integral Yoga, exclusive Psychic Divine Love begins with the Soul's union (*Jivatma*) with the Divine (*Paramatma*) and here one could love without return for love and could live without the attraction of mental imitations and without the aid of human lover. This Psychic Love cannot keep itself satisfied with the highest intensities of exclusive enjoyment; it calls down entire truth of Divine Love in Spiritual plane; which is universal, includes all the worlds and worlds beyond to be possessed by the intensities of Supreme *Ananda*. The nature of highest Divine Love is all inclusive, all embracing, all compassionate, universal, eternal, absolute immobility and unparalleled intensity of absolute vibration. In order to keep Divine Love unalloyed, warm and homogenous vibratory mass it must search truth in close proximity with the Divine union in Personal, Impersonal, Universal and Transcendent plane. When human love transforms into universalised Divine Love, annulling all division and separation of Consciousness, 'Then shall the **business** fail of Night and Death.'

Human love is experienced by exciting the mind, life and body and in the Divine Love they are silenced. In the Yoga of devotion, the normal emotional human aspect is applied no longer to transient worldly relation, but to the joy of All-Loving, the All-Beautiful and the All-Blissful.<sup>3</sup> Human love can least satisfy human emotions because it is not free from desire, fear, reaction, fluctuation and attachment and is helpless to harmonise its myriad deformations and perversions. In human love, (whose essence is Divine Love) this unlimited Divine Love suffers limitation, incomprehension, embarrassment, corruption, degradation and narrowness and restricts itself to the participation of small happiness, external life's crude movement and obstinately inferior motives.

The Divine Love is entirely motiveless and is possessed by self-existent Bliss. Man can ascend to the stairs of self-existent motiveless enjoyment through four

successive stages of devotion. First, he is an *arta*, who calls the Divine during moments of crisis and distress, unable to possess Him but entirely possessed by forces of Ignorance and powers that labour to debase; secondly, he is an *arthartha* devotee, who seeks the Divine for personal gains, for the satisfaction of his desire, eager to possess Him but limited in capacity through deceptive instruments; thirdly, he is *jijnasu*, the seeker after God knowledge who seeks both to possess and be possessed, to receive and give himself to Him in a limited way and lastly he becomes *Jnani*, the God-knower who possesses Him utterly and be possessed by Him utterly. The God-knower is also God lover because by knowledge of His being comes the whole delight and he becomes a living channel of Supreme's descent and the cells become capable to hold this supreme Vibration. The human love, governed by Nature's law, which has no power to break the earth's seal of ignorance, incapacity, inertia and death and it can be transformed into all powerful Divine Love, governed by Supernature's Law, only when the Lover and the Beloved either by the privilege of past birth or by the *Tapasya* and consecration of present birth open either to their larger, deeper and more plastic Psychic or Spiritual Being. Thus, the depth and sweetness of mortal emotional joy is fulfilled by emergence of a wider and more complete movement of Divine Love. Those who have received *Savitri's* Divine Love for them all earthly joy, heavenly joy and self-existent joy become pale, insufficient and obsolete.

“The heart or emotional centre of the thinking desire mind is the **strongest in the ordinary man**, gathers up or at least affects the presentation of things to the consciousness and is the capital of the system.” The Synthesis of Yoga-804  
 “One thing only I can tell you that whatever the sincerity, simplicity and purity of the relation between two human beings, it shuts them off more or less from the direct divine force and help and limits their strength, light and power only to the sum of their potentialities.” The Mother

His nature's might seemed now an infant's grasp;

Heaven is too high for outstretched hands to seize.

This Light comes not by struggle or by thought; (Mind's effort cannot call down the Supramental, for that the mind's silence and soul's spontaneous opening is needed.)

In the mind's silence the Transcendent acts

And the hushed heart hears the unuttered Word.

A **vast surrender** was his only strength.

A Power that lives upon the heights must act,

Bring into life's closed room the Immortal's air

And fill the finite with the Infinite.

All that denies (Supreme Love) must be torn out and slain

And crushed the many longings (of desire Soul) for whose sake (disinherit desire)

We lose the One (Divine) for whom our lives were made. (Physical mind, vital mind and intellect must be transformed; for they always separate us from the One.)

Now other claims (of desire soul) had hushed in him their cry: (The claim of physical mind is fear, doubt and impatience, the claim of the vital mind is desire, passion and lust the claim of intellect is ego, limited consciousness and they are now silenced by the presence of the Supreme Mother's Presence.)

Only he longed to draw her presence and power

Into his heart and mind and breathing frame;

**Only** he yearned to call for ever down (This is the yearning of a developed Soul)

Her healing touch of love and truth and joy

Into the darkness of the suffering world.

His soul was freed and given to her **alone**.

"Thus are made possible the final steps when the veil of Nature is withdrawn and the seeker is face to face with the Master of all existence and his activities are merged in the action of a supreme Energy which is pure, true, perfect and blissful for ever. **Thus can he utterly renounce to the supramental Shakti**

his works as well as the fruits of his works and act only as the conscious instrument of the eternal Worker. **No longer giving the sanction, he will rather receive in his instruments and follow in her hands a divine mandate.** No longer doing works, he will accept their execution through him by her unsleeping Force. No longer willing the fulfilment of his own mental constructions and the satisfaction of his own emotional desires, **he will obey and participate in an omnipotent Will that is also an omniscient Knowledge and a mysterious, magical and unfathomable Love and a vast bottomless sea of the eternal Bliss of Existence.**" TSY 230

"For if immergence in the Infinite or some close union with the Divine were all our aim, an integral Yoga would be superfluous, except for such greater satisfaction of the being of man as we may get by a self-lifting of the whole of it towards its Source. But it would not be needed for the essential aim, since by any single power of the soul-nature we can meet with the Divine; each at its height rises up into the infinite and absolute, each therefore offers a sufficient way of arrival, for all the hundred separate paths meet in the Eternal. **But the gnostic being is a complete enjoyment and possession of the whole divine and spiritual nature; and it is a complete lifting of the whole nature of man into its power of a divine and spiritual existence. Integrality becomes then an essential condition of this Yoga.**" *The Synthesis of Yoga-614*

END OF CANTO TWO

Om Namo Bhagavateh

“These perils (of Spiritual fall) were well-known to a past spiritual experience and have been met by imposing the necessity of initiation (of fit Souls), of discipline, of methods of purification and testing by ordeal, of an entire submission to the directions of the path finder or path-leader, one who has realised the Truth and himself possesses and is able to communicate the light, the experience, a guide who is strong to take by the hand and carry over the difficult passages as well as to instruct and point out the way. But even so the **dangers** will be there and can only be surmounted if there is or there grows up a **complete sincerity**, a will to purify, a readiness for obedience to the Truth, for **surrender to the Highest**, a readiness to lose or to subject to a divine yoke the limiting and self-affirming ego.” Sri Aurobindo/CWSA/22/The Life Divine-939,

“That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are **perfect in your self-giving and absolutely sincere**, you are *sure* to attain the spiritual goal.” **The Mother/The Mother’s Centenary Works** (second edition)/8/243,

Sri Matriniketan Ashram  
31.03.2019

Divine Amar Atman!  
Blessed Divine Child Guruprasad,

My all love and blessings to you. The above two message hint that those seekers who have complete sincerity and perfect self-giving will not have to go through the experience of Spiritual fall. The Book-3, Canto-2 is ‘The Adoration of the Divine Mother.’ King Aswapati adored the Divine Mother not from a mental plane but after ascended to a highest absolute state of Consciousness. These are identified as:

“Leaving unbroken the last chapter’s seal,” Savitri-311

“And still the last inviolate secret hides” Savitri-Savitri-311

“A large white line has figured as a goal” Savitri-311

“What seemed the source and end was a wide gate,

A last bare step into eternity.” Savitri-311

“In absolute silence sleeps an absolute Power.” Savitri-311

“A burning Love from white spiritual founts” Savitri-314

The central truth of this chapter is identified as Prakriti Yajna:

“**Only** he longed to draw her presence and power

Into his heart and mind and breathing frame;

**Only** he yearned to call for ever down

Her healing touch of love and truth and joy

Into the darkness of the suffering world.” Savitri-316

This truth can be compared with the mystery of success of integral Yoga:

“The secret of success in Yoga is to regard it (self giving, Purusha and Prakriti Yajna) not as one of the aims to be pursued in life, but as the **one and only aim**, not as an important part of life, but as the **whole of life**.” CWSA/23/The Synthesis of Yoga-71

This chapter of Savitri also hints Divine Mother as Mediatrix Mother, the golden bridge in linking Matter with Spirit or linking ‘everlasting No’ with ‘everlasting Yes.’ And ‘All Nature dumbly (unconsciously) calls to her **alone**.’ So we have to be aware of our **only and one aim** either consciously through activation of Soul and higher Nature or unconsciously by untransformed Nature.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your ever 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:**

“Meets the sheer self-discovery of the soul” Savitri-310

“And all the passion and seeking of his soul” Savitri-312

“And built a golden passage to his heart” Savitri-312

“And kindle her fire in the closed heart of things.” Savitri-314

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

“Our self (**Psychic Being**) shall be one self with all through her (**Supreme Self**) Savitri-314

“His spirit was caught (**fire**) in her intolerant flame. (**Supramentalisation of Spiritual Being**)

Once seen, his heart acknowledged only her. ” Savitri-315

(**Supramentalisation of Psychic being**)

“But now his being was too wide for self;

His heart’s demand had grown immeasurable:” Savitri\_315

(**Supramentalisation of Psychic being.**)

“For all that he had been must now new-shape” Savitri-315

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

“In absolute silence sleeps an absolute Power.

Awaking, it can wake the trance-bound soul

And in the ray reveal the parent sun:” Savitri-311-12

“This Light (**of Supreme Self**) comes not by struggle or by thought;

In the mind’s silence the Transcendent acts

And the hushed heart hears the unuttered Word.

A **vast surrender** was his only strength.

A Power that lives upon the heights must act,



Bring into life's closed room the Immortal's air

And fill the finite with the Infinite." Savitri-315-16

Om Namo Bhagavateh

Sri Matriniketan Ashram

09.03.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. The Book-3, Canto-2, deals with the vast dynamic silence state of Supreme Self, Turiya, Bliss Self, which can abolish and swallow the burdening need and the rajasic sense urge of life. This dynamic state perfects the action of Psychic Being, Spiritual Being and Supramental Being; its influence reduces or silences the demand of desire Soul, it turns all parts of being towards single minded quest and single-minded opening towards the Divine Mother Consciousness and it establishes the Bliss Consciousness in all the parts of Being and Becoming.

Speciality of this Canto is the manifestation of the Divine Mother's Love:

"But where is the Lover's everlasting Yes," Savitri-310,

"The soul's ignorance is slain but not the soul:" Savitri-311 (by the pressure of Divine Love)

"Across the silence of the ultimate Calm,  
Out of a marvellous Transcendence' core,  
A body of wonder and translucency  
As if a sweet mystic summary of her self  
Escaping into **the original Bliss**

Had come enlarged out of eternity,  
Someone (Divine Mother) came infinite and absolute." Savitri-312

"A moment's sweetness of the All-Beautiful (Divine Mother)  
Cancelled the vanity of the cosmic whirl." Savitri-312

"A love that bore the cross of pain with joy  
Eudaemonised the sorrow of the world,  
Made happy the weight of long unending Time,  
The secret caught of God's felicity." Savitri-312-133

"A Mother Might brooded upon the world;  
A Consciousness revealed its marvellous front  
Transcending all that is, denying none:" Savitri-313

"A Heart was felt in the spaces wide and bare,  
A burning Love from white spiritual **founts**  
Annulled the sorrow of the ignorant depths;  
Suffering was lost in her immortal smile.

A Life from beyond grew conqueror here of death;  
 To err no more was natural to mind;  
 Wrong could not come where all was light and love.” Savitri-313-14  
 “Her clasp shall turn to ecstasy our pain.” Savitri-314  
 “A Heart was felt in the spaces wide and bare,  
 A burning Love from white spiritual **founts**  
 Annulled the sorrow of the ignorant depths;  
 Suffering was lost in her immortal smile.  
 A Life from beyond grew conqueror here of death;  
 To err no more was natural to mind;  
 Wrong could not come where all was light and love.” Savitri-313-14  
 “All here shall be one day her sweetness’ home,  
 All contraries prepare her harmony;  
 Towards her our knowledge climbs, our passion gropes;  
 In her miraculous rapture we shall dwell,  
 Her clasp shall turn to ecstasy our pain.” Savitri-314  
 “All that denies (Supreme Love) must be torn out and slain  
 And crushed the many longings (of desire Soul) for whose sake  
 We lose the One (Divine) for whom our lives were made.  
 Now other claims (of desire Soul) had hushed in him their cry:  
**Only** he longed to draw her presence and power  
 Into his heart and mind and breathing frame;  
**Only** he yearned to call for ever down  
 Her healing touch of **love** and truth and joy  
 Into the darkness of the suffering world.  
 His soul was freed and given to her **alone.**” Savitri-316

The Divine Love is a supremely affirmative energy defined as ‘Lover’s everlasting Yes’ which can reject, destroy and transform Inconscient/Subconscient negations known as ‘everlasting No.’ This Divine Love can slay Soul’s Ignorance, can annul the wheel of earth’s doom known as ‘cosmic whirl.’ It can bear the cross of pain with joy; transcends all the creation but denies none and can annul the sorrow of ignorant depths. It can turn pain into ecstasy, confront and conquer death, slay or transform falsehood. Before its Presence error of mind and wrong action cannot materialise. All discords of life move towards harmony, all darkness of suffering is healed and this Divine love can crush and silence the many longing desires of mind, life and body.

So, the Spiritual and Psychic Love can reject falsehood, Supramental and Bliss Love can destroy and transform falsehood and can save the Soul, Mind, Life and Body. So, King Aswapati’s single minded quest longed and yearned only the Divine Mother’s Presence in the form of Truth, Love and Joy and ‘A vast surrender was his only strength.’

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](http://www.srimatriniketanashram.org)