

Book 7 - Canto Three
The Entry into the Inner Countries

Summary:

Savitri begins her inner journey, going past her (vital mind, physical mind, schoolman mind, fixed mind and outer mind) noisy physical mind through the intermediate zone that lies between her (surface self and her) desire soul. (and her psychic being-the zone between desire soul and Psychic being is discussed in the next canto). This venture is fraught with many dangers and gleaming bright lights that imitate a Divine Light, but these are influences that drag man away from the path to the divine. She safely crosses them due to her soul's (discernment of true vibration from false vibration) strength and will. On the way she encounters a mental orderly state (the house of elite) free from the cares and pulls of the lower impulses, a summit where one can retire from the cares of the world and remain untouched. She continues her journey and nears the cavern that houses her (desire) soul.

Detail:

AT FIRST out of the busy hum of mind

As if from a loud thronged market into a cave (the physical and vital mind is a market place full of passing thoughts and desires that enter from the sub-conscious and inconscient planes as well as from other planes - vital, mental and spiritual)

By an inward moment's magic she had come.

A stark hushed emptiness became her self (now only the witness self free from the throng of thoughts was left):

Her mind unvisited by the voice of thought

Stared at a void deep's dumb infinity.

Her heights receded, her depths behind her closed;

All fled away from her and left her blank. (The state of oblivion.)

“The mind of ignorance is more and more definitely excluded, its place taken by the mind of self-forgetful knowledge illumined by the intuition, and the intuition itself more perfectly organised becomes capable of answering to a larger and larger call upon it. The increasing mind of knowledge acts as an intermediary power and, as it forms itself, it works upon the other, transforms or replaces it and compels the farther change which effects the transition from mind to supermind. It is here that a change begins to take place in the time consciousness and time knowledge which finds its base and complete reality and significance only on the supramental levels. It is therefore in relation to the truth of supermind that its workings can be more effectively elucidated: for the mind of knowledge is only a projection and a last step in the ascent towards the supramental nature.” TSY-904

“It will at most create in place of the mind of ignorance a mind of self-forgetful knowledge constantly reminded and illumined from a latent self-awareness and all-awareness. The range, the extent, the normal lines of action of the knowledge will vary according to the development, but it can never be free from very strong limitations. And this limitation will give a tendency to the still enviroing or subconsciously subsisting mind of ignorance to reassert itself, to rush in or up, acting where the intuitive knowledge refuses or is unable to act and bringing in with it again its confusion and mixture and error. The only security will be a refusal to attempt to know or at least a suspension of the effort of knowledge until or unless the higher light descends and extends its action. This self-restraint is difficult to mind and, too contentedly exercised, may limit the growth of the seeker. If on the other hand the mind of ignorance is allowed again to emerge and seek in its own stumbling imperfect force, there may be a constant oscillation between the two states or a mixed action of the two powers in place of a definite though relative perfection.” TSY-903

“All intuitive knowledge comes more or less directly from the light of the self-aware spirit entering into the mind, the spirit concealed behind mind and conscious of all in itself and in all its selves, omniscient and capable of illumining the ignorant or the self-forgetful mind whether by rare or constant flashes or by a steady instreaming light, out of its omniscience. This all includes all that was, is or will be in time and this omniscience is not limited, impeded or baffled by our mental division of the three times and the idea and experience of a dead and no longer existent and ill-

remembered or forgotten past and a not yet existent and therefore unknowable future which is so imperative for the mind in the ignorance.” TSY-897

Savitri rises above her physical and vital mental levels and enters the state of witness consciousness, but when she returns to the level of the mind, she again feels all limitations and identifies herself with her instruments, a creature of ignorance.

But when she came back to her **self of thought** (this does not refer to the true mental being but rather the surface mental being that all most all human beings identify themselves as subtle mental sheath),

Once more she was a human thing on earth,

A lump of Matter, a house of closed sight,

A mind compelled to think out ignorance, (physical mind, vital mind and reason)

A life-force pressed into a camp of works

And the material world her limiting field. (subtle world is closed.)

Its complementary line from Savitri:

“Once were my (Satyavan) days like days of other men:
To think and act was all, to enjoy and breathe;
This was the width and height of mortal hope:”

Savitri-406-7

Amazed like one unknowing she sought her way

of the tangle of man’s ignorant past

That took the **surface person** for **the soul** (the desire soul of man has evolved from the inconscient and still is a creature of that past ignorance). (The surface personality is often mistaken as soul.)

Savitri then receives an instruction from her higher self that her Yoga is not for her individual liberation, but for mankind itself. She must accept man’s ignorance and suffering and then bring down the higher light to transform them. By simply rejecting the current condition of the world with its suffering and ignorance she cannot transform it – this was the problem with the later vedhantic saints and sages. Because to escape from the problem is considered as best solution of solving the problem.

Then a Voice spoke that dwelt on secret heights: (Overhead guidance.)

“For man thou seekst, not for thyself alone.
Only if God assumes the human mind (birth of Avatara)

And puts on mortal ignorance for his cloak

And makes himself the **Dwarf** with **triple** stride (here the Dwarf is perhaps referring to the Vamana avatara of the Lord, who in 3 steps covered the earth and heavens and the ego or the hell of king Bali – the reference here is to show that the Divine has to take the form of an ordinary being so that men can feel kinship with Him, but He must then transcend that human frailty and reveal to them, his cosmic self so that men too will realize their divine potential to exceed themselves),

The above line can be compared with the line of King Aswapati’s exploration of planes of consciousness: “A dwarf three-bodied trinity was her serf.” Savitri-245 or

“Overshadowing the **dwarfish trinity**,” Savitri-258

“A **dwarf three-bodied trinity** was her serf.
First, smallest of the three, but strong of limb,
A low-brow with a square and heavy jowl,
A pigmy Thought needing to live in bounds
For ever stooped to hammer fact and form...
A fiery spirit came, **next of the three**.
A hunchback rider of the red Wild-Ass,
A rash Intelligence leaped down lion-maned
From the great mystic Flame that rings the worlds
And with its dire edge eats at being’s heart...
Of all these Powers **the greatest was the last**.
Arriving late from a far plane of thought
Into a packed irrational world of Chance
Where all was grossly felt and blindly done,
Yet the haphazard seemed the inevitable,
Came Reason, the squat godhead artisan,
To her narrow house upon a ridge in Time.”

Savitri-245,

“Above in a high breathless stratosphere,
Overshadowing **the dwarfish trinity**,
Lived, aspirants to a limitless Beyond,
Captives of Space, walled by the limiting heavens,
In the unceasing circuit of the hours

Yearning for the straight paths of eternity,
And from their high station looked down on this world
Two sun-gaze Daemons witnessing all that is.”

Savitri-258,

These three are identified as physical mind, vital mind and reason

“But this psychic influence or action does not come up to the surface quite pure or does not remain distinct in its purity; if it did, we would be able to distinguish clearly the soul element in us and follow consciously and fully its dictates. An **occult mental and vital and subtle-physical action** intervenes, mixes with it, tries to use it and turn it to its own profit, **dwarfs** its divinity, distorts or diminishes its self-expression, even causes it to deviate and stumble or stains it with the impurity, smallness and **error of mind and life and body**. After it reaches the surface, thus alloyed and diminished, it is taken hold of by the surface nature in an obscure reception and ignorant formation, and there is or can be by this cause a still further deviation and mixture. A twist is given, a wrong direction is imparted, a wrong application, a wrong formation, an erroneous result of what is in itself pure stuff and action of our spiritual being; a formation of consciousness is accordingly made which is a mixture of the psychic influence and its intimations jumbled with mental ideas and opinions, vital desires and urges, habitual physical tendencies. There coalesce too with the obscured soul-influence the ignorant though well-intentioned efforts of these external parts towards a higher direction; a mental ideation of a very mixed character, often obscure even in its idealism, sometimes even disastrously mistaken, a fervour and passion of the emotional being throwing up its spray and foam of feelings, sentiments, sentimentalisms, a dynamic enthusiasm of the life-parts, eager responses of the physical, the thrills and excitements of nerve and body, —all these influences coalesce in a composite formation which is frequently taken as the soul and its mixed and confused action for the soul-stir, for a psychic development and action or a realised inner influence.” CWSA/24/The Life Divine-927

Can he ([Avatara](#)) help man to grow into the God.

As man disguised the cosmic Greatness works ([Action of Cosmic Self.](#))

And finds the **mystic inaccessible gate**

And opens the **Immortal's golden door.**

Man, human, follows in God's human steps (**the avathar sets an example, hews the path so that others may follow**).

Accepting his darkness thou must bring to him light,

Accepting his sorrow thou must bring to him bliss.

In Matter's body find thy heaven-born soul."

On hearing the instruction Savitri transcended her bodily consciousness and she realised that at the core of her inner subtle being lay her soul, but to access that inner core she needed entry to this other world which is normally shut to mortals. At these gates there are guards to keep man from finding his true nature, beings that tempt him away from the path or **frighten him away**, but she persisted and with her will opened the gate. It shows that if an aspirant is sincere no force can last long in withholding his entry into the subtle inner worlds.

Then Savitri surged out of her body's wall

And stood a little span outside herself

And looked into her subtle being's depths

And in its heart as in a lotus-bud

Divined her secret and mysterious soul.

At the dim portal of the **inner life**

That bars out from our depths the **body's mind (Physical mind)**

And all that lives but by the body's breath,

She knocked and pressed against the ebony gate.

Ebony: A hard and heavy black wood capable of a high polish.

The living portal (**physical mind**) groaned with sullen hinge:

Heavily reluctant it complained inert

Against the tyranny of the spirit's touch.

A formidable voice cried from within: (**A formidable dark voice from the Subconscient sheath known as demon, asura, rakhyasa rose to express his revolt and denial against the Spirit's touch**)

“Back, creature of earth, lest tortured and torn thou die.” (This creature does not like inner wandering in search of Soul.)

A dreadful murmur rose like a dim sea;

The Serpent of the threshold hissing rose,

A fatal guardian hood with monstrous coils, (The nether energy centre identified as Muladhara.)

The **hounds** of darkness growled with jaws agape,

And **trolls** and **gnomes** and **goblins** scowled and stared

Troll: Supernatural beings. Some times a giant. A subterranean dwarf.

“Like a clay **troll** kneaded into a god” Savitri-171

Gnome: Gnomes are small supernatural beings, like ugly little old man who guard treasure and mines etc. An underground sprite who guards hidden treasures.

“It share the faeries’ dance, dines with the gnome:” Savitri-630

Goblin: A supernatural being thought to be malevolent to people. A grotesque sprite or elf that is mischievous or malicious towards people.

“Sprite-prompters **goblin**-wizened or faery-small,” Book-2, Canto-5

“The demon and the **goblin** and the ghoul.” Book-2, Canto-7

“He heard the **goblin** Voice that guides to slay,” Book-2, Canto-8

“Tread down a million **goblin** obstacles.” Book-7, Canto-4

“Some of these experiences (Spiritual experience) can come by an opening of the inner mental and vital being, the inner and larger and subtler mind and heart and life within us, without any full emergence of the soul, the psychic entity, since there could be an emergence not only of the subliminal knowledge but of the subliminal ignorance. An insufficient expansion of the being, a limitation by mental idea, by narrow and selective emotion or by the form of the temperament so that there would be only an imperfect self-creation and action and not the free soul-emergence, could easily occur. In the absence of a **complete psychic emergence**, experiences of certain kind, experiences of a greater knowledge and force, a surpassing of the ordinary limits, might lead to a magnified ego and even bring about instead of an outflowing of what is divine or spiritual an uprush of the titanic or demoniac, or might call in agencies and

powers which, though not of this disastrous type, are of a powerful but inferior cosmic character. But the rule and guidance of the soul brings into all experience the tendency of light, of integration, of harmony and intimate rightness which is native to the psychic essence. A psychic or, more widely speaking, a **psycho-spiritual transformation** of this kind would be already a vast change of our mental human nature.” CWSA/22/The Life Divine-942-943

And wild beast roarings thrilled the blood with fear

And menace muttered in a dangerous tongue. ([Description of dark forces of Subconscious world.](#))

Unshaken her will pressed on the rigid bars:

The gate swung wide with a protesting jar,

The **opponent Powers** withdrew their **dreadful guard**; ([Those who will search the Soul must meet and overcome the opponent dark powers. These are also described in The Life Divine in the following passage, to which we can carefully note:](#)

“Even before the tranquillising **purification of the outer nature** has been effected or before it is sufficient, one can still break down the wall screening our inner being from our outer awareness by a **strong force of call and aspiration**, a vehement will or violent effort or an effective discipline or process; but this may be a premature movement and is not without **serious dangers**. In entering within one may find oneself amidst a chaos of unfamiliar and supernormal experiences to which one has not the key or a press of subliminal or cosmic forces, subconscious, mental, vital, subtle physical, which may unduly sway or chaotically drive the being, encircle it in a cave of darkness, or keep it wandering in a wilderness of glamour, allurements, deception, or push it into an obscure battlefield full of secret and treacherous and misleading or open and violent oppositions; beings and voices and influences may appear to the inner sense and vision and hearing **claiming to be the Divine Being** or His messengers or Powers and Godheads of the Light or guides of the path to realisation, while in truth they are **of a very different character**. If there is too much egoism in the nature of the seeker or a strong passion or an excessive

ambition, vanity or other dominating weakness, or a obscurity of the mind or a vacillating will or a weakness of the life-force or an unsteadiness in it or want of balance, he is likely to be **seized on through these deficiencies** and to be frustrated or to deviate, misled from the true way of the inner life and seeking into **false paths**, or to be left wandering about in an intermediate chaos of experiences and fail to find his way out into the true realisation. These perils were well-known to a past spiritual experience and have been met by imposing the necessity of initiation, 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. These things are the sign that the true will for realisation, for conversion of the consciousness, for transformation is there, the necessary stage of the evolution has been reached: in that condition the defects of nature which belong to the human being cannot be a **permanent obstacle** to the change from the mental to the spiritual status; the process may never be entirely easy, but the way will have been made open and practicable.” CWSA/22/The Life Divine-938-39

Her being entered into the inner worlds. (Her being moved from subconscious plane to subliminal plane.) (Only those who can conquer the dark forces guarding the gate can enter the inner worlds.)

Mother (Maa Krishna) why does Savitri first enter the subconscious? Is the way to the soul or psychic being via the sub conscient plane or is the desire soul here referred to as the ‘subconscious’s gate’? From Subconscious to surface there is always an invasion of different instincts, forces and murmurs. When one lives on the surface one is always open

towards Subconscient inrush. For this question we have to refer and find support from the previous chapter where she met (1) dark forces and (2) lower nature of Subconscient plane. The descriptions of these two planes are found in King Aswapati's Spiritual pursuit: Man's house of life unfolds subtle worlds. There are occult shadows, tenebrous powers, **dangerous forces, Titans**, Fury, Goblins and Dinzens who are inhabitant of life's nether rooms of subconscious pit. They touch all with perverting breath, discolour the walls of upper mind and invite instincts of forbidden joy. The doors of God they have shut with keys of creed, intercept the caravans of light and block the fine entries of celestial fire. His **lower nature** hides these awful guests. Into earth-ways they break out from all doors to slay, massacre, torture, invade with blood-lust and fill with horror and carnage the God's fair world. Old rejected nature, slain thoughts, old longings and acts, dead passions live again to recur in sleep, dream and waking. Night is their refuge and strategic base and no wandering ray of heaven can enter there. All who would raise this fallen world must come under the dangerous arches of giant sons of Darkness. None can reach heaven who has not passed through hell.

Savitri walks through a no mans land between the subconscious with its elemental beings that are the cause of many of man's troubles and the physical mind level with its chaos of thoughts and influences. This narrow pathway is treacherous filled with voices and lights that deceive.

She strove to find **the inner vital self** concealed behind the world of sense or **vital mind** during her forced journey from body to the soul through passages of inner Time. Here life deeps into the subconscious dusk or struggles from matter to chaos of mind and cries of life, in which no light, no joy and no peace can come. Her vital godhead wakes within to lift the life to supernal's touch. Out of the dreadful press she dragged her will and fixed her thought on the Name Divine. Then all grew still, empty and free; a large deliverance and vast calm came and she moved awhile through a blank tranquility of naked Light from the invisible sun.

In a narrow passage, the **subconscient's gate**,

She breathed with difficulty and pain and strove

To find the inner self concealed in sense (trying to find the true vital and mental beings in each plane that is surrounded by other forces and ignorance). (She was in search of Pranamaya Purusha, true vital being.)

140, How can one meet frontal formation of pranamaya purusha?
CWSA/22/The Life Divine-746

Ans: Above **physical mind** and deeper within than physical sensation, there is what we may call an intelligence of the life-mind, dynamic, vital, nervous, more open, though still obscurely, to the psychic, capable of a first soul-formation, though only of an obscurer life-soul, --not the psychic being, but a frontal formation of the vital Purusha.

Into a dense of subtle Matter packed (like the kingdom of subtle matter that King Aswapathi ventured through),

A cavity filled with a blind mass of power,

An opposition of misleading gleams,

A heavy barrier of unseeing sight,

She forced her way through body to the soul. (here soul is annamaya purusha.)

Across a perilous border line she passed

Where Life dips into the **subconscient dusk**

Or struggles from Matter into chaos of mind,

Aswarm with elemental entities

And fluttering shapes of vague half-bodied thought

And crude beginnings of incontinent force.

At first a difficult narrowness was there,

A press of uncertain powers and drifting wills;

For all was there but nothing in its place.

At times an opening came, a door was forced;

She crossed through spaces of a **secret self (Annamaya and Pranamaya Purusha.)**

And trod in passages of inner Time (time is experienced differently in each plane of consciousness). (Each state of consciousness has its own time.) (Inner Time is met in a higher consciousness than the heavy outer time.)

She emerges from a world of unseen and formless influences and powers to a world of form, the vital world where life first emerged, a world where each element fights for its manifestation

At last she broke into a form of things,

A start of finiteness, **a world of sense:**

148, What are the movements of vital worlds? CWSA/22/The Life Divine-812

Ans: Another is that, in the life-worlds especially, we find formulations which seem to resemble the inferior movements of earth-existence; here are already embodied the principles of darkness, falsehood, incapacity and evil which we have supposed to be consequent upon the evolution out of the material Inconscience. It seems even to be the fact that the vital worlds are the natural home of the Powers that **most disturb** human life; this is indeed logical, for it is through our vital being that they sway us and they must therefore be powers of larger and more powerful life-existence.

159, How can one get out of obscurity of vital mind? CWSA/22/The Life Divine-552

Ans: For in this vital ego there is frequently a mixture of the **charlatan** and mountebank, the poser and actor; it is constantly taking up a role and playing it to itself and to others as its public. An **organised self-deception** is thus added to an organised self-ignorance; it is **only** by going within and seeing these things at their source that we can get out of this obscurity and tangle.

But all was still confused, nothing self-found.

(Vital) Soul was not there but only cries of life. (surface life is far from the influence of true vital being.)

A thronged and clamorous air environed her.

A horde of sounds defied significance,

A dissonant clash of cries and contrary calls;

A mob of visions broke across the sight,

A jostled sequence lacking sense and suite,

Feelings pushed through a packed and burdened heart (these worlds with contradicting forces try to manifest in man's hearts and feelings),

Each forced its separate inconsequent way

But cared for nothing but its **ego's drive.**

185, What is the **second of the primary conditions of the evolution?**
CWSA/21/ The Life Divine-644-45

Ans: This (wrong knowledge) is in the field of cognition, but the same law applies to will and action. Out of Ignorance a **wrong consciousness** is created which gives a wrong dynamic reaction to the contact of persons, things, happenings: **the surface consciousness** develops **the habit of ignoring**, misunderstanding or rejecting the suggestions to **action or against action that come from the secret inmost consciousness, the psychic entity**; it answers instead to unenlightened mental and vital suggestions, or acts in accordance with the demands and impulsions of the vital ego. Here the **second of the primary conditions of the evolution**, the law of a separate life-being affirming itself in a world which is not-self to it, comes into prominence and assumes an immense importance. It is here that **the surface vital personality of life-self** asserts its dominance, and this dominance of the ignorant vital being is the **principal active source of discord and disharmony**, a cause of inner and outer perturbations of life, **a mainspring of wrong-doing and evil**. The **natural vital element** in us, in so far as it is unchecked or untrained or retains its primitive character, **is not concerned with truth or right consciousness or right action**; it is concerned with self-affirmation, with life-growth, with possession, with satisfaction of impulse, with all satisfactions of desire. This main need and demand of the life-self seems all important to it; it would readily carry it out without any **regard to truth or right or good** or any other consideration: but because mind is there and has these conceptions, because the soul is there and has these soul-perceptions, it tries to dominate mind and get from it by dictation a sanction and order of execution for its own will of self-affirmation, a verdict of truth and right and good for its own vital self assertions, impulses, desires; it is concerned with self-justification in order that it may have room for full self-affirmation. But if it can get the ascent of mind, it is quite ready to ignore all these standards and set up only one standard, the satisfaction, growth, strength, greatness of the vital ego. The life-individual needs place, expansion, possession of its world, dominance and control of things and beings; it needs life-room, a space in the sun, self-assertion, survival. It needs these things for itself and for those with whom it **associates** itself, for its own ego and for the collective ego; it needs them for its ideas, creeds, ideals, interests, imaginations: for it has to assert these forms of I-ness and my-ness and impose them on the world around it or, if it is not strong enough to do that, it has at least to defend and maintain them against others to the best of its power and contrivance. It may try to do it by methods it thinks or chooses to think or represent as right; it may try to do it by **naked use of violence**, ruse, falsehood, destructive aggression, crushing of other life-formations: the principle is the same whatever the means or the moral attitude. It is not only in the realm of interests, but in the realm of ideas and the **realm of religion** that **the vital being of man** has introduced this spirit and attitude of self-affirmation and struggle and use **of violence**, oppression and suppression,

intolerance, aggression; it has imposed the principle of life-egoism on the domain of intellectual truth and the domain of spirit. Into its self-affirmation the self-asserting life brings in hatred and dislike towards all that stands in the way of its expansion or hurts its ego; it develops as a means or as a passion or reaction of the life-nature cruelty, treachery and all kinds of evil: its satisfaction of desire and impulse takes no account of right and wrong, but only of the fulfillment of desire and impulse. For this satisfaction it is ready to the **risk of destruction** and the actuality of suffering; for what is pushed by Nature to **aim** at is not self-preservation alone, but life-affirmation and life-satisfaction, formulation of life-force and life-being.

A rally without key of common will,

Thought stared at thought and pulled at the taut brain

As if to pluck the reason from its seat

And cast its corpse into life's wayside drain (the influences from these spheres seek to remove man's faculties of Reason and rather dominate his behavior by desire and impulse);

So might forgotten lie in Nature's mud

Abandoned the slain sentinel of the soul (Reason is considered a sentinel of the soul, to prevent man from descending into anarchy due to the influence of other lower elemental/vital beings).

So could life's power shake from its mind's rule (the vital suffers the rule of the mind which seeks to canalize its powers and does not allow it its free reign),

Nature renounce the spirit's government

And the bare elemental energies

Make of the sense a glory of boundless joy,

A splendour of ecstatic anarchy,

A revel mighty and mad of utter bliss.

This was the sense's instinct void of soul

Or when the soul sleeps hidden void of power,

But now the **vital godhead** wakes within (when the True Vital Being or pranamaya purusha steps forward or is activated as the delegate of the soul he creates order in the vital and brings it under the influence of the divine, in each plane the true purusha or being must be

activated there by allowing each plane to be aligned to a singular divine influence – this is the challenge faced by all sadhakas)

And lifts the life with the Supernal's touch.

The mind is necessary instrument in creating the link between the body and the higher spheres, without which the body will be a pure instrument of the inconscient. Savitri felt the strong influence of these elemental forces forcing her to abdicate Reason and Mind, she had to reject them

But how shall come the glory and the flame (of the superconscious spheres)

If mind is cast away into the abyss? (Mind experiences the Spiritual fall.)

For body without mind has not the light, (It is an appearance.)

The rapture of spirit sense (true vital being), the joy of life;

All then becomes **subconscious**, tenebrous,

Inconscience puts its **seal** on Nature's page (There is also a seal in the Inconscient Sheath, which prevents normal man from entering 'mad disorder.' When one does Yoga and enters inner world and higher world, this seal opens and that is why problems of life multiplies. In traditional Yoga this seal is kept intact.)

Or else a mad disorder whirls the brain

Posting along a ravaged nature's roads,

A chaos of disordered impulses

In which no light can come, no joy, no peace.

This state now threatened, this she pushed from her.

As if in a long endless tossing street

One driven mid a trampling hurrying crowd (she felt buffeted by opposing forces from all sides seeking to confuse her)

Hour after hour she trod without release

Holding by her will the senseless meute at bay;

128a, What is vital personality? CWSA-21/The Life Divine-645

Ans: It does not follow that this is all that **the vital personality** is in its native composition or that evil is its very nature. It is not primarily concerned with

truth and good, but it can have the passion for truth and good as it has, more spontaneously, the passion for joy and beauty. In all that is developed by the life-force there is developed at the same time a secret delight somewhere in the being, a delight in good and a delight in evil, a delight in truth and a delight in falsehood, a delight in life and an attraction to death, a delight in pleasure and a delight in pain, in one's own suffering and the suffering of others, but also in one's own joy and happiness and good and the joy and happiness and good of others.

Out of the dreadful press she dragged her will

And fixed her thought upon the saviour Name (the Divine's name has the power of driving away these influences); (this line indicates that for Subconscious and inconscient transformation Japa is indispensable.)(The random thought of physical and vital mind are controlled through repetition of Divine Name either as Japa or as Mantra through concentration, contemplation and meditation.) Similar account is also observed in King Aswapati's Yoga while tracing the path in Subconscious/Inconscient plane:

"Arousing consciousness in things inert,
He imposed upon dark atom and dumb mass
The diamond script of the Imperishable,
Inscribed on the dim heart of fallen things
A paeon-song of the free Infinite
And **the Name** foundation of eternity,
And traced on the awake exultant cells
In the ideographs of the Ineffable" Savitri-232

When Savitri managed to emerge from the oppression of the subconscious forces, she now faced the influences of the intermediate zone between her desire soul and psychic being, which is largely under the control of inconscient and lower vital and its creatures.

Then all grew still and empty; she was free.

A large deliverance came, a vast calm space. (Realisation of vital self)

Awhile she moved through a blank tranquillity

Of naked Light from an invisible sun, (Light of the Soul which is recognized as Sun.)

A void that was a bodiless happiness,
A blissful vacuum of nameless peace. (Brief Supramental touch)
But now a mightier danger's front drew near:
The press of bodily (physical) mind, the Inconscient's brood (Physical mind is nurtured through the divisible murmur of the dark Inconscient Sheath. It can be transformed through penetration of Superconscient Light.)
Of aimless thought and will had fallen from her. (Because separated from the source.)
Approaching loomed a giant head of Life
Ungoverned by mind or soul, subconscious, vast.
It tossed all power into a single drive,
It made its power a might of dangerous seas.

(similar verses in p248 encountered by king Aswapathi

“A lifted head with many-tinged flickering crests,
It licked at knowledge with a smoky tongue.
A whirlpool sucking in an empty air,
It based on vacancy stupendous claims,
In Nothingness born to Nothingness returned.”)

Into the stillness of her silent self, (Annamaya or Pranamaya Purusha)
Into the whiteness of its muse of Space
A spate, a torrent of the speed of Life
Broke like a wind-lashed driven mob of waves
Racing on a pale floor of summer sand;
It drowned its banks, a mountain of climbing waves.
Enormous was its vast and passionate voice.
It cried to her listening spirit as it ran,

This force of the inconscient with its habits on the body wants free reign but seeks consent from the mental purusha. Man always succumbs to these drives and does not assume the status of the inner true being and does not act as Anumantha (the giver of the sanction)

Demanding God's submission to chainless Force.

A deaf force calling to a status dumb,

A thousand voices in a muted Vast,

(similar to plane experienced by King Ashwapathi in Kingdoms and Godheads of the Little
Mind – p247

“Thence sprang the burning vision of Desire. (Of vital mind)

A thousand shapes it wore, took numberless names:

A need of multitude and uncertainty

Pricks it for ever to pursue the One

On countless roads across the vasts of Time

Through circuits of unending difference.

It burns all breasts with an ambiguous fire.

A radiance gleaming on a murky stream,

It flamed towards heaven, then sank, engulfed, towards hell;”)

It claimed the heart’s support for its clutch at joy,

For its need to act the witness Soul’s consent,

For its lust of power her neutral being’s seal.

Into the wideness of her watching self (true vital being)

It brought a grandiose gust of the Breath of Life;

Its torrent carried the world’s hopes and fears,

All life’s, all Nature’s dissatisfied hungry cry,

And the longing all eternity cannot fill.

It called to the mountain secrecies of the soul

And the miracle of the never-dying fire,

It spoke to some **first** inexpressible ecstasy

Hidden in the creative beat of Life;

Out of the nether unseen deeps it tore

Its lure and magic of disordered bliss,

Into earth-light poured its maze of tangled charm

And heady draught of Nature’s primitive joy

And the fire and mystery of **forbidden delight**

Drunk from the world-libido's bottomless well,

And the honey-sweet poison-wine of lust and death (all the lower vital influences),

But dreamed a vintage of glory of life's gods,

And felt as celestial rapture's golden sting.

The cycles of the **infinity of desire**

And the mystique that made an unrealised world

Wider than the known and closer than the unknown

In which hunt for ever the hounds of mind and life,

Tempted a deep dissatisfied urge within

To long for the unfulfilled and ever far

And make this life upon a limiting earth

A climb towards summits vanishing in the void,

A search for the glory of the impossible.

It dreamed of that which never has been known,

It grasped at that which never has been won,

It chased into an Elysian memory

The verses below describe the charm and attraction of the intermediate zone to the sadhaka and how easy and alluring it is for him to lose his bearings and fall. The influences in this plane can disguise themselves as divine beings and quote scriptures all the while poisoning man's soul – much like Death will argue later with Savitri mixing and twisting facets of Truth to slay the soul.

The charms that flee from the heart's soon lost delight;

It dared the force that slays, the joys that hurt,

The imaged shape of unaccomplished things

And the summons to a Circean transmuting dance

And passion's tenancy of the courts of love

And the wild Beast's ramp and romp with Beauty and Life.
It brought its cry and surge of opposite powers,
Its moments of the touch of luminous planes,
Its flame-ascensions and sky-pitched vast attempts,
Its fiery towers of dream built on the winds,
Its sinkings towards the darkness and the abyss,
Its honey of tenderness, its sharp wine of hate,
Its changes of sun and cloud, of laughter and tears,
Its bottomless danger-pits and swallowing gulfs,
Its fear and joy and ecstasy and despair,
Its occult wizardries, its simple lines
And great communions and uplifting moves,
Its faith in heaven, its intercourse with hell.
These powers were not blunt with the dead weight of earth,
They gave ambrosia's taste and poison's sting.
There was an ardour in the gaze of Life
That saw heaven blue in the grey air of Night:
The impulses godward soared on passion's wings.
Mind's quick-paced thoughts floated from their high necks,
A glowing splendour as of an irised mane,
A parure of pure intuition's light;
Its flame-foot gallop they could imitate:
Mind's voices mimicked inspiration's stress,
Its ictus of infallibility,
Its speed and lightning heaven-leap of the Gods.
A trenchant blade that shore the nets of doubt,
Its sword of discernment seemed almost divine.
Yet all that knowledge was a borrowed sun's;
The forms that came were not heaven's native births:

An inner voice could speak the unreal's Word;

Its puissance dangerous and absolute

Could mingle poison with the wine of God.

On these high shining backs falsehood could ride;

Truth lay with delight in error's passionate arms

Gliding downstream in a blithe gilded barge:

She edged her ray with a magnificent lie.

Here in Life's nether realms all contraries meet;

Truth stares and does her works with bandaged eyes

And Ignorance is Wisdom's patron here:

Those galloping hooves in their enthusiast speed

Could bear to a dangerous intermediate zone

Where Death walks wearing a robe of deathless Life.

**"The earth a brute mechanic accident,
A net of death in which by chance we live." Savitri-50**

Or they enter the **valley of the wandering Gleam** ([The Synthesis of Yoga speaks the valley of the shadow of death.](#))

"The Lord has veiled himself and his absolute wisdom and eternal consciousness in ignorant Nature-Force and suffers her to drive the individual being, with its complicity, as the ego; this lower action of Nature continues to prevail, often even in spite of man's half-lit imperfect efforts at a nobler motive and a purer self-knowledge. Our human effort at perfection fails, or progresses very incompletely, owing to the force of Nature's past actions in us, her past formations, **her long rooted associations**; its turn towards a true and high-climbing success **only** when a greater Knowledge and Power than our own breaks through the lid of our ignorance and guides or takes up our personal will. For our human will is misled and wandering ray that has parted from the supreme Puissance. The period of slow emergence out of this lower working into a higher light and purer force is **the valley of the shadow of the death** for the striver after perfection; it is a dreadful passage full of trials, sufferings, sorrows, obscurations, stumblings, errors, pitfalls. To abridge and alleviate this

ordeal or to penetrate it with the divine delight faith is necessary, an increasing surrender of the mind to the knowledge that imposes itself from within and, above all, a true aspiration and a right and unfaltering sincere practice.

“Practice unfalteringly,” says the Gita, “with a heart free from despondency,” the Yoga; for even though in the earlier stage of the path we drink deep of the bitter poison of internal discord and suffering, the last taste of this cup is the sweetness of the nectar of immortality and the honey-wine of an eternal Ananda.” *The Synthesis of Yoga-219-20*

Whence, captives or victims of the specious Ray,

Souls trapped in that region never can escape.

Agents, not masters, they serve Life’s desires

Toiling for ever in the snare of Time.

Their bodies born out of some Nihil’s womb

Ensnare the spirit in the moment’s dreams,

Then perish vomiting the immortal soul

Out of Matter’s belly into the sink of Nought.

Those that are sincere, surrendered to the Divine Mother and free from seeking after trivial powers can, with the name of the divine on their lips, pass untouched.

Yet some uncaught, unslain, can warily pass

Carrying Truth’s image in the sheltered heart,

Pluck Knowledge out of error’s screening grip,

Break paths through the blind walls of **little self**, (surface self)

Then travel on to reach a greater life.

All this streamed past her and seemed to her vision’s sight (all the influences of the intermediate zone passed by Savitri, she did not partake or was not misled by them)

As if around a high and voiceless isle

A clamour of waters from far unknown hills

Swallowed its narrow banks in crowding waves

And made a hungry world of white wild foam:
Hastening, a dragon with a million feet,
Its foam and cry a drunken giant's din,
Tossing a mane of Darkness into God's sky,
It ebbed receding into a distant roar

(the same dragon that lashed its tail to stop King Aswapathi from having that Godlike release – page 79

“Opponent of that glory of escape,
The black Inconscient swung its **dragon tail**
Lashing a slumbrous Infinite by its force
Into the deep obscurities of form”).

Then smiled again a large and tranquil air:
Blue heaven, green earth, partners of Beauty's reign,
Lived as of old, companions in happiness;
And in the world's heart laughed the joy of life.
All now was still, the soil shone dry and pure.
Through it all she moved not, plunged not in the vain waves.

From the uncontrolled inconscient driven vital intermediate zone Savitri entered a sphere where Life was harnessed under the influence of a higher power, Reason where the Life is an empress who by **golden chains** is kept in check.

Out of the vastness of the silent self
Life's clamour fled; her spirit was mute and free.
Then journeying forward through the self's wide hush
She came into a brilliant ordered Space. (of Sattwic mind.)
There Life dwelt parked in an armed tranquillity;

A chain (of three gunas) was on her strong insurgent heart. (Refer golden chain as indicated in The Synthesis of Yoga)

16: *“Arjuna said:* By what signs is he marked, O Lord, who has risen above the three *Gunas*? How he acts and behaves and how does he go beyond the three *Gunas*?” The Gita-14.21 Or this question may be put in contemporary language as how can one break the golden chain of three *gunas*?

Answer attempted in contemporary language: The man who has gone beyond the three modes of Nature, *Gunas*, is freed from birth, death, old age and suffering; he remains young and enjoys immortality of Self; (1) he does not abhor illumination nor impulsion to action, nor delusion when they occur, nor strives after them when they cease; (2) he stands apart, unwavering, unconcerned and unperturbed by the movement of three *gunas* by knowing that it is only *Gunas* that act; (3) he is established in the Self, imperturbable, equal in suffering and happiness, regards gold, mud and stone alike, equal before praise and blame, equal before honour and dishonour, and to whom faction of enemies and faction of friends are alike, and he has abandoned all initiation of work; (4) he loves and strives after the Divine by undeviating *Bhakti Yoga* and prepares himself to become the Divine, *Brahmabhuta*, which is the foundation of the *Brahman*, immortality, imperishable existence, eternal *Dharma* and utter Bliss of happiness.

The Gita prescribes a new method of self-discipline through which the **golden chain** of three *gunas* can be broken. “A radically different movement has to draw us back from the *gunas* and lift us above them. The error that accepts the action of the modes of Nature must cease; for as long as it is accepted, the soul is involved in their operations and subjected to their law. Sattwa must be transcended as well as rajas and tamas; **the golden chain** must be broken no less than the leaden fetters and the bond-ornaments of a mixed alloy. The Gita prescribes to this end a new method of self-discipline. It is to stand back in oneself from the action and the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, observes, but neither accepts nor for the moment interferes with their course. First there **must be** the freedom of the impersonal Witness; afterwards there can be the control of the Master, the *Ishwara*.” CWSA/23/The Synthesis of Yoga-238

“There is still left the moral law or the ideal and these, even to many who think themselves free, appear for ever sacred and in-tangible. But the sadhaka, his gaze turned always to the heights, will abandon them to Him whom all ideals seek imperfectly and fragmentarily to express; all moral qualities are only a poor and rigid travesty of his spontaneous and illimitable perfection. The bondage to sin and evil passes away with the passing of nervous desire; for it

belongs to the quality of vital passion, impulsion or drive of propensity in us (*rajogun a*) and is extinguished with the transformation of that mode of Nature. But neither must the aspirant remain subject to the gilded or **golden chain** of a conventional or a habitual or a mentally ordered or even a high or clear sattwic virtue. That will be replaced by something pro- founder and more essential than the minor inadequate thing that men call virtue. The original sense of the word was manhood and this is a much larger and deeper thing than the moral mind and its structures. The culmination of Karmayoga is a yet higher and deeper state that may perhaps be called “soulhood”, — for the soul is greater than the man; a free soulhood spontaneously welling out in works of a supreme Truth and Love will replace human virtue. But this supreme Truth cannot be forced to inhabit the petty edifices of the practical reason or even confined in the more dignified constructions of the larger ideative reason that imposes its representations as if they were pure truth on the limited human intelligence. This supreme Love will not necessarily be consistent, much less will it be synonymous, with the partial and feeble, ignorant and emotion-ridden movements of human attraction, sympathy and pity. The petty law cannot bind the vaster movement; the mind’s partial attainment cannot dictate its terms to the soul’s supreme fulfilment.” *The Synthesis of Yoga-212*

Tamed to the modesty of a measured pace,
She kept no more her vehement stride and rush;
She had lost the careless majesty of her muse
And the ample grandeur of her regal force;
Curbed were her mighty pomps, her splendid waste,
Sobered the revels of her bacchant play,
Cut down were her squanderings in desire’s bazaar,
Coerced her despot will, her fancy’s dance,
A cold stolidity bound the riot of sense.

A royalty without freedom was her lot;
The sovereign throned obeyed her ministers:
Her servants mind and sense governed her house:
Her spirit’s bounds they cast in rigid lines
And guarding with a phalanx of armoured rules
The reason’s balanced reign, kept order and peace.

Her will lived closed in adamant walls of law, (*Savitri’s untransformed Nature*)

Coerced was her force by **chains (of three gunas)** that feigned to adorn,

Imagination was prisoned in a fort,

Her wanton and licentious favourite;

Reality's poise and reason's symmetry

(King Ashwapathi's experience of Reason– p249-250

In her strong purposeful laborious mind,

Inventing her scheme-lines of reality

And the geometric curves of her time-plan,

All life to harmonise by thought's control,

She sets the hard inventions of her brain

In a pattern of eternal fixity

Her segment systems of the Infinite,

Her theodicies and cosmogonic charts)

Were set in its place sentinelled by marshalled facts,

They gave to the soul for throne a bench of Law,

For kingdom a small world of rule and line:

The ages' wisdom, shrivelled to scholastic lines,

Shrank patterned into a copy-book device.

Then journeying forward beyond the physical mind she reached a space where the **schoolman mind** has captured life's large domain. There, her servant mind and sense governed the house. The Spirit's almighty freedom was not there in reason's small limiting ideals. The reason's diplomatic balanced reign kept order and peace, disciplined beauty and harmonic smooth life and she lived in the closed adamant walls of law, ethic's rule and fixed pillars of thought. Its rational religion dries the heart, meditation muses on a narrow seat, worship turns to an exclusive personal God, prays the God in the chapel whose doors are shut against the universe and offers a cold and flameless sacrifice.

The Spirit's almighty freedom was not here: (schoolman mind offers limited freedom, limited wisdom and limited joy.)

A **schoolman mind** had captured life's large space,

But chose to live in bare and paltry rooms

Parked off from the too vast dangerous universe,

Fearing to lose its soul in the infinite.
Even the Idea's ample sweep was cut
Into a system, chained to fixed pillars of thought
Or rivetted to Matter's solid ground:
Or else the soul was lost in its own heights:
Obeying the Ideal's high-browed law
Thought based a throne on unsubstantial air
Disdaining earth's flat triviality:
It barred reality out to live in its dreams.
Or all stepped into a systemed universe:
Life's empire was a managed continent,
Its (schoolman mind) thoughts an army ranked and disciplined;
Uniformed they kept the logic of their fixed place
At the bidding of the trained centurion mind.
Or each stepped into its station like a star
Or marched through fixed and constellated heavens
Or kept its feudal rank among its peers
In the sky's unchanging cosmic hierarchy.
Or like a **high-bred maiden** with chaste eyes
Forbidden to walk unveiled the public ways,
She must in close secluded chambers move, (This represents a particular period of her self-
development in which she must live in isolation.)
Her feeling in cloisters live or garden paths.
Life was consigned to a safe level path,
It dared not tempt the great and difficult heights
Or climb to be neighbour to a lonely star
Or skirt the danger of the precipice
Or tempt the foam-curl'd breakers' perilous laugh,
Adventure's lyrist, danger's amateur,
Or into her chamber call some flaming god,
Or leave the world's bounds and where no limits are

Meet with the heart's passion the Adorable

Or set the world ablaze with the inner Fire. (schoolman mind cannot set the world ablaze with inner fire.) Its complementary line:

"Too cold to take fire and set the world ablaze," Savitri-497

A **chastened** epithet in the prose of life,

She must fill with colour just her sanctioned space,

Not break out of the cabin of the idea

Nor trespass into rhythms too high or vast.

Even when it soared into ideal air,

Thought's (schoolman mind's) flight lost not itself in heaven's blue:

It drew upon the skies a patterned flower

Of disciplined beauty and harmonic light.

A temperate vigilant spirit governed life:

Its acts were tools of the considering thought,

Too cold to take fire and set the world ablaze, (schoolman mind is too far from Psychic fire and it has no power to set the world ablaze

Or the careful reason's diplomatic moves

Testing the means to a prefigured end,

Or at the highest pitch some calm Will's plan

Or a strategy of some High Command within

To conquer the secret treasures of the gods

Or win for a masked king some glorious world,

Not a reflex of the spontaneous self,

An index of the being and its moods,

A winging of conscious spirit, a sacrament

Of life's communion with **the still Supreme**

Or its pure movement on the Eternal's road.

Or else for the body of some high Idea

A house was built with too close-fitting bricks;

Action and thought cemented made a wall

Of small ideals limiting the soul.

“An ordinary religious teaching or philosophical doctrine is well enough satisfied to seize on certain great and vital aspects of truth and turn them into utilisable dogma and instruction, method and practice for the guidance of man in his inner life and the law and form of his action; it does not go farther, it does not open doors out of the circle of its own system, does not lead us out into some widest freedom and unimprisoned largeness. This limitation is useful and indeed for a time indispensable. Man bounded by his mind and will has need of a law and rule, a fixed system, a definite practice selective of his thought and action; he asks for the single unmistakable hewn path hedged, fixed and secure to the tread, for the limited horizons, for the enclosed resting-places. It is only the strong and few who can move through freedom to freedom.” *Sri Aurobindo/CWSA/19/Essays of the Gita-526-27,*

Even meditation mused on a narrow seat;
And worship turned to an exclusive God,
To the Universal in a chapel prayed
Whose doors were shut against the universe;
Or kneeled to the bodiless Impersonal
A mind shut to the cry and fire of love:
A rational religion dried the heart.
It planned a smooth life's acts with ethics' rule

Or offered a cold and flameless sacrifice.
The sacred Book lay on its sanctified desk
Wrapped in interpretation's silken strings:
A credo sealed up its spiritual sense.

Then she arrived at the quiet country of **fixed mind**, fixed faith and ordered knowledge of apparent things which has the capacity to make sun invisible. Mind claims to be the spirit, sole creator of the apparent world and the soul and spirit sees itself as form of mind and loses itself in the glory of the thought and reach the brilliant air flaming with thought's supreme finality. The few are admitted and register their name in the book of elite. It claims the safety of the

ultimate wall, the clarity of the sword of Light, victory of a single Truth,
diamond of flawless bliss, bright contented world and lives as favourite of
Heaven and Nature.

Here was a quiet country of **fixed mind**,

(Similar verses in p251
Like maps in the school-house of intellect hung,
Forcing wide Truth into a narrow scheme,
Her numberless warring strict philosophies;
On all sides runs as if in a **cosmic mosque**
Tracing the scriptural verses of her laws)

Here life no more was all nor passion's voice;
The cry of sense had sunk into a hush.

Soul was not there nor spirit but mind alone;

Mind claimed to be the spirit and the soul.

The spirit saw itself as form of mind (in this plane, spirit was not considered the cause or parent of the mind, but rather mind was deemed to be the cause, the original force that gave birth to the fiction of the spirit – similarly later on Death argues with Savitri that the soul is a fiction (and imagination) of the mind – p615

(Thy soul is a brief flower by the gardener Mind
Created in thy matter's terrain plot;
It perishes with the plant on which it grows,
For from earth's sap it draws its heavenly hue:),

Lost itself in the glory of the thought,

A light that made invisible the sun.(the plane was bright enough that it was hard to see
beyond the glimmering ridge of this world to the true divine Truth)

Into a firm and settled space she came

Where all was still and all things kept their place.

Each found what it had sought and knew its aim.

All had a final last stability.

As Savitri entered this realm she was addressed by a being who congratulated her on her effort and conveyed that this was the limit of the climb and that she could now take rest as one of those elite who have mastered their emotions, beyond the reach of the lower vital pulls to live a life remote from the world. The (human beings) beings in this world no longer seek anything beyond. Having mastered their impulses they live in the bliss of an unagitated mental state. But Savitri cannot limit herself to such a meagre state and continues her search for her soul.

There one stood forth who bore authority
On an important brow and held a rod;
Command was incarnate in his gesture and tone;
Tradition's petrified wisdom carved his speech,
His sentences savoured the **oracle**.

Oracle (noun): (especially in ancient Greece) an utterance, often ambiguous or obscure, given by priest or priestess at a shrine as response of a god to the inquiry. A divine communication and revelation. Origin of Oracle from Latin: *Oraculum* which is equivalent to plead.

"Traveller or pilgrim of the inner world,
Fortunate art thou to reach our brilliant air
Flaming with thought's supreme finality.
O aspirant to the perfect way of life,
Here find it; rest from search and live at peace.
Ours is the home of cosmic certainty.
Here is the (limited) truth, God's (limited) harmony is here.
Register thy name in **the book of the elite**, (Now this is the objective of modern education. Everybody wants to become an elite and wants to remain satisfied with that achievement.)
Admitted by the sanction of the few,
Adopt thy station of (limited) knowledge, thy post in mind,
Thy ticket of order draw in Life's bureau
And **praise thy fate** that made thee one of ours.

All here, docketed and tied, the mind can know,
All schemed by law that God permits to life.

This is the end and there is no beyond. (fixed mind believes in limit and does not believe to go beyond the limit.)

Here is the safety of the ultimate wall, (feeling safe and secured within the limited boundary.)

Here is the clarity of the sword of Light,

Here is the victory of a single Truth, (This fixed mind is oblivious of multiple truth or comprehensive truth)

Here burns the diamond of flawless bliss.

A favourite of Heaven and Nature live.”

But to the too satisfied and confident sage

Savitri replied casting into his world

Sight's deep release, the heart's questioning inner voice:

For here the heart spoke not, only clear daylight

Of intellect reigned here, limiting, cold, precise (the realm of Reason). (In this world of fixed mind one earns name and fame and opulence and all the best achievements in the exclusive field.)

“Happy are they who in this chaos of things,

This coming and going of the feet of Time,

Can find the **single Truth**, the eternal Law:

Untouched they live by hope and doubt and fear.

Happy are men anchored on fixed belief

In this uncertain and ambiguous world,

Or who have planted in the heart's rich soil

One small grain of spiritual certitude.

Happiest who stand on faith as on a rock.

“A great and long revolution and churning of the ocean of Life with strong emergences of its nectar and its poison is enforced till all is ready and the increasing **Descent** finds a being, a nature prepared and conditioned for its complete rule and its all-encompassing presence. But if the equality and the **psychic** light and will are already there, then this process, though it **cannot be dispensed with**, can still be much lightened and facilitated: it will be rid of its **worst dangers**; an inner calm, happiness, confidence will support the steps through all the difficulties and trials of the transformation and the growing Force profiting by the full ascent of the nature will rapidly diminish and eliminate the power of the opposing forces. **A sure guidance and protection** will be present throughout, sometimes standing in front, sometimes working behind the veil, and the power of **the end** will be already there even in the **beginning and in the long middle stages** of the great endeavour. For at all times the seeker will be aware of the Divine Guide and Protector or the working of the supreme Mother-Force; he will know that **all is done for the best**, the progress assured, the victory inevitable.” The Synthesis of Yoga-181

But I must pass leaving the ended search,
Truth’s rounded outcome firm, immutable
And this harmonic building of world-fact,
This ordered knowledge of apparent things.
Here (fixed mind) I can stay not, for I seek my soul.”
None answered in that bright contented world,
Or only turned on their accustomed way
Astonished to hear questioning in that air
Or thoughts that could still turn to the Beyond.
But some murmured, passers-by from kindred spheres:
Each by his credo judged the thought she spoke.

“Who then is this who knows not that the soul
Is a least **gland or a secretion’s** fault (the beings of this world consider the soul to be a
creation of the mind or a bodily secretion that causes confusion and destabilizes the mind)

Disquieting the sane government of the mind,
Disordering the function of the brain,
Or a yearning lodged in Nature's mortal house

Or dream whispered in man's cave of hollow thought
Who would prolong his brief unhappy term
Or cling to living in a sea of death?"

But others, "Nay, it is her spirit she seeks.

A splendid shadow of the name of God, (Most of the spiritual seekers do not realize God but meet His shadow.)

(Death said) "Truth comes not there but only the thought of Truth, God is not there but only the name of God." Savitri-646

A formless lustre from the Ideal's realm,

The Spirit is the **Holy Ghost** of Mind; (some others accept the existence of the soul but consider it to be an offspring of the Mind – a form of mental consciousness) (Here the 'Mind' with the capital letter suggests Overmind.)

The other complementary line:

"The **Holy Ghost** without the Father and Son," Savitri-552

Holy Ghost is another name of **Holy Spirit**: the third Person of the adorable Trinity. His personality is proved (1) from the fact that the attributes of personality, as intelligence and volition, are ascribed to him. He reproves, helps, glorifies, intercedes. (2) He executes the offices peculiar only to a person. The very nature of these offices involves personal distinction. His divinity is established (1) from the fact that the names of God are ascribed to him; Compare; and (2) that divine attributes are also ascribed to him, omnipresence; omniscience; omnipotence; eternity. (3) Creation is ascribed to him, and the working of miracles. (4) Worship is required and ascribed to him.

For the majority of Christian denominations, the **Holy Spirit**, or **Holy Ghost**, is the third person of the Trinity: the Triune God manifested as God the Father, God the Son, and God the **Holy Spirit**; each entity itself being God.

"I'd like to ask you a little question. In this book on Sri Aurobindo, I say in passing that the three aspects – Transcendent, Immanent, Cosmic – probably correspond to the Catholic Trinity, Father, Son and Holy Spirit. Could you tell me the exact correspondence? The Father is clearly the Transcendent, but the Son?"

The Son is the Immanent.

But then, what about the Holy Spirit and its descent?

Yes, I've often wondered.

I used to know. Once I had a discussion on this with the friend of a cardinal, and he gave me the explanation, adding that the cardinals were taught this interpretation esoterically, under a vow of secrecy.

They were also taught that the Virgin was Nature, the universal Mother.

But what does the Holy Spirit descending with "tongues of fire" on Pentecost represent? Those "tongues of fire" don't look like a cosmic symbol, do they?

But I don't see how the Christ could be cosmic? He is very clearly the god within man.

Why? Does the Holy Spirit descend everywhere, or in a limited way?

Tradition has it that it descends on Pentecost.

What's the meaning of Pentecost?

I believe it's forty days after Easter.

Forty days after the resurrection, that is.

At that time, the twelve Apostles were gathered and the Holy Spirit "descended" upon them, in the form of tongues of fire.

But the Immanent doesn't "descend," mon petit!

Well, of course! But how can the Cosmic (assuming the Holy Spirit to be a cosmic symbol) "descend" too? And in the form of tongues of fire?

Maybe we're trying to stretch the parallel too far, maybe it's something else.

(silence)

It might rather be part of the announcement (not the Annunciation!), the heralding of the new world – of a new world. The Holy Spirit would then be the world that will descend after the human world.

I say this because Théon always announced the coming of the "new world." He didn't speak of "Supermind," he said: "There shall be new heavens and a new earth." That was his explanation. So it may be that, originally, in the origin of the Catholic religion, they too had the idea that after forty days (it could also mean forty centuries, maybe forty eons or forty ages), there would come the descent of the Holy Spirit in the form of flames that would enter those who are ready. I find this explanation more logical.

Of course, the bird, the "white dove" they speak of, could be the Universal. Maybe it would manifest openly as a result of that descent?

Basically we always try to cut things into small pieces. It evidently means the manifestation, a new manifestation of the Divine, which takes place some time after the Divine in man is resuscitated. The Divine in man is resuscitated, that's very clear: it has become conscious. And after a time (4 is the manifestation, 10 is the perfection of the

manifestation), the perfection of the manifestation of God resuscitated in man allows that universal or cosmic thing to manifest. If you take it

like that, it makes sense.

That "universal thing" might be a collective transformation. A transformation that's no longer exclusively individual – the descent of the Holy Spirit into the collectivity?

I had been told that even in the College of Cardinals, things were only suggested, and each one was left to understand more or less deeply, according to his capacity. It's quite likely. But who has kept the tradition intact? ... We can't say.

Anyway, put like this, it makes sense.” The Mother’s Agenda- May 25, 1963

But none has touched its limbs or seen its face.

Each soul is the great Father’s crucified Son, (Negative experience of negative energy which limits Soul.)

Mind is that soul’s one parent, its conscious cause,

The ground on which trembles a brief passing light,

Mind, sole creator of the apparent world. (The materialist view of life.)

All that is here is part of our own self;

Our minds have made the world in which we live (they consider like many vedantists that the world does not exist objectively on its own, but rather has a subjective existence based on one’s mind).”

Another with mystic and unsatisfied eyes

Who loved his **slain belief** and mourned its death (a few who had searched for their souls and failed were still discontented with this mental state and cherished a longing for something more)

“Is there one left who seeks for a Beyond?

Can still the path be found, opened the gate?”

Savitri as she passed the realm of the (fixed mind and not) schoolman Mind came across beings who were delegates and influences from her Soul. These beings were rushing to enter into our lower mental spheres to raise us from our dull drab lives and infuse them with hope and sparks of divinity. These beings had to disguise

themselves as they would not be admitted in their original state by our doubting outer being. Savitri was tempted to join them but realized that these influences cannot change destiny, they can assist in guiding man and supporting his arduous journey to the divine, but only those who have found their soul and can canalize the superconscient's power can change destiny and man's fixed fate.

Savitri did not want to stay there in fixed mind for long period and came to a road thronged with an ardent crowd of **outer mind** where no mystic voice and Light can come. She mingled with the crowd and her mind hastens like them to save the God's world and yearns the spiritual light they bore. She reined back the high passion of her heart as she knew that she must discover her soul and only those who save themselves can save others. So by realizing the hurrying time of the outer world she turns her eyes towards the eternal Source to find the birth place of occult Fire.

So she fared on across her silent self.

To a road she came thronged with an **ardent crowd**

Who sped brilliant, fire-footed, sunlight-eyed,

Pressing to reach the world's mysterious wall,

And pass through masked doorways into **outer mind** (schoolman mind, fixed mind and outer mind are three aspects of sattwic mind.) To spiritualise the outer mind is the most difficult task of Yoga.

"A world unseen, unknown by **outward mind**
Appeared in the silent spaces of the soul." Savitri-27

"A Person persistent through the lapse of worlds,
Although the same for ever in many shapes
By the **outward mind** unrecognisable,
Assuming names unknown in unknown climes
Imprints through Time upon the earth's worn page
A growing figure of its secret self,
And learns by experience what the spirit knew,
Till it can see its truth alive and God." Savitri-293

"But for the mortal prisoned in **outward mind**
All must present their passports at its door;
Disguised they must don the official cap and mask
Or pass as manufactures of the brain,
Unknown their secret truth and hidden source." Savitri-540

Where the Light comes not nor the mystic voice,

Messengers from our subliminal greatneses,

Guests from the cavern of the secret soul.

The other complementary line related with outer mind:

“This too she saw that all in **outer mind**
Is made, not born, a product perishable,
Forged in the body’s factory by earth-force.
This (outer) mind is a dynamic small machine
Producing ceaselessly, till it wears out,
With raw material drawn from the outside world,
The patterns sketched out by an artist God.” Savitri-541

“You are the Mother’s child and the Mother’s love to her children is without limit
and she bears patiently with the defects of their Nature. Try to be the true child of
the Mother: it is there within you, but your **outward mind** is occupied with little
futile things and too often in a violent fuss over them.” Sri Aurobindo, SABCL/25/176

Into dim spiritual somnolence they break

Or shed wide wonder on our waking self,

Ideas that haunt us with their radiant tread,

Dreams that are hints of unborn Reality,

Strange goddesses with deep-pooled magical eyes,

Strong wind-haired gods carrying the harps of hope,

Great moon-hued visions gliding through gold air,

Aspiration’s sun-dream head and star-carved limbs,

Emotions making common hearts sublime.

And Savitri mingling in that glorious crowd, (outer wandering for the search of the
Soul)

Yearning to the spiritual light they bore,

Longed once to hasten like them to save God’s world;

But she reined back the high passion in her heart;

She knew that first she must discover her soul. (without discovering Psychic being
one cannot save himself and others.)

Only who save themselves can others save.

Its complementary line:

"He would guide the world, himself he cannot guide;
 He would save his soul, his life he cannot save." Savitri-337
 "He who would save himself lives bare and calm;
 He who would save the race must share its pain:
 This he shall know who obeys that grandiose urge.
 The Great who came to save this suffering world
 And rescue out of Time's shadow and the Law,
 Must pass beneath the yoke of grief and pain;
 They are caught by the Wheel that they had hoped to break,
 On their shoulders they must bear man's load of fate." Savitri-444-445
 "He still must travel Hell the world to save." Savitri-450
 "She only can save herself and save the world." Savitri-461
 "He who would save the world must share its pain." Savitri-537
 "He who would save the world must be one with the world," Savitri-537

In contrary sense she faced life's riddling truth:

They carrying the light to suffering men

Hurried with eager feet to the **outer world**;

Her eyes were turned towards the **eternal source**.

Outstretching her hands to stay the throng she cried:

"O happy company of luminous gods,

Reveal, who know, the road that I must tread, —

For surely that bright quarter is your home, —

To find the birthplace of the occult Fire

And the deep mansion of my secret soul."

One answered pointing to a silence dim

On a remote extremity of sleep

In some far background of the inner world.

"O Savitri, from thy hidden soul we come.

We are the messengers, the occult gods

Who help men's drab and heavy ignorant lives

To wake to beauty and the wonder of things

Touching them with glory and divinity;

In evil we light the deathless flame of good

And hold the torch of knowledge on ignorant roads;

We are thy will and all men's will towards Light.

O human copy and disguise of God
Who seekst the deity thou keepst hid
And livest by the Truth thou hast not known,
Follow the world's winding highway to its source.
There in the silence few have ever reached,
Thou shalt see the Fire burning on the bare stone
And the deep cavern of thy secret soul."

Savitri taking the guidance of these messengers of the Soul approaches the deep cavern within her inner being , where burns in silence her Soul.

Then Savitri following the great winding road
Came where it dwindled into a narrow path

Trod only by rare wounded pilgrim feet.
A few bright forms emerged from unknown depths
And looked at her with calm immortal eyes.
There was no sound to break the brooding hush;
One felt the silent nearness of the soul.

END OF CANTO THREE

Divine Amar Atman!

My Divine Child Auroprem,

Let The Mother be the supreme Guide in your life through this Savitri work.
And I am sure that you will march ahead in all the layers of inner journey and reach
at the goal. Always live within for doing your sadhana.

OM TAT SAT

With my all love and blessings

At Their Feet

S.A. Maa Krishna

Om Namo Bhagavateh

“Only if God assumes the human mind
And puts on mortal ignorance for his cloak
And makes himself **the Dwarf with triple stride**,
Can he help man to grow into the God.”

Savitri-488

“Life’s empire was a managed continent,
Its **thoughts** an army ranked and disciplined;
Uniformed they kept the logic of their fixed place
At the bidding of the trained centurion mind.”

Savitri-496

“Here was a quiet country of **fixed mind**,
Here life no more was all nor passion’s voice;
The cry of sense had sunk into a hush.
Soul was not there nor **spirit** but mind alone;
(fixed) Mind claimed to be **the spirit and the soul.**”

Savitri-498

Sri Matriniketan Ashram
11.09.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. Your question from above lines of Savitri are: (1) “Does this (the Dwarf with triple stride) refer to body, life and mind?” (2) “(Is its thoughts) vital mind?” (3) What is the distinct between Spirit and Soul?”

1, Ans: Yes. They are physical mind or tamasic mind, vital mind or rajasic mind and intellect, sattwic mind. In the Gita they are defined as three asuras (Ref: The Gita- “There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from me, O *Partha*, about the *Asuric*.” The Gita-16.06, “The evil doers attain not to Me, Souls bewildered by the *Maya* of three *gunas* resort to the nature of being of *Asura*.” The Gita-7.15) and in Savitri they are defined as three dwarf. We find them vividly described in the Gita. “*Arjuna* Asked: Those who offer sacrifice full of faith (*sraddha*) but abandoning the rule of the *Shastra*, what is that concentrated will of devotion, *nistha*, in them, O *Krishna*? Is it *Sattwa*, *Rajas* or *Tamas*?” The Gita-17.1 Or this question may be put in following language, “You have insisted of rising above the three

gunas, while yet one remains in action of all type, *sarva karmani*, and You have not explained me sufficiently the diversities in which the *gunas* work, and unless I know that, it will be difficult for me to discern with sincerity and rise beyond them.”

Answer attempted in contemporary language: Those seekers of truth, *jijnasu*, who have no comprehensive knowledge of *Shastra*, their austerities become violent and their all resolves of sacrificial action become (*tamasic* and *rajasic*) *asuric*. Knowledge of *Shastra* makes action, sacrifice, gift, askesis, food, consciousness, fruits of action, doer of action, renunciation, understanding, persistence of will or sincerity, happiness and faith *Sattwic* and rightly regulated.

Sattwa, *Rajas* and *Tamas* are three *Gunas* born of movement of *Prakriti* and they bind the Soul to the *Apara-prakriti*.

Sattwa is the giver of illumination, calmness, equality, order, accomplished harmony and well-being. It **binds the Soul** by attachment to limited happiness and limited knowledge. When through all the doors of the body, light of knowledge shines forth, there is increase of *Sattwa* and it imposes on itself an impersonal ethical, social and religious law, a *Dharma*, a *Shastra*, right understanding and a disinterested search of truth. When in *Sattwa* **one leaves the body**, he attains the spotless worlds of the knowers of the Highest. In this state **fruit of the work** is rightly and naturally enjoyed. Those who dwell in *Sattwa*, their **consciousness** rise upward and knowledge are gained. *Sattwic* man **offers sacrifice** to God or partial Godhead. This true sacrifice is extended according to the right principle, without desire for fruit, with a mind concentrated and fixed on the truth of things. The **food** that augment life, vitality, strength, health, joy and cheerfulness, which are succinct, soft, sustaining and agreeable, are dear to *sattwic* persons. **Askesis** done with faith and with no desire for fruit is said to be *sattwic*. Serenity of mind, gentleness, silence, self-control and purity of feeling are called *sattwic askesis of mind*. The writing/oration which gives no offence, truthful, pleasant and beneficial and regular study and practice of *Shastra* are *sattwic askesis of the vital/speech*. The **true *sattwic* Askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born Soul. When the **gift** is given for the sake of giving to one from whom no benefit in return is expected, and in the right place, at the right time and to the right person, that gift is said to be *sattwic*. When one Imperishable Being is seen in all Beings and one indivisible Being is realised among the multiplicities of divisions, know that **knowledge** as *sattwic*. An **action** which is rightly regulated by renouncing the fruit of action, attachment and without liking and disliking, know that work as *sattwic* action. When one performs rightly regulated action by renouncing

attachment of action and fruit of action, know that as *sattwic* **renunciation**. One who is free from attachment, egoless, endowed with steadfastness and zeal, unaffected by success and failure, he is a *sattwic doer*. 'The *sattwic doer* is free from all this attachment, this egoism, this violent strength or passionate weakness; his is a mind and will unrelayed by success, undepressed by failure, full of a fixed impersonal resolution, a calm rectitude of zeal or a high and pure and selfless enthusiasm in the work that has to be done.' That which knows in essence action and withdrawal from action, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, clarity of mind, that **understanding** is *sattwic*. That unwavering **persistence** by which one controls the activities of mind, life and senses, know that persistence of mastering intelligence as *sattwic*. That **happiness** which seems like a poison initially but ends as nectar, that happiness is said to be *sattwic* born out of clear understanding.

Rajas springs from craving, lower ego motive, vital attachment, false knowledge and all devouring *asuric* mind. It **binds the embodied Soul** to action. Greed, kinesis, despair, initiative to action, ambition, selfishness, lust, cruelty, beast wrath, hypocrisy, treachery, ingratitude, unrest, hatred, jealousy, fierce reaction to the pressure of the environment, struggle with the world in which one lives, conquer, create, accumulate, craving of desire come forth when there is increase of *Rajas*. When **one leaves the body** during the prevalence of *Rajas*, he is born among those who are **attached to action**. In this state **fruit of work** brings grief. Those who dwell in *rajas*, their **consciousness** remain in the middle. *Rajasic* man **offers sacrifice** to *Yakshas* and *Rakshasas*. This sacrifice is **offered** with the intention of getting fruit and ostentation. The **foods** that are bitter, sour, too hot, pungent, rough and burning and which produce pain, grief and disease are liked by *rajasic* persons. **Askesis** performed for ostentation, for the sake of gaining respect, honour and worship is *rajasic*. The **gift** which is given grudgingly for the sake of a return or with a view to fruit and reward is said to be *rajasic*. The **knowledge** which experiences the multiplicity of Beings in their separateness and variety of operation without the sense of one indivisible Being, know that knowledge as *rajasic*. '*Rajas* perverts **knowledge**, makes our reason the accomplice of falsehood and the abettor of every wrong movement, disturbs and twists our life-force and its impulses, oversets the balance and health of the body. *Rajas* captures all high-born ideas and high-seated movements and turns them to a false and egoistic use; even divine Truth and divine influences, when they descend into the earthly plane, cannot escape this misuse and seizure.' **Action** done for the satisfaction of desire and ego and with an excess of laborious effort, aggressive push of work, know that action as *rajasic*. He who gives up work because they bring sorrow, fear and physical suffering, know that as *rajasic* **renunciation**. One, who is passionate, eagerly seeks the fruit of actions, greedy, violent, impure, and moved by joy and sorrow, such a

doer is *rajasic*. 'The *rajasic doer* of action on the contrary is one eagerly attached to the work, bent on its rapid completion, passionately desirous of fruit and reward and consequence, greedy of heart, impure of mind, often violent and cruel and brutal in the means he uses; he cares little whom he injures or how much he injures others so long as he gets what he wants, satisfies his passions and will, vindicates the claims of his ego. He is full of an incontinent joy in success and bitterly grieved and stricken by failure.'¹ That **understanding** by which one knows incorrectly the right law and the wrong law and also what ought to be done and what ought not to be done, is *rajasic*. That **persistence** by which one becomes desirous of the fruit, one holds fast *Dharma, Artha* and *Kama*, that is *rajasic*. That **happiness** born from the contact of the senses with their many coloured home of pleasure, which is like nectar at the first but poison in the end, know that happiness as *rajasic*.

Tamas is born of Ignorance and it **binds the Soul** by indolence, negligence and sleep. Obscurity, inertia, delusion, fear, weakness, incapacity, cowardly recoil, submission to the pressure of environment, insensible to beauty, love and delight come forth when there is increase of *Tamas*. And if **dissolved** during the prevalence of *Tamas*, he is born in the inferior wombs of beings involved in nescience. In this state **fruit of the work** brings Ignorance. Those who dwell in *tamas*, their **consciousness** move downward towards Spiritual fall, decay and destruction. *Tamasic* man **offers sacrifice** to ghosts and elemental spirits. This **sacrifice** is performed without observance of the right rule, without giving of food, without the *Mantra*, without gifts to the noble Souls and empty of faith. 'Note that a **tamasic surrender** refusing to fulfil the conditions and calling on God to do everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.' That which is spoiled, tasteless, putrid, stale, left half-eaten by others and impure, is the **food** dear to *tamasic* persons. The **askesis** done with a deluded obstinacy, with self torture or a view to hurt others is said to be *tamasic*. The **gift** which is given at an improper place and time and to an unworthy person, with desire and contempt, is said to be *tamasic*. The **knowledge** which is petty and clings to single idea as if it were the whole, without reason, without grasping the essential significance, know that knowledge as *tamasic*. '*Tamas* obscures and prevents the light of the divine **knowledge** from penetrating into the dark and dull corners of our nature. *Tamas* incapacitates and takes away the power to respond to divine impulse and the energy to change and the will to progress and make ourselves plastic to a greater *Shakti*.' **Action** initiated under the delusion without regard to one's capacity, consequences, loss or injury or harm done to others, that work is said to be *tamasic*. To renounce the rightly regulated action out of delusion and a weak rejection of lower nature is *tamasic* **renunciation**. One who is discordant, vulgar, obstinate, deceitful, malicious, despondent, lazy, shrinking from endeavour and delaying in action, that **doer** is

tamasic. 'The *tamasic doer* of action is one who does not put himself really into the work, but acts with a mechanical mind, or obeys the most vulgar thought of the herd, follows the common routine or is wedded to a blind error and prejudice. He is obstinate in stupidity, stubborn in error and takes a foolish pride in his ignorant doing; a narrow and evasive cunning replaces true intelligence; he has a stupid and insolent contempt for those with whom he has to deal, especially for wiser men and his betters. A dull laziness, slowness, procrastination, looseness, want of vigour or of sincerity mark his action. The *tamasic* man is ordinarily slow to act, dilatory in his steps, easily depressed, ready soon to give up his task if it taxes his strength, his diligence or his patience.' That which is enveloped in darkness, conceives as right law what is wrong, follows a routine of dull customary intelligence and sees all things in a perverted way, that **understanding** is *tamasic*. That **persistence** by which one does not give up sleep, fear, worry, grief and also pride, know that as *tamasic*. That **happiness** by which the Soul is deluded in the beginning and also in the end and which arises from sleep, sloth and negligence; that is *tamasic*.

2, Ans: Its thought is the **schoolman mind**. Here in this chapter and next chapter Savitri has to overcome ten lures/limitations in order to discover her Soul. They are dangerous dark forces, lower nature, vital mind, physical mind, schoolman mind, fixed mind or elite, outer mind, mother of seven sorrows, mother of might and mother of light.

Then journeying forward beyond the physical mind Savitri reached a space where the **schoolman mind** has captured life's large domain. There, her servant, mind and sense governed the house. The Spirit's almighty freedom was not there in reason's small limiting ideals. The reason's diplomatic balanced reign kept order and peace, disciplined beauty and harmonic smooth life and she lived in the closed adamant walls of law, ethic's rule and fixed pillars of thought. The schoolman mind's rational religion dries the heart, meditation muses on a narrow seat, worship turns to an exclusive God, prays the God in the chapel whose doors are shut against the universe and offers a cold and flameless sacrifice.

3, Ans: Soul is the Self in the heart centre known as Psychic being, *the Kshara Purusha of the Gita*. Spirit is the Soul in Mind above the head known as Spiritual Being, *the Akshara Puruha of the Gita*.

The second *siddhi*, with which integral Yoga also begins its great enduring journey, is the discovery of the secret woodland in the lotus of the heart where the magic flute of the Eternal Lover is ever heard and the shrine is purified for the wide range play of the *Jivatma* and *Paramatma*, *Shakti* and *Shiva* and *Radha* and *Krishna*. The fullness of such experience

comes when the flute of the Lover is echoed in this material world and the subtle worlds beyond. The Psychic training is the energising of the Psychic sheath in the heart by opening the Psychic being and leading towards the emergence of new faculty of law of consecration, awareness of true motive of life, knowledge on past, present and future, limitless expansion of Consciousness to arrive at universality. Psychic opening draws one towards the immortal life, ever progressive change, unbroken continuity in the world of forms, meets the Immanent God dwelling in each form. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness. Our true Soul is a pure power of light, love, joy, beauty, harmony and oneness. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which is in its essence universal as well as individual; it flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature is its manifold changing robe.

Discovery of Spiritual being is identified as the first siddhi of integral Yoga as realised by King Aswapati. Or after the discovery of Psychic being the second Spiritual possibility is the discovery of the Spiritual being as realised by Savitri. The most ordinary result of this Spiritual Being is the discovery of a vast static and silent Self which we feel as our real basic existence. Secondly we realise of our extinction, a *Nirvana* both of our active being and of the sense of Self into a Reality that is indefinable and inexpressible. Thirdly we can realise that this Self is not only our Spiritual being but the true self of all others or cosmic Self. Fourthly, it is possible to pass into some supreme immobile and immutable status beyond the universe. Fifthly, there takes place a large dynamic descent of Light, Knowledge, Power, Bliss or other supernormal energies into untransformed Nature, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies, *Shaktis*. Sixthly, for the full Spiritual transformation more is needed, a permanent ascension from the lower into the higher consciousness and an effectual permanent descent of the higher *Shakti* into the lower nature. And lastly, the highest achievement of Spiritual quest is the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental

movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self expression of the cosmic Being and both individual and cosmic Being are self expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic Being or of the Reality, can find shape in our mind, life and physical parts, an expression is in the terms of our own nature.

Integral Yoga proposes three *siddhi* of a Spiritual man. (1) His first *siddhi* or perfection is realisation of *Brahma satya Jagat Mithya*. (2) His second realisation is that this world which appears to be an illusion is created from the Spirit, *Brahman*. (3) There exists a relation between the world and the Divine and the Spiritual energy can penetrate into the Matter. Thus his third realisation is: *Brahma satya Jagat satya*.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Yours loving Mother

S.A. Maa Krishna

The Post Thesis

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

The Important Secret of this chapter:

“The living portal (physical mind) groaned with sullen hinge:

Heavily reluctant it complained inert

Against the tyranny of the spirit’s touch.” Savitri-489

“Her being entered into the inner worlds.
In a narrow passage, the subconscious’s gate,
She breathed with difficulty and pain and strove
To find the inner self (true vital being) concealed in sense.
Into a dense of subtle Matter packed,
A cavity filled with a blind mass of power,
An opposition of misleading gleams,
A heavy barrier of unseeing sight,
She forced her way through body to the soul (true physical
being).”

Savitri-489

“(Vital) Soul was not there but only cries of life.” Savitri-490 (surface life is far from the influence of true vital being.)

“At times an opening came, a door was forced;

She crossed through spaces of a **secret self** (Annamaya and Pranamaya Purusha.)

And trod in passages of inner Time.” Savitri-490 (time is experienced differently in each plane of consciousness). (Each state of consciousness has its own time.) (Inner Time is met in a higher consciousness than the heavy outer time.)

“At last she broke into a form of things,
A start of finiteness, a world of sense:
But all was still confused, nothing self-found.
Soul was not there but only cries of life.” Savitri-490

“This was the sense’s instinct void of soul
Or when the soul sleeps hidden void of power,
But now the **vital godhead** wakes within
And lifts the life with the Supernal’s touch.” Savitri-490

“Into the stillness of her silent self,
Into the whiteness of its muse of Space
A spate, a torrent of the speed of Life
Broke like a wind-lashed driven mob of waves
Racing on a pale floor of summer sand;
It drowned its banks, a mountain of climbing waves.” Savitri-491

“Into the wideness of her watching self (true vital being)

It brought a grandiose gust of the Breath of Life;

Its torrent carried the world’s hopes and fears,

All life’s, all Nature’s dissatisfied hungry cry,

And the longing all eternity cannot fill.” Savitri-492

The More Important Secret of this chapter:

“It called to the mountain secrecies of the soul
And the miracle of the never-dying fire,
It spoke to some **first** inexpressible ecstasy
Hidden in the creative beat of Life;”

Savitri-492

“Yet some uncaught, unslain, can warily pass
Carrying Truth’s image in the sheltered heart,
Pluck Knowledge out of error’s screening grip,
Break paths through the blind walls of little self,
Then travel on to reach a greater life.”

Savitri-494

The Most Important Secret of this chapter:

“Awhile she moved through a blank tranquillity
Of naked Light from an invisible sun,
A void that was a bodiless happiness,
A blissful vacuum of nameless peace.” Savitri-
491

“To find the **inner self** (true vital being) concealed in sense.” Savitri-489

“She forced her way through body to the **soul** (true physical being).”

Savitri-489

“(Vital) **Soul** was not there but only cries of life.” Savitri-490 (surface life is far from the influence of true vital being.)

“She crossed through spaces of a **secret self (Annamaya and Pranamaya Purusha.)**” Savitri-490

“But now the **vital godhead** wakes within (true vital being)

And lifts the life with the Supernal’s touch.” Savitri-490

“A **schoolman mind** had captured life’s large space,” Savitri-496

“Here was a quiet country of **fixed mind**,” Savitri-498

“And pass through masked doorways into **outer mind**” Savitri-500

Sri Matriniketan Ashram

20.10.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. The book-7, Canto-3 concentrates on inner world. Here Savitri discovered her two selves, identified as annamaya Purusha, true physical being, Soul in the body and Pranamaya Purusha, true vital being, Soul in the vital. Here also we find the description of subtle physical sheath and subtle vital sheath and their relation with Subconscious sheath and how Subconscious lower untransformed nature trespass the subtle physical and subtle vital. Here we mark, Savitri utilised Nama Japa (to repeat the name of the Divine) or ‘saviour Name’ as means of sadhana which has the capacity to transform all the invasion of lower Nature into still and empty chamber and can call down peace, vast calmness, freedom and tranquillity of mind.

After exploring the limitation of tamasic mind and rajasic mind she came across ‘a brilliant ordered Space’ of Sattwic mind. Here we observe a reason’s balanced reign, ‘adamant walls of law,’ ‘a small world or rule and line,’ and limited freedom.

Here, the sattvic mind is divided into three parts of schoolman mind, fixed mind and outer mind. They three are of having three characteristics of fear, doubt and impatience respectively and through these attributes they limit the Illimitable.

Schoolman mind occupies life's large space, fixed pillars of thought, lives in its dreams. 'Its thoughts (are) an army ranked and disciplined.' It does not dare to pursue 'great and difficult' adventure,' does not call down the 'flaming god;' cannot set the world ablaze with the inner Fire. It limits the Soul with narrow ideal, adores an exclusive God, meditation is done to realise a narrow end; shuts its door to Divine Love and dries the heart with a rational religion. Its sacrifice is cold and flameless, Shastra is a sealed book devoid of Spiritual influence.

Fixed mind is a quiet country where sense hunger is partly quenched, doubt is replaced with fixed faith. This is a firm and settled space of intelligence where all things are kept in their proper place. This fixed mind appears to be the creator of this apparent world, substitute of the mighty Soul. Aspirant of limited perfection, limited truth and limited harmony. This is the home of elite who are satisfied with their exclusive achievement, victory of single truth, clarity of the sword of limited Light. It does not want to go beyond itself to discover the Psychic being. Fixed mind is satisfied with truth's rounded outcome and ordered knowledge of apparent things. This is the world of artists, scientists, writers, philanthropists who are satisfied with their single achievement and do not show interest to go beyond their exclusive confident life.

Then Savitri came to world of outer mind, where all are in haste and all are impatient to save the God's world. Here no Divine Light and mystic Voice are received. Outer mind cannot receive the Divine messengers of subliminal world. It is not aware of waking trance, dreams of unborn Reality and strange goddesses with deep pooled magical eyes.

This Canto gives the message that those who are deeply dissatisfied with the limitations of schoolman mind, fixed mind and outer mind can trace their Psychic being.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

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

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