

# The Central Truth of Savitri Or The Divine Love

(This paper is offered at the Lotus Feet of The Mother and Sri Aurobindo and this entry in to the central truth of *Savitri* or the supreme relation of ‘the eternal Lord and Spouse’<sup>53</sup> is the unfolding of immaculate Divine Love and an extension of Integral *Bhakti Yoga*.)

**“Night of April 12-13, 1962. Suddenly in the night I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation... All the results of the Falsehood had disappeared: Death was an illusion, Sickness was an illusion, Ignorance was an illusion--- something that had no reality, no existence... Only Love, and Love, and Love, and Love –immense, formidable, stupendous, carrying everything.”<sup>1</sup>**

**The Mother**

The Divine Love that has built and sustained the creation, has also the greatest power for physical transformation and those very few, who will be able to receive, hold and canalize the fragments of Divine Love of this universal proportion, for the highest evolutionary leap of the race, must satisfy five conditions; firstly, they must have strong and balanced body and spontaneous and integral purity in order to bear the intensity of the Supreme *Ananda*; secondly, they must totally give up all external pleasure by renouncing all participation in the active life by plunging into a rigorous asceticism<sup>2</sup> or the askesis of above order can be avoided if the inner illumination and sublimation of the being is sufficient enough to reject automatically all gross and obscure enjoyments; thirdly, in order to arrive at the full possession of subtle and causal body, the physical organs must be sealed against the disturbance of human sight and sound; or as an alternative the mind has to be drawn inward to the depths by the force of the concentration so that the call of physical things can no longer easily attain to it; fourthly a growth of receptive and collaborative surrounding which include more flowers and plants, less animals, birds and children and least human beings; for plants and animals collaborate more in Supramental action and the small collectivity will be the representative of Spiritual concentration; lastly the above discipline and *tapasya*

must accompany true humility and total dependency on the Divine so as to counter the growth of the ego and the pride.

*Savitri* reminds us constantly that the Divine Love is a sealed book for developing Soul or integral Yoga for beginner because the inability to conquer the greatest trouble of vital and emotional impurities drags him towards the profanation of the Spiritual mysteries, the loss of their truth and significance and corruption of the purity of its motive resulting in the Spiritual fall on the Eternal's road, 'Forfeiting the spirit's lonely chance in Time.'<sup>52</sup> *Savitri* further recognises all gross physical and vital enjoyment as wine of desire whose cupbearer is the Death and one who begins the initial effort to conquer Death must abstain himself from all objective enjoyment and disrupt and dislodge by the Soul's force his past ordinary life which stands as a block on the immortal's road. And for developed Soul, the Divine Love is identified as the most powerful of all redeeming and creative forces, most frontally active in his earthly life and the greatest force for transforming Nature.

**Divine Love must replace the human love:-**

But vain are human power and **human love**  
To break earth's seal of ignorance and death;

Savitri-315

Wilt thou not make **this mortal bliss** thy sphere?

Savitri-408

One who could love without return for love,  
Meeting and turning to the best the worst,  
It healed the bitter cruelties of earth,  
Transforming all experience to delight;  
Intervening in the sorrowful paths of birth  
It rocked the cradle of the cosmic Child  
And stilled all weeping with its hand of joy;  
It led things evil towards their secret good,  
It turned racked falsehood into happy truth;  
Its power was to reveal divinity.

Savitri-291

Too far thy heavens for me from suffering men.  
Imperfect is the joy not shared by all.  
O to spread forth, O to encircle and seize  
More hearts till love in us has filled thy world!

Savitri-687

A lonely freedom cannot satisfy  
A heart that has grown one with every heart:  
I am a deputy of the aspiring world,  
My spirit's liberty I ask for all.

Savitri-649

And Love that was once an animal's desire,  
Then a sweet madness in the rapturous heart,  
An ardent comradeship in the happy mind,  
Becomes a wide spiritual Yearning's space.

Savitri-632

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

Savitri-719

Human love is defined as an exclusive dual enjoyment between the lover and the beloved in their heart's secret chamber by an entire separation from the World, the Self and the God; whereas in the divine love this exclusive enjoyment excludes neither the World, nor the Self, nor the God. The supreme state of human love is the realisation of one Soul in two bodies. The Divine Love cannot keep itself satisfied with the highest intensities of exclusive enjoyment; it has to include all the worlds and worlds beyond to be possessed by the intensities of Supreme *Ananda*. The nature of Divine Love is all inclusive, eternal, intense, universal and absolute. In order to keep Divine Love unalloyed, it must search truth in close proximity with the Divine union.

In the Yoga of devotion, the normal emotional human aspect is applied no longer to transient worldly relation, but to the joy of All-Loving, the All-Beautiful and the All-Bliss.<sup>3</sup> Human love can least satisfy human emotions because it is not free from desire, fear and attachment and is helpless to harmonise its myriad deformations and perversions. In human love, (whose essence is Divine Love) this unlimited Divine Love suffers limitation and narrowness and restricts itself to the participation of small happiness.

The Divine Love is entirely motiveless and is possessed by self-existent Bliss. Man can ascend to the stairs of self-existent motiveless enjoyment through four successive stages of devotion. First, he is an *arta*, who calls Divine during the moment of crisis and distress, unable to possess Him but entirely possessed by forces of Ignorance and powers that labour to debase; secondly, he is an *arthartha* devotee, who seeks the Divine for personal gains, for the satisfaction of his desire, eager to possess Him but limited in capacity through deceptive instruments; thirdly, he is *jijnasu*, the seeker after God knowledge who seeks both to possess and be possessed, to receive and give itself to Him and lastly he becomes *Jnani*, the God-knower who possesses Him utterly and be possessed by Him utterly. The God-knower is also God lover because by knowledge of His being comes the whole delight and he becomes a living channel of Supreme's descent. The human love can be transformed into Divine Love only when the Lover and the Beloved either by the privilege of past birth or by the *Tapasya* and consecration of present birth open either to their Psychic and Spiritual Being.

### **Sevenfold personal relation with the Divine:**

“I am the **(human Savitri)** Madran, I am **(Divine)** Savitri.  
 All that I was before, I am to thee still,  
 Close **comrade** of thy thoughts and hopes and toils, **(The Divine Friend and Playmate)**  
 All happy contraries I would join for thee.  
 All sweet relations marry in our life; **(The Divine Lover and Beloved.)**  
 I am thy kingdom even as thou art mine,  
 The sovereign and the **slave** of thy desire, **(The play with Divine Master is possible through slavehood)**  
 Thy prone possessor, **sister** of thy soul **(brotherhood is a derivative of the original personality of Divine Fatherhood.)**  
 And **mother** of thy wants; thou art my world, **(The Divine Mother of all-life.)**  
 The earth I need, the heaven my **thoughts** desire, **(The Wisdom of Divine Teacher.)**  
 The world I inhabit and the god I adore.”

Savitri-719-20

A **child and servant** of the spirit’s force.

Savitri-260

A **student** of her own interior scene,

Savitri-538

Since only in the Divine, human emotion can find its real and utter satisfaction, therefore all the life of the Soul is satisfied by seven fold personal relation with the divine Beloved and the joy of these relations due to their self-existent motiveless nature, purify the emotional mind and enhances its capacity to hold more *Ananda*. A similar fulfillment is demanded for our universal and impersonal part through universal and impersonal union with the Divine. These relationship are not imaginations of mind or illusions but spiritual facts and intensity of these relation can multiply in the process of Yoga and ultimately the lover does not seek heaven or liberation from birth or any other thing, but to lose himself eternally in the sole clasp of the Divine Beloved. A Sadhaka of integral Yoga has to realise the World-existence as Lila, Divine Play and he has to become a woman and paramour in Consciousness in order to enter right relation with the Divine Beloved, he has to become the slave and servant in order to enter relation with the Divine Master, he has to become supple and plastic child with full of joy in order to become playmate of the Divine Mother and Divine Father, he has to become a student and disciple in order to enter right relation with the Divine Teacher, he has to become a friend and playmate in order to enter relation with his Divine Friend and Playmate. Through intensification of these seven-fold personal relations with the Divine, the Godhead breaks out from a human mould and the Soul of man becomes eternally young, perpetually inexhaustible creating and re-

creating Himself in Himself for the pure bliss of that self-creation and self-representation and thus the Divine becomes the Play, the Player and the Playground. As long as the lower Nature in man is active or he is under the subjection of physical (tamasic) mind and vital (rajasic) mind, his godward possibility is seriously restricted and he searches an outward human love to make up his emotional deficiencies.

### 1, Discipleship to God the Guru:-

<b>Guide</b> of the traveller of the unseen paths,	Savitri-295
Young <b>grave disciples</b> fashioned by their touch,	Savitri-382
And how shall the end be vain when <b>God is guide</b> ?	Savitri-339
Thy soul has strength and needs <b>no other guide</b>	Savitri-374
One force shall be your mover and <b>your guide</b> ,	Savitri-374
A way proposed by <b>an unerring Guide</b> .	Savitri-378
A ray from self's solitude of light <b>the guide</b> ;	Savitri-460

Since Integral Yoga accepts the Yoga of Knowledge, it has the need of the Divine as Guru. The Guru's material Presence in the form of The Mother and Sri Aurobindo is extended psychically as the inner Guide in the heart, Master of Yoga, the Lord, Light, Enjoyer and Goal of all sacrifice and effort, spiritually as the Guide above the head, universally as the World-teacher, *Jagat Guru*, Supramentally as the Supreme Mother and the Supreme Lord. The Master of our Yoga is the *Parameshwara* of the *Vedantic* teaching, the *Parameshwari* of the synthetic Yoga of *Tantra*, *Purusottama* of the Gita, *Moksha* of the *Adwaitin*, *Sayujya Mukti* of the *Jnana Yoga*, *Samipya or Salokya Mukti* of the *Bhakti Yoga*, *Sadharmya or Sadrsya Mukti* of *Karma Yoga*, the supreme Soul and the supreme Shakti. We have to pursue Him and realise Him integrally in all His names and forms and qualities and not to remain satisfied with His one form which has most touched our inner being; we have to know and possess Him integrally, *samagram mam*,<sup>4</sup> in all the world and planes of Consciousness.

The greatest Guru can no longer confine Himself to teaching and example, but rather He withdraws from these two important activities to plunge Himself in to deep Divinities and from that depth pours down His Presence, Power, Light, Peace and Love to all those who are receptive around Him. His touch is like the artist moulding the clay of our mind, life and body, He leads us to knowledge at every step and kindles the inner light and vision. When we cease to think and see

for our selves and think what He wills to think and see for us, then the Guru is fulfilled in His disciples and we enjoy His embrace and possession.

## **2, Sonship to God the Father:-**

A greater **sonship** was his divine right.

Savitri-22

Each soul is the **great Father's crucified Son,**

Savitri-500

I am the father of the universe, *pita hamasya jagat*,<sup>5</sup> thus declared the Gita in its various relation with the devotees. Son-ship to god the Father is the acceptable in Integral Yoga, as it rests on the foundation of the Vedanta. The four main Upanishads, from which Integral Yoga draws sustenance are the gospel of Divine Life and Divine Work from *Isha Upanishad*, the gospel of eternal Bliss from *Taittiriya Upanishad*, the gospel of Divine Knowledge and self-surrender from *Kena Upanishad* and working of the Self in the world as creator and master of evolution from *Aitareya Upanishad*.

From spiritual point of view the Divine Father, *Paramatma* is the liberator of the Soul, *Jivatma* and the eternal relation between *Nara and Narayana*, the human soul and the Divine Father is fulfilled by their merger and oneness. From human point of view, life begins from the mother's love, who liberates the child from helpless state to arrive at the father's love, who liberates the child from all other dependencies and influences, to stand alone and independent. But when one discharges the responsibility of fatherhood to God, then He lifts the child Soul to immeasurable and unimaginable height.

## **3, Tenderness to God the Mother:-**

The Ancient Mother clutched her child to her breast  
Pressing her close in her environing arms,  
As if earth ever the same could for ever keep  
The living spirit and body in her clasp,  
As if death were not there nor end nor change.

Savitri-551

He sees within the face of deity,  
The Godhead breaks out through the human mould:  
Her highest heights she unmasks and is his mate.  
Till then he is a plaything in her game;

Savitri-65

Traditional *Tantra* aims at spiritual conversion of the whole nature in which liberation, cosmic action, full perfection and enjoyment of spiritual powers are unified. It includes *Hatha yoga* for perfection of physical sheath or gross body by concentration on the concealed Divinity in the physical substance and perfection

of vital sheath by opening of six energy centres from bottom in ascending order to unite with the Brahman; stresses on *Raja Yogic* purification, meditation and concentration for perfection of mental sheath and psychic sheath which includes perfection of subtle body; directs the emotional and aesthetic powers in the heart Godward through *Bhakti Yoga* for purity, intensity, infinite passion of God-possession; clings to *Jnana Yoga* for purification and perfection of ethical and intellectual power directing them towards the Divine oneness; adheres to *Karma Yoga* for purification and joy of Divine union through action.

Integral Yoga differs from *Tantra* in the sense that it no longer initiates Yoga by dynamising the divinity concealed in the body and vital as 'soul in the body' and 'soul in the vital'; rather it begins by activating the 'soul in Mind' and opening itself first towards higher mental or spiritual faculties and directing these forces towards opening of soul in the body and soul in the vital and purification and liberation of mind, life and body.

In traditional schools the exclusive worship of the Divine Mother for all attainment gets momentum in *Tantra*. The *Tantric Yoga* differs from Integral *Tantra Yoga* in the sense that the *Tantric* perfection of *suddhi, siddhi, mukti and bhukti* are universalized in Integral Yoga as All-Purification, All-Perfection, All-Liberation and All-Delight and the worship of the personal Mother is realized in Her Individual, Universal and Transcendent form. In traditional *Tantra* the Divine Mother is the giver of four boons that of *artha*, opulence, *kama*, pure enjoyment, *dharma*, the Law of life and *Mokhya*, liberation; the same boon is transformed in integral *Tantra Yoga* of (1) conquest of all the money power of the earth for the Divine, (2) all delight born out of integral union with the Divine, (3) the Divine Law born out of Divine Will, Knowledge and Love whose outward and external form is the Norms of Integral Yoga and the (4) liberation of Soul, universalisation of Soul, transformation of whole individual Nature and individual becoming the centre of world transformation.

In Integral Yoga, the Divine Mother's aspect of *Dharma, Kama, Mokhya and Artha* can also be extended as *Yoga Shakti, Prema Shakti, Jnana Shakti and Artha Shakti*.

The four Divine faculties, *chatwaro manabastatha*,<sup>6a</sup> of Wisdom, Power, Harmony and Perfection, hinted in the Gita as highest secrets, *rahasyam uttamam*,<sup>6</sup> are developed in Integral Yoga by practice of four spiritual disciplines of Yoga of Knowledge, Yoga of Work, Yoga of Devotion and Yoga of Self-Perfection respectively which will culminate in possession of four Divine Shaktis of Maheswari, Mahakali, Mahalakshmi and Mahasaraswati respectively. All possible spiritual experiences are captured in the wide boundary of Integral Yoga and in an attempt to constantly fill ourselves with more experiences, we have identified sixty four spiritual and psychic *siddhis* and eighteen Supramental *siddhis*, where the former are exclusive in nature and are related with heightening of individual capacity to its utmost degree and the latter are all-inclusive in nature and have universal repercussion. The first *siddhi*, with which Integral Yoga begins

its great enduring journey, is the discovery of 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 the world and the world beyond.

The Mother's *Prema Shakti* is entrusted with four specific mission of strengthening the virgin Power by eliminating the harlot power, 'stay the wheels of doom', 'break or trample the iron Law' and 'call high destiny down' for the individual, collectivity and the race. She rebuilds Her creation through manifold Divine faculties and the most frontally present faculties are the fourfold Love force, that of Psychic, Spiritual, Universal and Supramental Love. The first three are derived from the Supramental Love which is an all-inclusive and comprehensive Supreme vibration that spreads over all the planes of consciousness with intensest *Ananda*; it excludes no mortal joy but fulfills it utterly. She liberates the human soul from the lure of three exclusive enjoyments, that of the lure of separative egoistic happiness, the lure of individual happiness in the heavens beyond and the lure of self absorbed bliss in the impersonal infinity. All the discord of life will be resolved through the possession of the Divine in humanity.

Since Knowledge is the fundamental determinant of *Chit*-aspect of Supreme *Sachchidananda*, the Divine Mother as *Jnana Shakti* comes third in the executive order in Her Divine manifestation. She exposes us to four worlds or selves hinted in the *Mandukya Upanishad* as Waking Self, Dream Self, Sleep Self and The Self of *Turiya*. These selves are the constitution of external world or the gross body of the Divine, the subtle body, the causal body and the Supreme self, which is the origin of all these selves. In Integral Yoga these selves are extensively experienced as Inconscient self, Surface physical self, Subliminal self, Superconscient self, Universal self and Supreme self. In order to access these selves fourfold concentrations and four fold cognition are developed which are Exclusive concentration and Separative Knowledge by indirect contact, Essential concentration and Separative Knowledge by Direct contact, Multiple concentration and Knowledge by Direct contact and Integral Concentration and the Knowledge by Identity. The development of these concentration and cognition liberate us from sevenfold ignorance hinted in *Akhupanishad* and *Mahopanishad* and the nature of these ignorance are extensively experienced as Original ignorance, Cosmic ignorance, Egoistic ignorance, Temporal ignorance, Psychological ignorance, Constitutional ignorance and Practical ignorance and the emergence into sevenfold Knowledge, *maharsaya sapta purbe*,<sup>6a</sup> is the total Knowledge. The sevenfold (or eight) cosmic existence hinted in the *Rig Veda* are identified as matter, vital, soul and mind of lower hemisphere and Supermind, Bliss, Consciousness and Existence of higher hemisphere; the ascension of lower hemisphere into the higher hemisphere and descent of the higher hemisphere in to the lower hemisphere are the double movements, directed towards resolving four



fundamental problems of existence, that of Ignorance, Suffering, Falsehood and Death. The double movement of ascent and descent is possible by rending the veil between the (higher) Mind and Supermind, and that is the condition of the Divine Life in humanity.

Since *Artha Shakti*, Money power, is the important power of the material world, which is the derivative of Existence-aspect or *Sat*-aspect of *Sachchidananda*, so it is treated as fourth or last executive Power of the Divine Mother which at present is shifted into hands of *Asuric* forces. When the first three Powers are active on earth's atmosphere then *Artha Shakti* will be automatically restored back into the hand of the Divine Mother or on the base of the victory of these triple powers, an individual can rightly handle money for a Divine purpose.

When we are able to master the above four faculties, the Divine Mother is satisfied and we enjoy Her visible Presence and the status of Soul's eternal childhood.

#### **4, Clasp of the hand of the Divine Friend:-**

He communed with the incommunicable;  
Beings of wider consciousness were his friends,  
Forms of a larger subtler make drew near;  
The God's conversed with him behind Life's veil.

Savitri-301

I know that mighty gods are friends of earth.

Savitri-400

His bliss laughs to us or it calls concealed  
Like a far-heard unseen entrancing flute  
From moonlit branches in the throbbing woods,  
Tempting our angry search and passionate pain.

Savitri-614

The Gita declared that He is the friend, helper, saviour of all creature, *suhrdam sarvabhutanam*.<sup>6b</sup> He is the charioteer, pilot of our ways, the defender from enemies, fighter of the battle and friend of our difficulties. He is the comrade, playmate of the game of living and the eternal companion and carries our hand in successive lives. His embrace and His blow are equally well intentioned for our soul's perfection. These contradiction leads to greater intimacy with Him.

#### **5, Laughter and sport with our comrade boy Play-fellow:-**

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

Savitri-404

An Infant nursed on Nature's covert breast,  
An Infant playing in the magic woods,

Fluting to rapture by the spirit's streams,  
Awaits the hour when we shall turn to his call.

Savitri-169

He is the child born to our desire whom we cherish and rear. His joy and laughter lures our Soul to enter an eternal game and develops our Psychic being. He nourishes our maternal and paternal faculties of love and care. The child God leading our soul in joy and laughter is profoundly developed in the life story of Sri Krishna. All is united in that deepest many-sided relation.

### 6, Blissful servitude to God the Master:-

The master of existence lurks in us  
And plays at hide-and-peek with his own Force;  
In Nature's instrument loiters secret God.

Savitri-66

Although she is ever in him and he in her,  
As if unaware of the eternal tie,  
Her will is to shut God into her works  
And keep him as her cherished prisoner  
That never they may part again in Time.

Savitri-181

Her eternal Lover is her action's cause;  
For him she leaped forth from the unseen Vasts  
To move here in a stark unconscious world.

Savitri-181

She made herself the **diligent serf** of all,

Savitri-470

Till he becomes her freedom—or **God's slave**.

Savitri-542

Although she drives him on her fancy's roads,  
At play with him as with **her child or slave**,  
To freedom and the Eternal's mastery  
And immortality's stand above the world,  
She moves her seeming puppet of an hour.

Savitri-65

He makes of her his moment **passion's serf**:  
To obey she feigns, she follows her creature's lead:  
For him she was made, lives only for his use.  
But conquering her, then is he most **her slave**;  
He is her dependent, all his means are hers;  
Nothing without her he can, she rules him still.

Savitri-65

Since Integral Yoga accepts the Yoga of works, it has the need of the Divine as Master, *Prabhu*. Doing the work of all type, *sarvakarmani*,<sup>6c</sup> in the material world, 'one should wish to live a hundred year'<sup>6d</sup> and enjoy in the body the Divine self-fulfilment.

Service to the Divine is offered through six ascending steps. First, the devotee becomes *dasya* of the servant, God's servant, who feigns obedience and yet moves by the impulse of his own free will; this is the lowest stage of relation where mere obedience with fear, separation and distance from the Master predominates; secondly, he becomes the *dasya* of the lover, God's lover, whose disobedience is overruled by the power of love; in this state all distance, separation, all awe, fear and mere obedience disappears in the oneness of the Beloved; thirdly, he becomes the *dasya* of the *yantra*, God's living and loving instrument with higher stage of self-surrender, who does not obey, but moves to His will as the string replies to the finger of the musician; fourthly he becomes the *dasya* of the slave, the slave of God, rejoices in His possession and moves helplessly by His Divine Will; fifthly, he becomes *dasya* of the child, God's child, where the God is revealed as the Mother and the slave becomes the king child, no longer a separate being, servant, instrument and slave, but a part and portion of Her eternal consciousness and force, put out from Her for the play and yet always safe in Her. Sixthly, he becomes *Vibhuti*, the increasing manifestation of the Divine, the *Ishwara*, 'which is indeed present in all, even in the weakest or most clouded living being.'<sup>6e</sup> He becomes one with the Divine Ananda, Will, Action and Knowledge. Here the complete joy is manifested by the fusion of *Shakti* with *Ishwara*. And beyond the consciousness of *Vibhuti*, there exists the seventh state, that of the *Avatara*, the Supreme Himself assuming a human name and form enters the *Lila* of the greatest world action.

## 7, Rapturous love of our divine Paramour:-

Or from the gold eye of her paramour

Savitri-349

An incense floated in the quivering air,  
A mystic happiness trembled in the breast  
As if the invisible Beloved had come  
Assuming the sudden loveliness of a face  
And close glad hands could seize his fugitive feet  
And the world change with the beauty of a smile.

Savitri-290

Our error crucifies Reality  
To force its birth and divine body here,  
Compelling, incarnate in a human form  
And breathing in limbs that one can touch and clasp,  
Its Knowledge to rescue an ancient Ignorance,  
Its saviour light the inconscient universe.

The Lover winds around his play mate's limb,  
 Choosing his tyranny, crushed in his embrace?  
 To seize him better with her boundless heart  
 She accepts the limiting circle of his arms,  
 Bows full of bliss beneath his mastering hands  
 And laughs in his rich constraints, most bound, most free.

Savitri-653

In the traditional *Bhakti Yoga*, the relation between the Lover and the Beloved is considered closest of all relation and it proceeds through different stages which are *Sangsaya*, fear of loss of love leading one to state of doubt, *Viraha*, sorrow of separation *Abhimana*, anger and jealousy of separation, *bichheda*, the state of complete separation, *Vyakulata*, passion to reunite again and the end is *Milana*, complete union. The means through which the love is activated are:- *Sammohona*, attraction, *Uchhatana*, excitation *Sosana*, possession, *Vikhyovana*, disappointment and *Dahana*, burning sensation. Fear, doubt, anger, jealousy, grief, dissatisfaction and passion are the vital impurities. Integral Yoga rejects the vital being's union with the Divine through above means as there is danger of inrush of the lower nature and unpurified emotions; rather it experiences the same Divine union by directing purified emotions through the gate of psychic being which is a flowering of joy, union, confidence, self-giving and Ananda. The fundamental difference between the exclusive love of the traditional *Bhakti Yoga* and the comprehensive love of the Integral Yoga is that in the former the Divine union begins from vital sheath by turning vital emotions towards the Divine to arrive at psychic (as that of *Sri Chaitanya*) and spiritual union (as that of *Sri Krishna*); whereas the later aims at constant union and control of Divine at every moment in all the eight sheaths (which have been discussed later) and Divine union in the mental, vital and physical sheaths are perfected by the pressure of psychic, spiritual, universal and Supramental Love.

Love, psychicised and spiritualised, necessarily offers twofold fulfillment; the lover and Beloved enjoy their infinite variety of divine union in difference and they throw themselves finally into absolute and most intense ecstasy of divine Oneness. And the sense of this Oneness paves the passage of discovery of the Supramental. The prolongation of this union and oneness establishes the Supramental concentration. When the Supramental concentration is established, the personal relation with the Divine is utterly satisfied and the Divine Beloved lives permanently with His visible material vibration. That is the experience of constant union and highest *milana* with the Divine Beloved.

#### **The descent of Divine Love to the Inconscient Sheath:-**

Then kindling the gold tongue of sacrifice,  
 Calling the powers of a bright hemisphere,  
 We shall shed the discredit of our moral state,

Make the abysm a road for Heaven's descent,  
Acquaint our depths with the supernal Ray  
And cleave the darkness with the mystic Fire.

Savitri-171-72

Out of the Void this grand creation rose,--  
For this the Spirit came into the Abyss

Savitri-632

And Love that broods within the dim abyss

Savitri-416

A hidden Bliss is at the root of things.

Savitri-630

In the *Upanishadic* era, the human body is, defined to be, made up of five *koshas* or sheaths. In each of these *koshas*, the *Brahman* or *Purusha* or Self is either concealed or revealed. They are *Annamaya kosha*, *Pranamaya kosha*, *Manomaya kosha*, *Vijnanamaya kosha* and *Anandamaya kosha*. Three more intermediate sheaths are incorporated here; for they better distinguish the stages of our self-development. The Inconscient sheath is the base, which is rather darker and impure part of our existence and the dwelling place of four fundamental problems of existence represented by Ignorance, Suffering, Falsehood and Death. The physical sheath, vital sheath and mental sheath have evolved from the Inconscient sheath. In mental sheath, the physical mind, vital mind, sensory mind, emotional mind and intellectual mind are already evolved and they are under the direct control of the Inconscient sheath. There are higher faculties of mind sheath which we name it also as spiritual sheath; they are Higher mind, Illumined mind, Intuitive mind and Over mind, which are yet to evolve in our self growth. Apart from them, the Psychic sheath, the Universal sheath, the Supramental sheath and Bliss sheath, are yet to evolve from the Inconscient sheath and our immediate preoccupation is to participate in the evolution of these higher sheaths and apply their respective concentration towards perfection of other inferior sheaths.

In Integral Yoga, the dynamisation of the *Brahman* or *Purusha* in the Psychic sheath and higher Mental sheath or spiritual sheath is our first preoccupation. Second preoccupation is the activation of *Brahman* in the distant Universal, Supramental and Bliss sheaths; third preoccupation is to activate the *Brahman* in the Subconscient and Inconscient sheath and the concurrent preoccupation to activate the *Brahman* in the lower Mental, Vital and Physical sheaths. The above order may vary based on the *swabhava* and *swadharma* of a sadhaka or simultaneous activation of more than one sheath may supersede the above order.

Since Divine Love is related with the most intense purification, its Presence is most required in the dark, obscured and unhealthy zone of Inconscient sheath. The influence of psychic love and spiritual love is effective partly to transform the

mind, life and body, but for exploring the vast domain of Inconscient Sheath, the greater instrumentation of Supramental sheath is essential.

King Aswapati's exploration in the Inconscient sheath opened the passage of 'grand solution' in the problem of existence. On digging the core of darkness, He discovered wells of Light. A cave of darkness guards the Eternal Light. Eternal wraps His head in the inconscient's black pall. He discovered in the heart of Inconscient, the Supreme Consciousness. The activation of this Supreme state will flood all the other intermediate sheaths with the Divine faculties of Light, Love, Will and Ananda etc.

This discovery paves the passage of Supramental invasion to all the intermediate sheaths from two ends of Supramental and Inconscient sheaths or in the language of Savitri 'Our life is entrenched between two rivers of Light'<sup>7</sup>. The Mother never recounted the invasion of Supramental Love from Inconscient domain, rather there is The Mother's record of Supramental Power and Supramental Light invading from Inconscient sheath on 7<sup>th</sup> November, 1958 and night of 24-25 July, 1959 respectively. The Divine Love from the *Vijnanamaya Kosha* had invaded the vast inconscient sheath through The Mother's body on night of 12-13<sup>th</sup> April, 1962. This experience confirms that there is yet another invasion of Divine Love waits through the innermost gate or very bottom gate of Inconscient sheath which is identified as one of Their unfinished task. The utter fullness of such experience will come with the simultaneous invasion of Divine Love from two extreme end of top and bottom sheath which is again identified as Their another unfinished mighty task.

The Mother's present world action is concerned with clearing the subconscious sheath, which is the uppermost layer of inconscient and that rises up in order to be transformed. Her action includes, to penetrate, to bring in light and establish a control in the individual, local, state, national and international subconsciousness, layer after and layers so that more and more those sheaths will grow conscious and be possessed by Her Light.

#### **The descent of Divine Love to *Annamaya Kosha* or Physical Sheath:-**

The smile of love that sanctions the long game,	Savitri-41
The sweetness of love that knows not death,	Savitri-51
As those who have lived long made one in love	Savitri-292
As if Love's deathless moment had been found,	Savitri-579
Then Love shall at last unwounded tread earth's soil;	Savitri-516
The feet of love tread naked hardest worlds.	Savitri-592

Even now the deathless Lover's touch we feel:

Savitri-649

And when that greater Self comes sea-like down  
To fill this image of our transience,  
All shall be captured by delight, transformed:

Savitri-171

Our ancient scriptures have represented fivefold *ananda* manifested in the physical nature. They are *Maithunananda*, sex enjoyment, *Visayananda*, sense enjoyment, *Tivrananda*, intense enjoyment, *Raudrananda*, wrathful enjoyment and *Vaidyutananda*, lightning enjoyment. These enjoyments are established in the form of habits in the physical mind, sensational mind, aesthetic mind, emotional mind and intellectual mind respectively and are separated from the soul stuff and hence are short-lived enjoyments.

In order to transform the physical substance into a pure vessel of self-existent motiveless Ananda, it has to ascend four stairs of purification through Psychic love, Spiritual love, Universal love and Supramental Love and purify those enjoyments into the image of soul stuff, spiritual stuff, universal stuff and Supramental stuff. The purification of physical sheath offers four perfection, that of *mahattva*, greatness of a sustaining force, *bala*, an abounding strength, energy and puissance of outgoing and managing force, *laghuta*, a lightness, swiftness and adaptability of nervous and physical being and *dharana-samarthya*, a holding and responsive power of physical substance towards the Divine Love.

When the physical substance is completely transformed, which is the most difficult exercise among transforming action of all the sheaths, then physical substance will be able to hold the three Divine faculties of Supreme Love, Supreme Delight and Supreme Beauty.

### **The descent of Divine Love to *Pranamaya Kosha* or Vital Sheath:-**

A Bliss, A Light, a Power, a flame-white Love  
Caught all into a sole immense embrace;  
Existence found its truth on Oneness' breast  
And each became the self and space of all.  
The great world-rhythms were heart-beats of one Soul,  
To feel was a flame-discovery of God,  
All mind was a single harp of many strings,  
All life a song of many meeting lives;  
For worlds were many, but the Self was one.

Savitri-322-23

Pure mystic voices in beatitudes hush  
Appealed to Love's immaculate sweetnesss,  
Calling his honeyed touch to thrill the worlds,  
His blissful hands to seize on Nature's limbs,  
His sweet intolerant might of union

To take all beings into his saviour arms,  
Drawing to his pity the rebel and the waif  
To force on them the happiness they refuse.

Savitri-123

The All-Wonderful makes a marvel of each event,  
The All-Beautiful is a miracle in each shape;  
The All-Blissful smites with rapture the heart's throbs,  
A pure celestial joy is the use of sense.

Savitri-663

Behind the surface life of desire there is in us an inner and subtle vital being, which is not dissolved by death; if it is brought out in to prominence it will be a true instrument of Divine Nature. The innermost domain of subtle vital which is close to true psychic being is called the true vital which has direct access to the Divine in the spiritual domain. True vital is the means through which the sacrificial flame will rise in order to bring down Divine forces to the true vital, subtle vital and gross vital substance. True vital is the purest part of the vital and around it there is extension of subtle vital and around subtle vital there is extension of gross vital. Both gross vital and subtle vital are subject to impurity and the purity of subtle vital grows as it exposes to the influence of true vital substance.

The fourfold perfection of the Vital Sheath are *puṇnata*, fullness, *prasanna*, clear purity and gladness, *samata*, equality and *bhoga-samarthyā*, capacity for possession and enjoyment or capacity to hold the Divine Love in the vital sheath.

Integral Yoga proposes six-fold disciplines through which life will be transformed into the image of the Divine. First, life as it is a movement of desire; for Divine living the desire must be abolished and in its place there must emerge the calm, strength, happiness of true vital being; secondly, life is driven partly by the influence of physical mind, vital mind, emotional mind, sensory mind, intellectual mind, and these faculties are still under the domination of ignorant forces; for divine living these lower mind faculties must cease to be anything but instrument of inmost psychic being; thirdly, there is a veil that separates the lower mind faculties from higher mind faculties, which are Higher mind, Illumined mind, Intuitive mind and Over mind; for divine living the lead that separates these two domains must be broken and vital sheath must come under the direct influence of higher mind; the six lotuses or energy centres of vital sheath open from top in descending order by the pressure of higher mental sheath or spiritual sheath; fourthly, life for its satisfaction turns towards separative ego; ego must disappear and must be replaced by true spiritual person and the formation of universal sheath begins; fifthly the life must open it self towards Supramental *pranic* force and will for its complete transformation and perfect enjoyment and with the exposure towards Divine Love one 'does in a brief period the work of many lives or ages.'<sup>8</sup> Sixthly we may take the help of external physical means of *Hatha Yogic*



*pranayama* and *Raja Yogic japa*, for the full and free working of the universal Pranic Shakti.

**The descent of Divine Love to *Manomaya Kosha* or Mental Sheath:-**

His brain was wrapped in overwhelming light,  
An all-embracing knowledge seized his heart:  
Thoughts rose in him no earthly mind can hold,  
Mights played that never coursed through mortal nerves:  
He scanned the secrets of the Overmind,  
He bore the rapture of the Oversoul.

Savitri-302

A Heart was felt in the spaces wide and bare,  
A burning Love from white spiritual founts  
Annulled the sorrow of the ignorant depths;  
Suffering was lost in her immortal smile.  
A Life from beyond grew conqueror here of death;  
To err no more was natural to mind;  
Wrong could not come where all was light and love.

Savitri-313-14

“When I returned from Japan and we began to work together, Sri Aurobindo had already brought the Supramental light into the mental world and was trying to transform the Mind. ‘It’s strange,’ He said to me, ‘it is an endless work! Nothing seems to get done—everything is done and then constantly has to be done all over again.’ Then I gave Him my personal impression, which went back to the old days with Theon: ‘It will be like that until we touch bottom.’ So instead of continuing to work in the Mind, both of us (I was the one who went through the experience...how to put it? ...practically, objectively; He experienced it only in His consciousness, not in the body—but my body has always participated), both of us descended immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed.”

The Mother<sup>9</sup>

Behind the surface mind, there is a vast domain of inner or subtle mind and the innermost domain of subtle mind which is close to the true psychic being, is truth Mind. This truth Mind is having direct access to the Divine in the higher mental or spiritual sheath and Supramental Sheath. Truth mind offers our mental, vital, physical experiences to the spiritual forces above the head and the corresponding Divine faculties imposes on our mental, vital and physical sheaths their Divine illumination.

We have divided *Manomaya Koha* into two parts, one of lower mentality, which require transformation and the other of higher mentality, the spiritual faculties above the head, which are responsible for our spiritual transformation. Integral Yoga begins with the opening of passage to higher mental faculties of

Higher mind, Illumined mind, Intuitive mind and Over mind, which are sealed to common man.

For our integral fulfillment and perfection we have to convert our lower mind faculties of ethical and intellectual mind into Truth, Right of divine nature and illumination of divine knowledge, our emotional and aesthetic mind into the divine love, unity and creative enjoyment of divine beauty, our dynamic and volitional mind into working of divine power, our sensational and physical mind into possession of higher states of Samadhi dynamized in the waking state.<sup>10</sup>

All the above lower mind faculties are to be thrown in to the psychic fire within; under its pressure all the emotions are compelled to cast off their grosser elements and undivine perversions are burned away. Then a flame of larger spiritual love emerges out of the mental sheath for further purification and perfectibility of life. Thus mental sheath prepares itself to the exposure of Universal and Supramental love. A fully developed mental sheath or the subtle body can support and hold a well built gross body and is a meeting ground of all other sheaths for transformation action.

**The descent of Divine Love to *Chaitya Kosha* or Psychic Sheath:-**

I have found the deep unchanging soul of love. Savitri-435

O lover of my soul, give more, give more  
Of love while yet thou canst, to her thou lov'st Savitri-471

Over the body she loved her soul leaned out Savitri-571

In other spaces, and the soul she loved Savitri-578

The soul of the beloved now seen no more. Savitri-585

And let his soul be one with him I love; Savitri-614

If our souls could see and love and clasp God's Truth, Savitri-663

Our true psychic being is behind the surface desire soul and emotional mind which is a 'hurtling field of joy and grief, love and hatred, wrath, fear, struggle, aspiration, disgust, likes, dislikes, indifferences, content, discontent, hopes, disappointments, gratitude, revenge and all the stupendous play of passion.'<sup>11</sup>

In psychic love, the joy comes from within, is pure, without demand and sincere in self-giving. It has its own more personal love, bhakti, surrender, vision and sense of The Mother everywhere and the heart within. In spiritual love Ananda comes from above the head; it is more impersonal and universal and less exclusive in nature. Supramental love is all-inclusive, does not depend on outer contact. It has access to both personal and impersonal element of our being.

Psychic love springs from inmost psychic being, which has the capacity to discern and reject mind and life's falsehood, seizes hold on the truth of the Divine Love and Ananda. Intensification of psychic love depends on its opening towards the flame of spiritual and Supramental Love.

True psychic being holds the true physical, true vital and true mental being which are innermost stuff of subtle physical, subtle vital and subtle physical being and these innermost stuff have direct access to the Divine in spiritual and Supramental domain. It is the first Divine instrument to transform nature, leading towards psychicisation of nature where mind, life and body will be completely under the control of psychic being. Psychicisation is a powerful aid towards Spiritualisation and Supramentalisation of the being.

**The descent of Divine Love to *Visva atma* or Universal Sheath:-**

The universal Mother's love was hers.	Savitri-8
Love in her was wider than the universe,	Savitri-15
His bliss in her to him is his whole world:	Savitri-62
His being, spread to embrace the universe,	Savitri-318
To him the universe was her bosom of love,	Savitri-327
A Lover leaning from his cloister's door Gathers the whole world into his single breast.	Savitri-632-3
More hearts till love in us has filled thy world!	Savitri-687
And the mandate of thy secret world-wide love.	Savitri-687
Bearing the burden of universal love,	Savitri-695
Become my cord of universal love.	Savitri-702

With the complete dissolution of ego, the universal sheath takes possession of the lower sheaths of mind life and body, and it widens their capacity to the proportion of the universe. The universalisation process begins with the break down of the walls of mental, vital and physical sheaths by powerful inrush of the Divine into this lower sheaths and change our nature into reflection of divine nature by possession of universal love, joy and oneness. A Yogin feels oneness with all the bodies and identifies that as his true physical existence, universal life as his true vital existence, universal Mind as his true mental existence and be

aware of their desires, struggles, joys, sorrows, thoughts, in a sense as if they were his own.

Universal love is the spiritual in its origin and it is founded on the sense of the One and the Divine everywhere. 'When the universal love seized his heart, it is decisive sign that the Divine has taken possession of him; and when he has the vision of the All-beautiful everywhere and can feel at all times the bliss of His embrace, that is the decisive sign that he has taken possession of the Divine.'<sup>12</sup>

There are three grades of universalisation; in the first stage Yogin is identified with lower sheaths of universal mind, life and body; he is depressed by the cosmic suffering and elated by cosmic joy and 'this oneness can be carried even to the body, as in the story of the Indian saint who, seeing a bullock tortured in the field by its cruel owner, cried out with the creature's pain and the weal of the lash was found reproduced on his own flesh.'<sup>13</sup> In the second stage this subjection of the lower sheath to the reaction of Prakriti is added with new faculty of freedom and oneness with *Sachchidananda*. The soul becomes 'free and superior to the cosmic reactions; the soul understands, accepts the experience, sympathises, but is not overpowered or affected, so that at last even mind and body learn also to accept without being overpowered or even affected except on their surface.'<sup>13</sup> In the third stage the yogin attains a 'spiritual supremacy and freedom which enables him to understand perfectly, put the right values on things, and heal from above instead of struggling from below. It does not inhibit the divine compassion and helpfulness, but it does inhibit the human and animal sorrow and suffering.'<sup>13</sup>

To recapitulate, in the first stage the yogin due to his universalisation bears the burden of earth's suffering; in the second stage his suffering is added with the capacity to heal the universal problems; in the third stage the mind, life and body utterly obey the higher sheaths, or highest of the bliss sheath and heals the universal problem with fullness of bliss, without any trace of suffering.

The Mother and Sri Aurobindo were missioned on earth for greatest world action of the *Avatars*, of bearing the burden of earth. They had accepted the second stage of universalisation and cleared the vast debris of universal inconscient by Their prolonged suffering. They would have easily reached the third stage of universalisation, had they excluded the burden of transformation of universal subconscious and inconscient from the scope of their integral world action. In this physical transformation process healing of the body by the pressure of *Sachchidananda* consciousness from above is prohibited, because that will distance the possibility of discovery of All mighty Power ingrained in the cells of the body.

In spite of the above constraint, The Mother had promised that Her children need not have to suffer like Them because of the reduced burden of the Inconscient sheath and will be able to ascend to the third stage of universalisation, where transformation action will be accelerated with full of Bliss.

### The descent of Divine Love to *Vijnanamaya Kosha* or Supramental Sheath:-

The calm delight that weds one soul to all,	Savitri-6
All-Love throb single in one human heart.	Savitri-345
Loved all and spoke no word and made no sign,	Savitri-358
They reached the one-self in all through boundless love.	Savitri-381
All that the lightning-flash of love reveals	Savitri-406
His large identity and all-harboursing love	Savitri-446
All-love was hers and its one heavenly cord	Savitri-471
And all is known and all is clasped by Love	Savitri-633
My love eternal sits throned on God's calm; For Love must soar beyond the very heavens	Savitri-633
The Love our hearts call down to heal all strife,	Savitri-661

“When we begin living the spiritual life, a reversal of consciousness takes place which for us is the proof that we have entered the spiritual life; well yet another occurs when we enter the Supramental world... This is why even our spiritual life, which is such a total reversal compared to ordinary life, seems something so...so totally different when compared to this Supramental consciousness that the values are almost opposite.”<sup>13a</sup>

The Mother

In most of the individual souls the Supramental sheath or the causal body is not formed and it is very difficult to take shape around the subtle body. It takes shape through interference of Divine faculties from *Sat-kosha*, *Tapas kosha* and *Anandamaya kosha*. These interference is possible by ascension of individual consciousness to *Anandamaya kosha* and beyond, which are above the Supramental sheath and corresponding descent of Divine Love, Divine Delight and Divine Beauty to the *Vijnanamaya kosha*.

Supramental Love serves following six-fold purpose; firstly it offers integral union and perfect satisfaction of the relation between *Purusha* and *Prakriti*; secondly it brings active ecstasy in addition to deeper calm and Supramental silence; thirdly an intense unity with all creatures founded on profound oneness; fourthly the realisation of one in many and many in one is inherent; fifthly, the power of Love Supramentalised can take hold of all living relations without hesitation or danger and turn them Godward, delivered from their

crude, mixed and petty human settings and sublimated into the happy material of a divine life, sixthly, it would be utterly possible to embrace all contacts with men and the world in a purified flame-force.<sup>14</sup>

**The source of Divine Love, *Anandamaya Kosha* or Bliss Sheath:-**

The quintessence glowed of Life's supreme delight. Savitri-120  
Only to be was a supreme delight, Savitri-124  
In the deep breast of God's supreme delight. Savitri-200  
Happy to enjoy one touch of things supreme, Savitri-238  
There leaps out unity's supreme delight Savitri-324

Above *Anandamaya kosha*, there are also two other sheaths of *Tapas kosha* and *Sat kosha*. We have excluded these two sheaths from our study because of their inaccessibility at the present stage and pursue perfection through above eight *koshas*. When Divine Love is profoundly dynamised in the earth's atmosphere, then the other two higher sheaths above *Anandamaya kosha* find substantial base for manifestation.

Love, Joy and Beauty are the fundamental determinates of the Divine Delight of Existence, and we can see at once that these are the very stuff and nature of that Delight.<sup>15</sup> When we pursue the process of self manifestation we shall find that Joy has its original and utter gladness in a trinity of the Enjoyer, the Enjoyed and the Delight; Love finds itself in the trinity of the Lover, the Beloved and Love; Beauty restores itself in the trinity of possessor of Beauty, the Beauty possessed and Beauty that holds them together.

Ascension of individual consciousness to *Anandamaya Kosha* and descent of the *Ananda*, Love and Beauty to *Vijnanamaya Kosha*, strengthens the causal body and we require a well built causal body for full exercise of Supramental influence on the lower sheaths.

**The Incarnating Dual Power:**

And Krishna and Radha for ever entwined in bliss, Savitri-525  
Meanwhile you two shall serve the dual law Savitri-684  
A dual power of God in an ignorant world, Savitri-702  
The incarnate dual Power shall open God's door, Savitri-705  
And all her soul a counterpart of his soul.

Savitri-125

Thy body is my body's counterpart

Savitri-720

A burning of two bodies in one flame.

Savitri-468

She burned in his sweet intolerable blaze.

Savitri-125

He is lost in her, she is his heaven here.

Savitri-275

This whole wide world is only he and she.

Savitri-63

“...when Sri Aurobindo and I were working to bring down the Supramental forces, a descent from the mental plane to the vital plane, He was always telling me that everything I did (when we meditated together, when we worked)—all my movements, all my gestures, all my postures (*mudras*), all my reactions—was absolutely *tantric*, as if I had pursued a *tantric* discipline. But it was spontaneous, it did not correspond to any knowledge, any idea, any will, nothing, and I thought it was like that simply because, as He knew, naturally I followed.”<sup>16</sup>

The Mother

Integral Yoga does not recommend the Tantric means of external human aid to experience the Divine Love or its necessity is dispensable in order to avoid the Spiritual fall. Its indispensable end is that the Divine Love can be experienced through Purusha's union with Prakriti in Ignorance, Ishwara-Shakti union in the Knowledge and Brahman-Maya union in the Supramental, Vijnana. Thus the Dual Divine Power dwell within our heart and all other planes of Consciousness. We have to understand Radha and Krishna and Savitri and Satyavan in this inner perspective.

If we accept *Savitri* as a continuation of *Radha* and *Krishna's* Love for a Supramental purpose, it can equip us with some more insight. In ancient Indian discipline, the *Radha* and *Krishna's* relation has been symbolized through sixty-four pure postures, *yoga mudras*, thirty-two pure physical union, *alingana*, sixteen special pure joy, *ratis* and twelve various penetrating Divine gaze, *chahani*. The above postures are symbols of various subtle enjoyments leading to the ascension of Consciousness from lower sheaths of mind, life and body to higher sheaths of Psychic and Spiritual culminating in Over mental Ananda and They had the experience of profound Ananda in Their gross physical substance through Over mental descent. Their exclusive Divine Love is intended towards the exclusive liberation of a Soul, established in *Brahma Nirvana*,<sup>16a</sup> with gusts of intense Ananda, *atyantam sukhamasnute*,<sup>16b</sup> and accelerates the universal evolution through multiple concentration of Over mental descent to the universal sheath. They were instrumental in opening the first gate or the lower ranges of Supramental world. *Savitri* and *Satyavan* are the reincarnation of *Radha* and *Krishna* who have broken the bright lead of Over-mind in order to enter wide and

higher ranges of Supramental world, whose Light, Love and Power have far greater instrumentation in capturing all the eight (or ten) sheaths.

*Savitri* and *Satyavan's* exclusive as well as all-inclusive Divine Love begins, after Their Psychic and Spiritual opening and the dual Consciousness is subsequently thoroughly established in the Supramental and Bliss sheath, through ascension of Consciousness and it is directed towards union in Their subtle, universal and causal body in order to bring down Supramental concentration into Their gross body as well as to the body of the world which include all the eight sheaths and beyond all sheaths. Since the Supramental has the power of penetration in all the sheaths and deeply interested to transform them, so its action is treated as comprehensive.

Ascension of Consciousness towards Supreme *Ananda* and descent of Supreme *Ananda* to lower sheaths are indispensable dual movements of *Jivatma* and *Parmatma* in the Integral Yoga. The danger of inrush of lower nature is observed during the transition of ascension of consciousness from lower sheaths to higher sheaths whereas the same danger is not entirely excluded during the transition of descent of consciousness from higher sheaths to lower sheaths if the process of purification are not sufficient. In the Integral Yoga the above problem is overpowered if the ascent and descent are routed through strong influence of Psychic being. Since *Savitri* and *Satyavan* have established Themselves in Spiritual and Supramental purity from the beginning, and both have strong Psychic being and Psychic Presence, the problem of inrush of lower nature is annulled through Psychic and Spiritual influence.

In *Savitri* and *Satyavan's* subtle physical relation, the ascension of Consciousness to new height in Supramental and Bliss sheath were pursued by either of Them in separation, and during the corresponding descent to the new depths in mental, vital, physical, subconscious and inconscient sheaths, the dual action were essential, and they were represented through variety of subtle Yogic postures, because that were needed to multiply the action of Supramental and facilitates increased capacity to hold the strong and powerful inrush of Divine forces and *Ananda*. *Satyavan's* ability to bring down higher Supramental force was supported by *Savitri* in order to hold it in Her pure material vessel. This dual exercise has to continue for a prolonged uninterrupted period, keeping in view of the vast, complex, dark, recalcitrant domain of lower sheaths, which require full transformation.

Physical postures are only an aid for Supramental action, yet there are supreme states of Consciousness, which require no posture, no movements of any external kind. There are inner movements or shifts of Consciousness, which will open new vistas of ascent, descent and expansion. Great actions can be initiated either in the subtle body or in the causal body through spontaneous movement of Consciousness.

In the epic *Savitri*, the postures of *Radha* and *Krishna* have been thoroughly revised, multiplied and extended along with new birth of various



postures in order to accommodate more subtle and causal body enjoyments of its own, to satisfy its Supramental requirement. The eternal variety of *Ananda* of divine love which were flooded through *Radha* and *Krishna's* union are extensively multiplied in *Savitri*. They are:-

- |     |  |             |
|-----|--|-------------|
| 1,  | And drew all Nature into its embrace.  | Savitri-28  |
| 2,  | There unity is too close for search and clasp  | Savitri-31  |
| 3,  | He leans on her for all he does and is:  | Savitri-63  |
| 4,  | The Two who are one are the secret of all power,   | Savitri-63  |
| 5,  | As if her touches shaping his soul and life:   | Savitri-63  |
| 6,  | He feels the sweetness of her mastering touch,   | Savitri-66  |
| 7,  | But all the unknown was hers to feel and clasp.  | Savitri-133 |
| 8,  | A blindfold search and wrestle and fumbling clasp  | Savitri-141 |
| 9,  | The two embrace and strive and each know each  | Savitri-141 |
| 10, | In war and clasp these life-wants joined the All-Life,   | Savitri-145 |
| 11, | Into abstract emptiness brought clash and clasp:   | Savitri-155 |
| 12, | And breathing in limbs that one can touch and clasp,   | Savitri-170 |
| 13, | The Immobile leans to the magic of her call;<br>...And feels around her infinity's embrace.  | Savitri-177 |
| 14, | And keep him close to her breast in her world cloak  | Savitri-181 |
| 15, | Yet when he most near, she feels him far,  | Savitri-181 |
| 16, | Although she is ever in him and he in her,   | Savitri-181 |
| 17, | And keep him as her cherished prisoner<br>That never they may part again in Time.  | Savitri-182 |
| 18  | Emotion clasped emotion in two hearts,<br>They felt each other's thrill in the flesh and nerves<br>Or melted each in each and grew immense<br>As when two houses burn and fire joins fire: | Savitri-186 |
| 19, | He stood with her on meditating peaks<br>... And saw her loose into infinity   | Savitri-191 |
| 20, | Her heart that captures not the one Beloved.   | Savitri-191 |
| 21, | To every side she draws him and repels,<br>But drawn too near escapes from his embrace;  | Savitri-193 |
|     | To look for a joy her own strong clasp put off:  | Savitri-196 |
| 22, | In a clasped antagonism's close-locked embrace,  | Savitri-198 |
| 23, | Thrilled by the clasp of the warm satisfied sense  | Savitri-233 |
| 24, | A touch supreme surprised his hurrying heart,<br>The clasp was remembered of the Wonderful,  | Savitri-237 |
| 25, | Supported Being in a still embrace.  | Savitri-271 |
| 26  | Incarnating her beauty in his clasp<br>She gave for a brief kiss her immortal lips<br>And drew to her bosom one glorified mortal head:   | Savitri-275 |
| 27, | He carved from his own self his figure of her:<br>She shaped her body to a mind's embrace.   | Savitri-275 |

28,	Our sweet and mighty Mother was not there Who gathers to her bosom her children's lives, Her clasp that takes the world into her arms	Savitri-286
29,	There he beheld in their mighty union's poise The figure of the deathless Two-in-One, A single being in two bodies clasped, A diarchy of two united souls, Seated absorbed in deep creative joy;	
30,	Their trance of bliss sustained the mobile world.	Savitri-295
31,	Her clasp shall turn to ecstasy our pain.	Savitri-314
32,	Above, the boundless hushed beatitudes, Below, the wonder of the embrace divine.	Savitri-315
33,	A Bliss, a Light, a Power, a flame-white Love Caught all into a sole immense embrace;	Savitri-322-3
34,	All struggle was turned to a sweet strife of love In the harmonised circle of a sure embrace.	Savitri-324
35,	A touch that needs not hands to feel, to clasp,	Savitri-325
36,	Then spring an ardent lover, leaped through leaves	
37,	And caught the earth-bride in his eager clasp;	Savitri-351
38,	She wished to make all one immense embrace	Savitri-362
39,	Demanding her for their sole jealous clasp,	Savitri-365
40,	The unwearied clasp of her mute patient love	Savitri-380
41,	Plains hushed and happy in the embrace of light,	Savitri-381
42,	Some deeper plunged; from life's external clasp	Savitri-381
43,	Met Nature with a bold and friendly clasp	Savitri-383
44,	Gaze met close gaze and clung in sight's embrace.	Savitri-396
45,	I lay in the wide bare embrace of heaven,	Savitri-404
46,	But could not clasp the body of my God Or hold between my hands the World Mother's feet.	Savitri-405
47,	She laid on the bosom coveted by her love.	Savitri-409
48,	He gathered all Savitri into his clasp. Around her his embrace became the sign Of a locked closeness through slow intimate years,	Savitri-410
49,	She felt her being flow into him as in waves	Savitri-410
50,	A boundless isolation made them one; He was aware of her enveloping him	Savitri-410
51,	Thus were they in each other lost awhile, Then drawing back from their long ecstasy's trance Came into a new self and a new world.	Savitri-410
52,	Amid cool-lipped murmurs of its pure embrace They lose their souls on beds of trembling reeds.	Savitri-419
53,	Of a remembered clasp, and in thee glows	Savitri-419
54,	My eternity clasped by his eternity	Savitri-435

55,	There meet and clasp the eternal opposites,	Savitri-451
56,	It can embrace its hostile destiny;	Savitri-460
57,	And the close-clinging clasp of intimate hands	Savitri-466
58,	Two lives were locked within an earthly heaven	Savitri-468
59,	Possessed her lover and to his body clung, One locked embrace to guard its threatened mate.	Savitri-471
60,	Unwilling to loose his body from her breast,	Savitri-471
61,	Even by his strong embrace unsatisfied	Savitri-471
62,	The Adorer and Adored and self-lost and one.	Savitri-525
63,	Still quivering from her lover's strong embrace,	Savitri-533
64,	Aspired to heaven or embraced the world	Savitri-539
65,	Their grasp on objects and their clasp on souls.	Savitri-540
66,	The Ancient Mother clutched her child to her breast	Savitri-551
67,	To the living clasp of her recovered soul.	Savitri-555
68,	She came to him in silent anguish and clasped,	Savitri-564
69,	And Satyavan had passed from her embrace.	Savitri-566
70,	Closely she clasped to her the mute lifeless form	Savitri-571
71,	Drew back her heart's force that clasped his body still	Savitri-575
72,	Her limbs refused the cold embrace of death,	Savitri-585
73,	I know that knowledge is a vast embrace:	Savitri-594
74,	We shall cast our candid souls upon her lap; Then shall we clasp the ecstasy we chase,	Savitri-613
75,	And clasped me happily burned in ruthless flame.	Savitri-614
76,	Locking like lovers in a forbidden embrace	Savitri-625
77,	At last the soul turns to eternal things, In every shrine it cries for the clasp of God.	Savitri-631
78,	And all is known and all is clasped by Love	Savitri-633
79,	The Lover winds around his playmate's limbs, Choosing his tyranny, crushed in his embrace?	Savitri-653
80,	She accepts the limiting circle of his arms, Bows full of bliss beneath his mastering hands And laughs in his rich constraints, most bound and most free.	Savitri-653
81,	If our souls could see and love and clasp God's Truth,	Savitri-663
82,	That blazing towered and clasped the World-Self above,	Savitri-665
83,	To embrace the Godhead in whatever guise,	Savitri-675
84,	And claimed deep union with its outer selves,	Savitri-675
85,	Her human nature faint with heaven's delight, She beheld the clasp to earth denied and bore	Savitri-677
86,	They wake to yearn, but never can they clasp	Savitri-684
87,	In me the spirit of immortal love Stretches its arms out to embrace mankind.	Savitri-686
88,	Clasp, Ocean, deep into thyself thy wave,	Savitri-692
89,	Housing a multitudinous embrace	

	To marry all in God's immense delight,	Savitri-695
90,	Thy embrace which rends the living knot of pain,	Savitri-697
91,	The whole wide world clung to her for delight, Created for her rapt embrace of love.	Savitri-716
92,	Heaven's leaning down to embrace from all sides earth,	Savitri-716
93,	She clasped his feet, by her enshrining hair Enveloped in a velvet cloak of love,	Savitri-719
94,	She closed her arms about his breast and head As if to keep him on her bosom worn For ever through the journeying of the years So for a while they stood entwined, their kiss And passion tranced embrace a meeting point In their commingling spirits one for ever, Two-souled, two-bodied for the joy of Time.	Savitri-721

The above lines are charged with Supramental vibration, though some of them have spiritual and psychic origin. So those strong souls who are preoccupied with psychic and spiritual experience and are in touch with Supramental Consciousness, these experiences are accessible to them either through waking trance or through Samadhi of deeper state. For entering into Samadhi the traditional *Raja Yoga, Jnana Yoga or Bhakti Yoga* methods may be followed. The first step is to hear constantly Their name, qualities, relation and Their Divine union; secondly, the constant thinking of all these movements; thirdly setting and fixing of the mind on the objects and by this one enters full realisation of Divine union and ecstasy. The exercise of infinite variety of motiveless enjoyment through descent of *Ananda* purifies our whole being in the destined path of perfection.

Out of four habitation of soul, *Jivatma*, the eye is considered its first habitation in waking trance. The dream trance, *swapna samadhi* and sleep trance, *suspti* are the two other states in which the Soul resides in the throat and heart centre respectively. *Turiya* is fourth supreme state of *jivatma*, where the Soul lives in the mystic *Brahmarandhra* in the head and all other states of sleep, dream and waking are the derivation of this supreme *Turiya*.

Integral Yoga stresses more importance on the waking trance and in this active state, it is possible to enter spiritual and Supramental experience of all kind. The experience of Divine union through eye or 'a look' or 'a gaze' has extended in Savitri to more than one thousand seventy various degrees of inner union and out of which very few of having Supreme vibrations are produced here; for that will widen our existing limitations in these realms. They are:-

His inner gaze the movements of the soul,	Savitri-416
It enveloped all Nature in a single glance,	Savitri-26
Its gaze controls the turbulent whirl of things.	Savitri-571
Veiled by the Ray no mortal eye can bear	Savitri-57
Saw all, but lived for its transcendent task,	Savitri-606

Her Goddess Self grew visible in her eyes	Savitri-656
And Paradise made visible in her eyes?	Savitri-423
And from her eyes the Eternal's bliss shall gaze	Savitri-346
And from her eyes she cast another look	Savitri-357
He opens the third mysterious eye in man.	Savitri-665
A sleeping deity opened deathless eyes	Savitri-76
Eyes of an unborn gaze towards her leaned	Savitri-676
The eyes with their closed lids that see all things	Savitri-41
All could be seen that shuns mortal eye	Savitri-95
All light is but a flash from his closed eyes:	Savitri-681
It looks for the source of Light with vision's lamp;	Savitri-168
On his closed eyelids; settled was her look	Savitri-716
A glance from the gaze fell of undying Love	
A wonderful face looked out with deathless eyes	Savitri-712
And see in a single glance the Infinite's whole	Savitri-252
His sight surpassed creation's head and base,	Savitri-300
Symbol of all beauty eyes see not	Savitri-711
God's summits look back on the mute Abyss	Savitri-541
Two eyes her constant and eternal stars,	
Comrade and sovereign eyes that claimed her soul	Savitri-396
He met in her regard his future's gaze	Savitri-396
Gaze met close gaze and clung in sight's embrace	Savitri-396
Hung on each other in a silent look	Savitri-718
And more than the earth surrounds me in thy gaze	Savitri-400
And thy aureate bosom quiver with a look	Savitri-401
A strange new world swims to me in thy gaze	Savitri-408
Because of change within me by thy look	Savitri-408
A glance can make his whole day wonderful	Savitri-63
I slay my enemies with a look or thought	Savitri-513
An eye awake in the voiceless heights of trance,	Savitri-39
In our body's cells there sits a hidden Power	
That sees the unseen and plans eternity.	Savitri-48
Bathed in the purity of the mild gaze	Savitri-382

Dream trance and sleep trance, are the spiritual and Supramental experience of subtle and causal body respectively. These have twofold utilities in Integral Yoga, first, there are infinite series of depths, supreme states of trance to which the soul rises, where the truth mind ascends itself towards higher Mind, illumined Mind, intuitive Mind, Overmind, mind of Light, Supermind and supreme Ananda and in those states the action of sense mind and physical mind are annulled and direct experience of all these higher planes of Consciousness is acquired; as a result the whole seeing, living and active consciousness of waking state is enlarged; secondly, once these higher states are accessed, it has to be brought as much as possible into the waking Consciousness. The dynamisation of Supreme

state and intermediate higher states of Consciousness in waking state, resulting in waking trance is the full benefit that we can draw from *Samadhi* experience.

In *Savitri* the *samadhi* experience has been extensively dealt and there are about more than five hundred seventy various dream, sleep, trance experiences, out of which few experiences of intense order have been produced here. They are:-

The illumined soul-ray fell on heart and flesh  
 And touched with semblances of ideal light  
 The stuff of which our earthly dreams are made. Savitri-159  
 His slumber is an Almightiness in things, Savitri-682  
 Creator of things in his all-knowing sleep. Savitri-681  
 The All-Wonderful has packed heaven with his dreams, Savitri-630  
 A dream disclosed to her the cosmic past,  
 The crypt seed and the mystic origins,  
 The shadowy beginnings of world fate: Savitri-477  
 He has seen God's slumber shape these magic worlds. Savitri-449  
 And opened the stupendous depths of sleep. Savitri-376  
 His body gathered into mystic sleep. Savitri-331  
 A Power arose out of my slumber's cell. Savitri-343  
 There where the Thinker sleeps in too much light Savitri-343  
 Person and nature suffered a slumber change. Savitri-293  
 On the rim of two continents of slumber and trance  
 He heard the ever unspoken Reality's voice Savitri-299  
 In absolute silence sleeps an absolute Power.  
 Waking, it can wake the trance-bound soul Savitri-311  
 Ardent with ecstasy in a slumberous noon, Savitri-290  
 There in the slumber of cosmic Will  
 He saw the secret key of Nature's change. Savitri-231  
 An exultation in the depths of sleep, Savitri-169  
 The gulf between dream-truth, earth-fact was crossed,  
 The wonder-worlds of life were dreams no more. Savitri-120  
 With the Truth-Light strike earth's massive roots of trance, Sav-72  
 Unlocked were the inner spirit's trance-closed doors: Savitri-369  
 Their trance of bliss sustained the mobile world. Savitri-295  
 Her human nature faint with heaven's delight, Savitri-677

### **Supreme Love descended through Savitri:-**

A consciousness that saw without a seer,  
 The Truth where knowledge is not nor knower nor known,  
 The Love enamoured of its own delight  
 In which the Lover is not nor the Beloved  
 Bringing their personal passion into the Vast,  
 The Force omnipotent in quietude,  
 The Bliss that none can ever taste.

My Love is stronger than the bonds of Fate:  
 Our love is the heavenly seal of the Supreme.  
 I guard the seal against thy (Death's) rending hands.  
 Love must not cease to live upon the earth;  
 For Love is the bright link twixt earth and heaven,  
 Love is the far Transcendent's angel here;  
 Love is man's lien on the Absolute.

Sri Aurobindo had never used the word 'Love Supreme' or 'Supreme Love' anywhere in His epic *Savitri*. Rather we notice words like, 'terrible in love'<sup>17</sup>, 'Love's golden wings'<sup>18</sup>, 'all Love'<sup>19</sup>, 'boundless love'<sup>20</sup>, 'Immortal Love'<sup>21</sup>, 'vast power to love'<sup>22</sup>, 'seas of love'<sup>23</sup>, 'burning Love'<sup>24</sup>, 'outstretched arm of Love'<sup>25</sup>, 'spiritual love'<sup>26</sup>, 'a power more ruthless than Love'<sup>27</sup>, which give us the insight to move towards the Supreme Love.

From study we have concluded that Savitri had infinite variety of spiritual, psychic experiences and finite variety of Supramental experiences and the last eighteen as identified by us are:- 'Life supreme'<sup>28</sup>, 'Omniscience supreme'<sup>29</sup>, 'Trinity supreme'<sup>30</sup>, 'occult Supreme'<sup>31</sup>, 'supreme Intelligence'<sup>32</sup>, 'Voice supreme'<sup>33</sup>, 'word supreme'<sup>34</sup>, 'all negating Void supreme'<sup>35</sup> or 'emptiness of the Supreme'<sup>36</sup>, 'silent still Supreme'<sup>37</sup>, or 'still Supreme'<sup>38</sup>, 'supreme epiphany'<sup>39</sup>, 'touch supreme'<sup>40</sup>, 'things supreme'<sup>40a</sup>, 'power supreme'<sup>41</sup>, 'supreme delight'<sup>42</sup>, 'supreme identity'<sup>43</sup>, 'Light supreme'<sup>44</sup> or 'supreme light'<sup>45</sup>, 'Will supreme'<sup>46</sup> and 'Truth supreme'<sup>47</sup>.

Savitri's realisation of 'Supreme Love' is the 'head of the sweet form'<sup>48</sup> of 'supreme delight' that 'made the world', activated in earth's atmosphere the manifestation of Her fifth Power. Sri Aurobindo was aware of manifestation of this aspect in the immediate future in The Mother's physical form, as He wrote, "There are other great Personalities of the Divine Mother... There are among them Presences indispensable for Supramental realisation,--most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda which flows from a **supreme divine Love**, the Ananda that alone can heal the gulf between the highest heights of supramental spirit and the lowest abysses of Matter..."<sup>49</sup>

Sri Aurobindo had also foreseen no immediate realisation of Savitri's last Spiritual experience of 'Truth supreme' in The Mother's physical form and left the issue to 'The Mighty Mother (who) shall (again) take birth in Time'<sup>50</sup> and 'Then shall the Truth supreme be given to men.'<sup>50</sup> The 'Truth supreme' is the last *siddhi* of the Integral Yoga and it is that spiritual experience of Savitri in which Inconscient Sheath of the whole earth will be illumined and earth will be eliminated from the influence of Ignorance, Suffering, Falsehood and Death. When the action of 'Love Supreme' is sufficiently dynamised in earth's atmosphere then The Mother will work towards the manifestation of three other Divine faculties of 'Will Supreme', 'Omniscience Supreme' and 'Truth Supreme';

for they represent the manifestation of *Chit-Tapas* and *Sat* aspect of Supreme *Sachchidananda* respectively. Then that will be the period of Supramental earth where no one is left untransformed.

**The Mother's higher Work:-**

Earth is the chosen place of mightiest souls	
Earth is the heroic spirit's battle field	
	Savitri-686
He who would save the world must be one with the world,	
	Savitri-537
One man's perfection still can save the world.	
	Savitri-531
One soul's ambition lifted up the race;	
	Savitri-44
And guards the world with its all seeing gaze.	
	Savitri-317
He mastered the tides of Nature with a look:	
	Savitri-219
Her aspiration called high destiny down;	
	Savitri-358
It bore the stroke of That which kills and saves	
	Savitri-20

The immediate preoccupation of the individuals those who are concerned with The Mother's the higher work, will be total absorption in building their subtle and causal body in their already possessed universal consciousness. They will be channels through which the Divine forces of oceanic proportion will invade the earth's inconscient rock.

The danger of the Inconscient Sheath swallowing the whole earth to its dark breast, perpetually stands as an evolutionary threat and barrier. Earth is to be saved through invasion of strong Spiritual force and to keep it active and its growing intensity, is the responsibility of fit channels of human instrument.

A Spiritual fence of protection is to be built which at present is confined to few privileged souls, will extend itself to cover the whole of humanity. Similarly an all time panacea of all disease, sorrow, dissidence and strife will be worked out for the whole of humanity. Before that the *Yoga Shakti* will drive out all *tamasic* forces to eliminate poverty, illiteracy, malnutrition of the body from the whole of the race.

Those destined souls for The Mother's higher work will protect and guard earth in three stages. First, they will have a partial or complete foreknowledge of immediate future doom and holocaust of individual, state, national and universal proportion; secondly, they will keep the concentration alive to reduce the quantum of destruction through intervention of the Divine Grace of which they are



conscious channel; thirdly, they will maintain the effort to annul the root of all such destruction through Supramental invasion.

The steps through which they will control the world event through Overmental faculties are:-

- 1, The perception, thought, feelings and happenings of world event are gathered directly through vision without the aid of any external means of communication like telephone, newspaper etc. The outer aid is useful only to verify the degree of accuracy of the direct inner vision.
- 2, Harmonised vibrations of thoughts and feelings are communicated to them (individual and group) by transmission of will-power, which is already tuned with the Divine-Will.
- 3, Silent compulsion on them to act according to these communicated ideas and feelings. The single and multiple result are experienced through development of essential and multiple concentration.
- 4, They will determine the events, actions and the results of action throughout the world by pure intervention of silent Will-Power of multiple Concentration.

Integral Yoga aims at a comprehensive solution of all the problems of existence through complete immunization of disease, decay and death and the process of immunization begins at individual and collective level depending on the degree of restoration of harmony and opening towards a comprehensive concentration. The world and the humanity will be possessed more and more by Her forces of Love, Delight and Beauty. The above work will pave the passage of The Mother's highest work of manifestation of 'Supreme *Ananda*', 'Will Supreme', 'Omniscience Supreme' and 'Truth Supreme'.

### **Supreme Love descended through The Mother's physical embodiment :-**

A strong Descent leaped down. A Might, a Flame,  
A Beauty half-visible with deathless eyes,  
A violent ecstasy, a Sweetness dire,  
Enveloped him with its stupendous limbs  
And penetrated nerve and heart and brain  
That thrilled and fainted with epiphany:  
His nature shuddered in the Unknown's grasp.  
In a moment shorter than death, longer than Time,  
By a Power more ruthless than love, happier than Heaven,  
Taken sovereignly into eternal arms,  
Haled and coerced by a stark absolute bliss,  
In a whirlwind circuit of delight and force  
Hurried into unimaginable depths,  
Upborne into immeasurable heights,  
It was torn out from its mortality  
And underwent a new and boundless change.

Savitri-81

The Mother's experience on the night of 12-13<sup>th</sup> April, 1962 is instructive for us. The experience which began after midnight indicates that the above experience is not a part of waking trance but rather an experience in complete trance where the Supreme state is able to re-invade all the descending hierarchies. During this re-invasion, when the Supreme state entered the domain of gross physical sheath, waking state became active and the same experience continued in the waking trance. The predomination of physical mind in the waking state is partly nullified by the strong gusts of Love, which gave the sensation in physical sheath that death, suffering, falsehood and ignorance are non-existent and illusory.

We understand this experience as an inter-penetration and union between The Mother's and Sri Aurobindo's causal body, where the intensities of Divine force reached beyond all measures of previous spiritual experiences, and its interaction with physical sheath generated new sensation and suffocation of intense order. In all Supramental experience the original formula of Existence, Consciousness and Bliss cannot be separated from its integral functioning. But in this experience of The Mother, the *Ananda* aspect of the Divine had far dominated over the Existence and Consciousness aspect of the Divine.

If we note the Supramental experience of The Mother of 24-25<sup>th</sup> July, 1959, where the Mother first time met Sri Aurobindo in subtle physical, this experience clarified our stand that Sri Aurobindo took nine years after His physical departure in 1950, in order to build a passage and develop a concrete relation with The Mother in subtle physical. After this experience The Mother claimed of meeting Sri Aurobindo almost every night for the purpose of transformation action. Their joint work in the subtle body and the causal body prepared the passage for a series of Supramental experiences in the gross physical sheath of The Mother, of which the experience of 12-13 April was one of the major mile stone or decisive experience.

In *Savitri*, Sri Aurobindo had foreseen about this particular Supramental experience of 12-13<sup>th</sup> April, with all the similar symptoms as noted by The Mother. This is probably due to Sri Aurobindo's contact with the Divine Love in 1946, represented in the Yoga of King Aswapati. If we look into the matter it will open more insight:-

1, "I was the Origin—I was the Origin. For more than two hours, consciously, here on this bed, I was the Origin. And it was like gusts—like great gusts ending in explosions. And each one of these gusts was a span of the universe...

And each gust of this essence of Love was dividing and spreading out... but they weren't forces, it was far beyond the realm of forces. The universe as we know it no longer existed; it was a sort of bizarre illusion, bearing no relation to THAT. There was only the truth of universe, with those great gusts of color—they were colored with something that is the essence of color...

And then a Voice was explaining everything to me (not exactly a Voice, but some thing that was Sri Aurobindo's origin, like the most recent gust from the Origin). As the experience unfolded, this Voice explained each gust to me, each

span of the universe; and then it explained how it all became like this (Mother makes a gesture of reversal): the distortion of the universe. And I was wondering how it was possible, with that Consciousness, that supreme Consciousness, to relate to the present, distorted universe. How to make connection without losing that Consciousness? A relationship between the two seemed impossible. And that's when a sort of Voice reminded me of my promise, that I had promised to do the Work on earth and it would be done. "I promised to do the Work and it will be done." (Ref: Mother's Agenda-3/138)

"In a **whirlwind** circuit of delight and force  
Hurried into unimaginable depths,  
Upborne into immeasurable heights," (Ref: Savitri-81)  
Thus swaying in strong gusts of happiness (Ref: Savitri-469)  
It brought a grandiose gust of the Breath of Life; (Ref: Savitri-492)

2, "It was Love in its supreme essence—which has nothing to do with what people normally understand by that word...

It was stupendous. I lived more than two hours like that, consciously...

It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation...

The heavens are ringing with chants of the Victory! Truth alone exists; truth alone shall manifest. Onward! ... Onward!

Compared to the experience, what I say is nothing, nothing, nothing but words" (Ref: Mother's Agenda-3/131, 132, 138)

"His nature shuddered in the Unknown's grasp.  
In a moment shorter than death, longer than Time,  
By a **Power more ruthless than love, happier than Heaven,**  
Taken sovereignly into eternal arms,  
Haled and coerced by a stark absolute bliss," (Refer: Savitri-81)

3, "Then began the process of descent (descent was not the right word), and the Voice was explaining it to me—I lived through it in all detail, and it wasn't pleasant. It took an hour and a half to change from that true Consciousness to the individual consciousness. Because throughout the experience this present individuality no longer existed, this body no longer existed, there were no more limits, I was no longer here—what was here was THE PERSON. An hour and a half was needed to return to the body-consciousness, to the individual consciousness. (Ref: Mother's Agenda-3/138)

"A **strong Descent leaped down.** A Might, a Flame,  
A Beauty half-visible with deathless eyes,  
A violent ecstasy, a Sweetness dire,  
Enveloped him with its stupendous limbs  
And penetrated nerve and heart and brain  
That thrilled and fainted with epiphany:" (Ref: Savitri-81)

4, “And the consciousness is a limitless consciousness, like a material equivalent or expression of these gusts—it’s like waves, but waves with no... Not separate waves, but a MOVEMENT of waves; a movement of what might be called material, corporeal waves, as vast as the earth, but not ...round, not flat...Something giving a great sense of infinity but moving in waves. And this wave movement is the movement of life. And the consciousness (the body consciousness, I suppose) floats along in this, with a sensation of eternal peace... But it is not an expanse—that’s not the word for it. It is a limitless movement, with very harmonious and very tranquil rhythm, very vast, very calm. And this movement is life itself.” (Ref: Mother’s Agenda-3/145)

“His nature **shuddered** in the Unknown’s grasp.

In a moment shorter than death, longer than Time,” (Ref: Savitri-81)

5, “And in that experience I was sent back to the body, because the thing — that creative gust—had to be realized through this body.” (Ref: Mother’s Agenda—3/144)

“A violent ecstasy, a Sweetness dire,  
Enveloped him with its stupendous limbs

And **penetrated nerve and heart and brain**” (Ref: Savitri-81)

6, “There was something I have never told anyone, but when the doctor was called ... I was constantly **fainting**, you know: I would take a step and –plop! So the doctor was called and they began watching over me (everything was supposedly going wrong, all the organs, everything breaking down), and he declared I was sick and wasn’t to stir from my bed...” (Ref: Mother’s Agenda-3/152)

“That thrilled and **fainted** with epiphany:” (Ref: Savitri-81)

7, “All the results of the Falsehood had disappeared: **Death was an illusion, Sickness was an illusion, Ignorance was an illusion**—something that had no reality, no existence...Only Love, and Love, and Love, and Love – immense, formidable, stupendous, carrying everything.” (Ref: Mother’s Agenda-3/131)

“It was torn out from its **mortality**” (Ref: Savitri-81)

8, “Something really radical has happened, in the sense that ...I tried once just to see if I could do it and I didn’t succeed: I can’t go back to the old way of relating to the body. It’s impossible.” (Ref: Mother’s Agenda-3/153)

“But one thing has happened practically without my noticing it. In the past before that experience [April-13], the body used to feel the struggle against the forces of wear and tear (different organs wearing out, losing their endurance, their power of reaction, and certain movements, for instance, becoming less easy to make). That’s what the body felt, although the **body-consciousness never sensed any aging**, never, none—that simply didn’t exist. (Ref: Mother’s Agenda-3/196)

“And underwent a new and **bourneless change**.” (Ref: Savitri-81)

### **The Fifth Power of The Mother:-**

The Mother's four Mediatrix aspects of Wisdom, Power, Harmony and Perfection are active in earth's atmosphere from 24<sup>th</sup> November, 1926, in order to link existence with the Supreme and lead human evolution towards its fullness of Being, fullness of Consciousness and fullness of Life. On the night of 12-13<sup>th</sup>, April-1962, the aspect of Her Supreme Love, Creatrix Power, had become active in the earth's atmosphere. To become identified with this particular aspect of The Mother's Power is to become one with 'the most powerful of all redeeming and creative forces'<sup>51</sup> which 'has yet been the least frontally present in earthly life'<sup>51</sup>. The Supramental Consciousness in the form of Light, Power and Force must descend first in the manifested nature and is sufficiently sublimated so as to be able to receive and bear the pressure of the Divine Love, which is 'most powerful, pure, rare and intense of all divine energies'<sup>51</sup>. A series of Supramental experience of finite variety waits behind our crudely formed subtle and causal body, leading them to well-built and integrated Sheaths of perfect vessel, where Divine Love shall repeat its action in three profound stages. In the first stage Divine Love will spread the universe through the causal body action in the Supramental Sheath. In the second stage the repetition of the same experience through an explosion in the bottom most layer of Inconscient sheath. In the third stage both the states co-exist in the profoundest whirlwind or gusts of consciousness, leading the creation towards 'supreme epiphany.'<sup>39</sup>

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