

The Central Truth of *Savitri* or The Book of Love

“Remembrance was a poignant pang, she felt
Each day a golden leaf torn cruelly out
From her too slender **book of love** and joy.”

Savitri-469

“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.”¹

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 canalise 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 a 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 asceticism² 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 the 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 surroundings that include more flowers and plants, less animals, birds and children and less 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.

The Divine Love must replace the human love:-

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

“Wilt thou not make **this mortal bliss** thy sphere?”
Savitri-408

“A body seeing the end too soon of joy
And the fragile happiness of its **mortal love.**”
Savitri-470

“The heart that **loved man** thrills to the love of God,”
Savitri-632

“My love eternal sits throned on God’s calm;
For Love must soar beyond the very heavens
And find its secret sense ineffable;
It must change its human ways to ways divine,
Yet keep its sovereignty of **earthly bliss.**”
Savitri-633

“And the human heart knows only **human love**
And life is a stumbling and imperfect force
And the body counts out its precarious days,”
Savitri-703

“Our love has grown greater by that mighty touch
And learned its heavenly significance,
Yet nothing is lost of **mortal love’s** delight.”
Savitri-719

Human love is defined as an exclusive dual enjoyment and a fragile happiness between the lover and the beloved in their heart’s secret chamber by an entire separation from the World, the Self and the God; whereas in the Divine Love this exclusive enjoyment excludes neither the World, nor the Self, nor the God and could deliver mental, vital and physical love from their utter deficiencies. The heart that yearns human love will be tired within one hour, unable to feel it in a continuous way whereas Divine love is tireless in its nature and can be experienced through all eternity. The transformation of transient unstable vital enjoyment of human love into eternal Divine Love is the prerogative of a developed Soul through practice of mutual self-giving, an interfusion of inner

substance, vision through identity, by rapturous fusion of two Souls into one body of the God followed by similar fusion of two bodies into one Soul of God. The former is the Psychic experience of 'wedding of the eternal Lord and Spouse'⁵³ in waking trance and the latter is its extension of Spiritual experience of 'Wedded to all he had been, became himself'⁵⁴ in dream and sleep trance. Or in integral Yoga, exclusive Psychic Divine Love begins with the Soul's union (*Jivatma*) with the Divine (*Paramatma*) and here one could love without return for love and could live without the attraction of mental imitations and without the aid of human lover. This Psychic Love cannot keep itself satisfied with the highest intensities of exclusive enjoyment; it calls down entire truth of Divine Love in Spiritual plane; which is universal, includes all the worlds and worlds beyond to be possessed by the intensities of Supreme *Ananda*. The nature of highest Divine Love is all inclusive, all embracing, all compassionate, universal, eternal, absolute immobility and unparalleled intensity of absolute vibration. In order to keep Divine Love unalloyed, warm and homogenous vibratory mass it must search truth in close proximity with the Divine union in Personal, Impersonal, Universal and Transcendent plane.

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

The Divine Love is entirely motiveless and is possessed by self-existent Bliss. Man can ascend to the stairs of self-existent motiveless enjoyment through four successive stages of devotion. First, he is an *arta*, who calls the Divine during moments of crisis and distress, unable to possess Him but entirely possessed by forces of Ignorance and powers that labour to debase; secondly, he is an *artharathi* devotee, who seeks the Divine for personal gains, for the satisfaction of his desire, eager to possess Him but limited in capacity through deceptive instruments; thirdly, he is *jijnasu*, the seeker after God knowledge who seeks both to possess and be possessed, to receive and give himself to Him in a limited way and lastly he becomes *Jnani*, the God-knower who possesses Him utterly and be possessed by Him utterly. The God-knower is also God lover because by knowledge of His being comes the whole delight and he becomes a living channel of Supreme's descent and the cells become capable to hold this supreme Vibration. The human love, governed by Nature's law, which has no power to break the earth's seal of ignorance, incapacity, inertia and death and it can be transformed into all powerful

Divine Love, governed by Supernature's Law, only when the Lover and the Beloved either by the privilege of past birth or by the *Tapasya* and consecration of present birth open either to their larger, deeper and more plastic Psychic or Spiritual Being. Thus the depth and sweetness of mortal emotional joy is fulfilled by emergence of a wider and more complete movement of Divine Love.

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

Since only in the Divine, human emotion can find its real and utter satisfaction, therefore all the life of the Soul is satisfied by the 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 fulfilment is demanded of our universal and impersonal part through universal and impersonal union with the Divine. These relationships are not imaginations of mind or illusions but Spiritual facts and the intensity of these relations 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 a supple and plastic child with full of joy in order to become a 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 divisible human love to make up his emotional deficiencies.

1) Discipleship to God *the Guru*:-

- “Or listens following a **bodiless Guide**”
Savitri-80
- “**Guide** of the traveller of the unseen paths,”
Savitri-295
- “Young **grave disciples** fashioned by their touch,”
Savitri-382
- “And how shall the end be vain when **God is guide**?”
Savitri-339
- “Thy soul has strength and needs **no other guide**”
Savitri-374
- “One force shall be your mover and **your guide**,”
Savitri-374
- “A way proposed by **an unerring Guide**.”
Savitri-378
- “A ray from self’s solitude of light **the guide**,”
Savitri-460
- “All stumbled on behind a **stumbling Guide**,
Yet every stumble is a needed pace
On unknown routes to an unknowable goal.”
Savitri-625

“One cannot imagine –one cannot imagine what a grace it is to have someone in whose hands you can place yourself entirely! By whom you can let yourself be guided without having the need to seek. I had that, I was very, very conscious of it as long as *Sri Aurobindo* was there. And when he left his body, it was a dreadful collapse...One cannot imagine. Someone you can refer to with the certainty that what he says will be the truth.”⁷²

The Mother

The Spiritual Presence of a living *Guru* is a special privilege in the life of a seeker. *Since* integral Yoga accepts the Yoga of Knowledge, it has need of the Divine as All-Wise *Guru*. Integral Yoga identifies physical *Guru* as a Spiritual

Influence, who 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*, *Sajuja Mukti* of the *Jnana Yoga*, *Samipya or Salokya Mukti* of the *Bhakti Yoga*, *Sadharmya or Sadrisya 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 that has most touched our inner being; we have to know and possess Him integrally, *samagram mam*,⁴ 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 into 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 ourselves 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*,⁵ thus declared *the Gita* in its various relation with the devotees. Son-ship to god the Father is 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 the 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 and the creator *Brahman* is identified as Consciousness from *Aitareya Upanishad*.

From a 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 a human point of view, life begins from the mother's love, which liberates the child from a helpless state to arrive at the father's love, which 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 heights.

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

“You are *the Mother's* child and *the Mother's* love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of *the Mother*: it is there within you, but your outward mind is occupied by little fertile things and too often in a violent fuss over them.”⁷³

Sri Aurobindo

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 *Hathayoga* for perfection of the 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 accepts the Divine as the Creatrix Mother and almighty Occultist. It differs from traditional *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 as descending *Shakti* 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 universalised 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 the four boons 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*,⁷⁸ of Wisdom, Power, Harmony and Perfection, hinted in *the Gita* as highest secrets, *rahasyam uttamam*,⁶ 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 the 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 repercussions. The first *siddhi*, with which integral Yoga begins its great enduring journey, is the discovery of the secret woodland in the lotus of the heart where the magic flute of the Eternal Lover is ever heard and the shrine is purified for the wide range play of the *Jivatma* and *Paramatma*, *Shakti* and *Shiva* and *Radha* and *Krishna*. The fullness of such experience comes when the flute of the Lover is echoed in the world and the world beyond.

The Mother's Prema Shakti is entrusted with the four specific mission of (1) strengthening the virgin Power by eliminating the opposing harlot power; (2) 'stay the wheels of Doom',⁵⁵ (3) 'break or trample the iron Law',⁵⁶ and (4) 'call high destiny down',⁵⁷ 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 that 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 fulfils it utterly. She liberates the human Soul from the lure of the four exclusive enjoyments, that of the lure of separative egoistic happiness, the lure of joy and laughter of the Soul, the lure of individual happiness in the heavens beyond and the lure of self absorbed bliss in the impersonal Infinity. These four exclusive enjoyments of escapist traditional Spirituality is transcended in integral Yoga and *Savitri* declares firmly that a joy becomes imperfect if it is not shared by the whole of the living and non-living creatures. All the discord of life will be resolved through the possession of the all-inclusive 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 of 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, a fourfold concentration and fourfold cognition are developed that are (1) Exclusive concentration and Separative Knowledge by indirect contact, (2) Essential concentration and Separative Knowledge by Direct contact, (3) Multiple concentration and Knowledge by Direct contact and (4) Integral Concentration and the Knowledge by Identity. The development of these concentrations and cognitions liberate us from the sevenfold ignorance hinted in *Akhupanishad* and *Mahopanishad* and the nature of the 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*,⁷⁸ 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 an important power for perfection of the material and vital 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 that 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 hands 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 the 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 the Divine is the friend, helper, saviour of all creatures, *suhrdam sarvabhutanam*.⁷⁹ He is the charioteer, pilot of our ways, the defender from enemies, fighter of the battle and friend during our difficulties. He is the comrade, playmate of the game of living and the eternal companion and holds our hand in successive lives. His embraces and His blows are equally well intentioned for our Soul's perfection. These contradictions lead to a 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

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

Savitri-266

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

Savitri-16

He is the child born to our desire that 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. He plays with everything and with the smallest thing. He takes nothing seriously and takes delight in everything. 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 Divine relation and we enjoyed the 'intimacy of infant God.'⁵⁸ The child God seeks himself in many longing hearts, mind and body and thus feels in his universalised body the existence of this whole creation.

6) Blissful servitude to God the Master:-

"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

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

Savitri-66

"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
“Accepting cosmos, binds himself Nature’s serf Till he becomes her freedom—or God’s slave. ”	
	Savitri-542
“For ever love, O beautiful slave of God!”	
	Savitri-702

Since integral Yoga accepts the Yoga of Works, it has need of the Divine as the all-Powerful Master, the Lord, the Doer, and the cosmic Worker, who does all work tirelessly to prepare this fragile human mud-engine for heaven’s use. Thus Divine demands subordination and service from men and insists to do the work of all types, *sarvakarmani*,⁸⁰ in the material world, and *the Mother* stresses, “Work, even manual work, is indispensable to the inner discovery. If one does not work, if one does not put one’s consciousness into matter, it will never develop.”⁷⁴ One should wish to live through action ‘a hundred years’⁸¹ and enjoy in the body the Divine self-fulfilment.

Service to the Divine is offered through seven 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 and desire; 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.’⁸² 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.”

Savitri-170-71

“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 relationships and it proceeds through different stages that 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 the above-mentioned means as there is a 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 the Psychic being which is a flowering of joy, union, confidence, self-giving and *Ananda* or one gets impersonal Spiritual Love by rejecting the personal egoistic limitations. 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 latter aims at constant union and control of Divine at every moment in all the ten sheaths (which has 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 Spritualised necessarily offers a twofold fulfilment; the lover and Beloved enjoy their infinite variety of Divine union in difference and they throw themselves finally into an absolute and intense ecstasy of divine Oneness. The sense of this Oneness paves the passage of discovery of the Supramental. The prolongation of this ascending 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 Subconscious and Inconscious 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 abyss 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

“A hidden Bliss is at the root of things.”

Savitri-630

“He sang the Inconscious and its secret self,
Its power omnipotent knowing not what it does
All-shaping without will or thought or sense,
Its blind unerring occult mystery,
And darkness yearning towards the eternal Light,
And Love that broods within the dim abyss
And waits the answer of the human heart,
And death that climbs to immortality.”

Savitri-416

“And it is this, this descent to the **very bottom**, in search of... but it is not an unknown, it is not an unknown—a bursting (it really is like a bursting), that marvellous bursting of **the Vibration of Love**; that is...it is the memory. And the effort is to turn it into an active reality.”⁷⁷

The Mother

In the *Upanishadic* era, the human body is defined to be composed 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*. Five more nether and intermediate sheaths are incorporated here in integral Yoga, as the *Mother* and *Sri Aurobindo* had experienced ten (actually twelve) occult Centres; 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 Subconscient sheath, physical sheath, vital sheath and mental sheath have evolved from the Inconscient sheath. In the 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 the mind sheath that we name them 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 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.

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 Subconscient and Inconscient Sheaths, the greater instrumentation of Supramental Love is essential. Since Divine Love is related with the most intense purification, its Presence is most required in the dark, obscured, restless nether members and unhealthy zone of Subconscient and Inconscient Sheaths. Its momentary beauty and ungrasped delight, however unsubstantial and escaping to our thrilling flesh, it is much sweeter than any rapture known.

King *Aswapati*'s exploration of 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 dark covered cloud. He discovered in the heart of Inconscient, the Supreme Consciousness. The activation of this Supreme state of Inconscient Self will flood all the other intermediate sheaths with the Divine faculties of Light, Love, Will and *Ananda* etc.

This discovery of Inconscient Self paves the passage of Supramental invasion to all the intermediate sheaths from two ends of above the head and below the feet or in the language of *Savitri* 'Our life is entrenched between two rivers of Light.'⁷ *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 7th 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 12-13th April, 1962. This experience confirms that there is yet another invasion of Divine Love that waits, through the innermost gate or very bottom gate of Inconscient sheath that is identified as one of Their unfinished tasks. The utter fullness of such an 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 Subconscient sheath, which is the uppermost layer of Inconscient Sheath and that rises up to the surface in order to be transformed. The old pull of Subconscient memory renews and its dull gravitation drags us down to half ordered chaos of life and may even draw towards Spiritual fall. Her large subjective action includes penetration and call down of Divine Light to darker parts and curtained by darkness does Her slow transformative work and establish a control in the individual, local, state, national and international subconsciousness, layer after 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

“A physical world is made to express Beauty; if it became **harmonious** instead of being the ignoble thing it is, if it became harmonious, it would have exceptional vibratory quality!...It is rather curious: the vital world is magnificent, the mental world has its splendours, the overmental world with all its god (who are existing beings, I know them well) is truly very beautiful; but I tell you, since I had that **Contact**, I have found all that hollow—hollow and ...lacking the essential. And that **essential thing**, in its principle, is here on **earth**.”⁷¹

The Mother

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 this transient physical substance into ideal love and pure vessel of self-existent motiveless flawless *Ananda*, it has to ascend the 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 the four perfections 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. Through pure Divine Love, life span can be increased indefinitely and one remains eternally young.

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 sweetnesses,
 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

“But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. Without any desire and attachment. And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a warrior, with an absolute self-control (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—no desires, no attachments...Since my earliest childhood, I have done things which, to human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don’t care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”

And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day... We shouldn’t be in a hurry.”⁶⁹

The Mother

Behind the surface life of desire and sense there is in us an inner and subtle vital being, which is not dissolved by death; if this vital Godhead is brought out into prominence then it lifts life with Supreme's touch and will be a true instrument of Divine Nature. The innermost domain of subtle vital Sheath that is close to the true Psychic being is called the true vital Being 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 subtle vital and gross vital substance. True vital is the purest part of the vital where the Divine is stationed 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 is exposed to the influence of true vital Being.

The fourfold perfection of the Vital Sheath are *purvata*, fullness of life, *prasannata*, clear purity and gladness, *samata*, vital and emotional 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 an instrument of the 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 lid 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 open from top in descending order and vital sheath opens 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 law of love is a Divine Presence and Influence to realise and fulfil oneself in others and by others, to possess and be possessed by others because without being possessed one does not possess oneself utterly; sixthly, the life must open itself 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.'⁸ Lastly, we may take the help of external physical means of *Hatha Yogic asana and 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.”⁹

The Mother

Behind the silence and stillness of 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 or true Mental Being, the Divine stationed in the subtle mind. This truth Mind wakes to new-born truths which are inexpressible to surface mind and is having direct access to the Divine Source in the higher mental or Spiritual sheath and Supramental Sheath. Truth mind ascends to Psychic being in the heart and Spiritual Being above the head and the corresponding Divine Force descend on our mental, vital and physical sheaths for their Divine illumination and transformation.

We have divided *Manomaya Kosha* into two parts, one of lower mentality, which requires 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 fulfilment 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* dynamised in the waking state.¹⁰

All the above-mentioned lower mind faculties are to be thrown into 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 mind 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.’¹¹

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.

The true Psychic being holds the true physical, true vital and true mental being which are innermost stuff of subtle physical, subtle vital and subtle mental sheath and this innermost Psychic Being has 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 Spiritual Sheath:-

“There was no act, no movement in its Vast:…
There was no mind there with its need to know,
There was no heart there with **its need to love.**”

Savitri-308

“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 hope to taste.”

Savitri-548

“Oh, it’s an impression equivalent to the one I had when *Sri Aurobindo* gave my mind silence (during first meeting with Him). It became perfectly blank and empty (gesture to the forehead), blank and empty, and there was nothing anymore: I couldn’t think anymore, not one idea, not one system anymore, nothing –in a word, total imbecility! It never came back. You see, it went up above, and here there was nothing.”⁷⁰

The Mother

Nirvana is an impersonal, signless, featureless, blank pure Spiritual Consciousness that replaces mind. In Spiritual life, the more one will enter the higher planes of consciousness the more one will meet the threat from the Inconscient plane. That is a part of the Divine play in order to bridge the gulf between the Heaven and Hell. It is like a mighty storm from Inconscient world, which is chased by the mighty Sun from Supramental world. In integral Yoga, individual Spiritual Self is won to merge not with the Supreme Self alone but also dynamised as descent of Divine *Shakti* for the transformation of Nature. Transformation of individual Nature is not our objective but to adventure in all the planes of the Consciousness till all the worlds or planes of consciousness are possessed. Thus *Savitri's* Spiritual force must be used to conquer the greater kingdom of untransformed Nature. She will ascend this Spiritual being to the absolute state of the Divine so that Nature and Soul will arrive at the absolute transformation of Divine state. At the same time she will accept to be small and a mere human on earth so that high and low can meet in a single body. She will uncover the Unknowable and grows conscious of the tops of Superconscient plane by banishing all thought from her and by becoming God's void. So she realises her Spiritual Self, God, by casting off her mind, by stepping back from name and form and annuls herself completely. The Spiritual approach of life of becoming a true Divine instrument is that his understanding proceeds without the aid of thought, he speaks whatever is needed to be said, does whatever needs to be done and knows things without the aid of knowledge, his impersonal Love needs no aid of the Lover and Beloved. It has greater instrumentality of Knowledge, Power and Will and unlimited intensity of Love, Joy and Beauty.

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

“In the night, I am always given a state of human consciousness to put right, one after another—there are millions of them. And there are always all the images and events that illustrate that particular state of consciousness. At times, it is very hard going: I wake up tired, as after a long period of work.”⁷⁰

The Mother

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 breakdown of the walls of mental, vital and physical sheaths by powerful inrush of the Divine into these lower sheaths and changes our nature into reflection of Divine nature by possession of universal love, joy and oneness. A *Sadhaka* 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 problem to be cured in his universal sheath. *The Mother* recounts, “All the mornings are difficult...for instance, all the vibrations from sick people, all those problems of life come from everywhere. And for those three hours, there is tension, struggle, acute seeking for what should be done or for the attitude to be taken...It is that time I have tested the power of *mantra*...I repeat my *mantra* automatically, without stopping; and every time the difficulty increases, a kind of Power comes into those words and acts on Matter...It saves the situation at critical moments...it restores order.”⁷⁵

Universal love is Spiritual in its origin and is founded in 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.’¹²

There are three grades of universalisation; in the first stage *Sadhaka* 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.’¹³ 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.’¹³ In the third stage the *Sadhaka* 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.’¹³

To recapitulate, in the first stage the *Sadhaka* due to his universalisation bears the burden of earth’s suffering; out of this endurance perfect equality is born; in the second stage his suffering is added with the capacity to heal the universal problems by transforming equality into ecstasy; in the third stage the mind, life and body utterly obey the higher sheaths, or highest of the bliss sheath of perfect ecstasy and heals the universal problem with fullness of bliss, without any trace of suffering.

The Mother and *Sri Aurobindo* were missioned on earth for the greatest world action of the *Avataras*, of bearing the heavy 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 Subconscient 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 discouraged, because that will distance the possibility of discovery of All Mighty Power ingrained in the cells of the body or awakening of the same *Sachchidananda* force from below.

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 ecstasy will have the power to restore order in the physical working and there will be victory over the forces of dissolution.

The Mother recounted, ‘*Sri Aurobindo* wrote very clearly: for all those who have faith and open themselves in surrender and faith, the work will be done automatically. As long as he was here...all the thirty years I spent with him working, NOT ONCE did I have to make an effort for a transformation. Simply, whenever there was a difficulty, I repeat, My Lord, my Lord, my Lord... I just thought of him—hop! It went away. Physical pain: he annulled it.’⁸⁶

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

“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
“When unity is won, when strife is lost And all is known and all is clasped by Love Who would turn back to ignorance and pain?”	Savitri-633
“My love eternal sits throned on God’s calm; For Love must soar beyond the very heavens”	Savitri-633

“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.”⁵²

The Mother

“Two or three nights ago, something like that occurred: in the middle of the night, early morning, there was a descent of this Force, a descent of this Truth-Power; and this time it was everywhere, but with a special concentration in the brain—not in this brain: in THE brain (experience of earth consciousness). And it was so strong, so strong, so strong! The head felt as if it were about to burst—yes, as if everything were going to burst—so that for about two hours I simply had to keep calling for the widening of the Lord’s Peace... And with the consciousness that this descent into unprepared brain would be enough to drive you completely mad or absolutely daze, or else you would burst...there was tremendous fever—though nothing even remotely like an “illness”!”⁶⁷

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*. This interference is possible by the ascension of individual consciousness to *Anandamaya* world and beyond, which are above the Supramental sheath and corresponding descent of Divine Love, Divine Delight and Divine Beauty to the *Vijnanamaya kosha*. Supramental Sheath is also built gradually by activation of Supramental Self.

Supramental Love serves the 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 sleepless flame-force.¹⁴

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
Some rapture of the bliss that made the world,	Savitri-704
The Bliss for which the world's derelict sorrows yearn:	Savitri-661

“Since soon after the beginning of the century this work (of permeation of Supreme *Ananda* into disorder of mind, life and material substance) has been going on. Afterwards, there was all the Psychic work, in the same way (gesture of widening): the identification and the response. Then the vital work, which I began with *Sri Aurobindo* when we were staying over there (at the Guest House); then the physical work, but there it is ... gropingly learning one's job. Now there is a

sort of certainty: you see, you come into contact with something, and then you know instantly what should be done and how it should be done; the vibration comes, meets a response, and goes back—and this is going on **every minute, all the time.**”⁶⁶

The Mother

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 we shall instead pursue perfection through the above-mentioned ten *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.¹⁵ 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

“For this is sure that he and she are one.”

Savitri-72

“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.”¹⁶ “And he gave me his own example (I had mine, too) of certain things considered dangerous or bad, which we both did independently and spontaneously and which were a great help to us!”⁸⁴

The Mother

Integral Yoga does not recommend the *Tantric* means of external human aid to experience the Divine Love for beginners or its necessity is dispensable in order to avoid distortion, abasement and 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*. We have to understand *Radha* and *Krishna* or Divine incarnation of *Savitri* and *Satyavan* in this inner perspective, where marriage between the ‘eternal Lord and Spouse’⁵³ takes place in our heart’s secluded chamber and extended to all other nine planes of Consciousness.

If we accept *Savitri* as a continuation of *Radha* and *Krishna's* Love for developed Souls of Instruments, Emanations and Incarnations, it can equip us with some more insight of wave/plastic nature of Love where river, *Atma*, flows into a mighty sea, *Paramatma* and the Soul can recognise its answering supreme-Soul. In ancient Indian discipline, the *Radha* and *Krishna's* relation has been symbolised through sixty-four pure postures, *yoga mudras*, thirty-two pure subtle-physical union, *alingana*, sixteen special pure joy, *ratis*, twelve various penetrating Divine gaze of clinging to sight’s embrace, *chahani*, and various enchantment of delightful liquid voices and heart disclosing sweet words, *swara*. The above postures are symbols of various subtle enjoyments beyond the limitation of three *gunas* leading to the ascension of Consciousness from the lower sheaths of mind, life and body to higher sheaths of Psychic and Spiritual culminating in Overmental *Ananda* and they had the experience of profound *Ananda* in Their mortal body

through Divine descent. Their exclusive Divine Love is intended towards the exclusive liberation of a Soul, established in *Brahma Nirvana*,⁶⁰ with gusts of intense *Ananda, atyantam sukhamasnute*,⁶¹ and accelerates the universal evolution through multiple concentration of Overmental descent to the universal sheath. They were instrumental in opening the first gate or the lower ranges of the Supramental world. *Savitri* and *Satyavan* are the symbolic reincarnation of *Radha* and *Krishna* who have broken the bright lid of Overmind in order to enter wider and higher ranges of the Supramental world, whose Light, Love and Power have far greater instrumental capacity in capturing all the ten sheaths and prepared their life with new undying base.

Savitri and *Satyavan* lived together in their Soul's chamber from the beginning of the creation and their exclusive as well as all-inclusive Divine Love begins, after their Psychic and Spiritual opening or they 'glimpsed the presence of the One in all' and the dual Consciousness is subsequently thoroughly established in the Supramental and Bliss Self, 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 mortal body with deep physical joy. Thus emotion clasped emotion in two hearts, felt each other's thrill in flesh, nerve and tissue, limb cried for answering limb, melted each in each and grew immense and finally lost themselves in the Infinite Consciousness. Since the Supramental Force 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 or 'bloom of their purity and passion one'⁸⁵ 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 is not sufficient. In the integral Yoga the above problem is overpowered if the ascent and descent are routed through a strong influence of the Psychic being. Since *Savitri* and *Satyavan* had established themselves in Spiritual and Supramental purity from the beginning, and both had a strong Psychic being and Psychic Presence, the problem of inrush of lower nature was controlled and annulled through Psychic and Spiritual influence and 'claimed deep union with its outer selves.'⁸⁷ In them, the spirit of delight in sensuous things are transformed into 'more sweetness than can now be dreamed.'⁸⁷

In *Savitri* and *Satyavan*'s subtle physical relation, the ascension of Consciousness to new height in Supramental and Bliss Self were pursued or witnessed by them in meditating peaks, and during the corresponding descent of

Bliss, Light, Power and flame white Love to the new depths in mental, vital, physical, subconscious and inconscient sheaths, the dual action were essential, and they were represented through variety of spontaneous and independent subtle Yogic postures, not postures of petty mechanical bounds of human mind because the inner experiences were entirely sincere 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 or 'The Love our hearts call down to heal all strife.'⁶⁴ 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 to be enriched with sweet Subconscious memory and this serves as a bank to provide wealth of positive energy and strength to support overcoming of the hour of crisis and struggle in God's Night.

Physical postures are only an aid which come by itself and are outcome of entirely sincere inner experience; 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 inner movement of Consciousness.

In the epic *Savitri*, all possible Soul postures of *Radha* and *Krishna* have been thoroughly revised, multiplied and extended along with a new birth of various postures in order to accommodate more subtle and causal body enjoyments of its own and donned new pulsation of Divine Love in order 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* with 'More vivid raptures than earth's life can bear.'⁸⁷

So for 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 due 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 been extensively experienced in *Savitri*.

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.

Supreme Love descended through *Savitri*:-

“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.”

Savitri-633

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,'¹⁷ 'Love's golden wings,'¹⁸ 'all Love,'¹⁹ 'boundless love,'²⁰ 'Immortal Love,'²¹ 'vast power to love,'²² 'seas of love,'²³ 'burning Love,'²⁴ 'outstretched arm of Love,'²⁵ 'spiritual love,'²⁶ 'a power more ruthless than Love,'²⁷ which give us the insight to move towards the Supreme Love.

From this study we have concluded that *Savitri* had an infinite variety of Spiritual and Psychic experiences and seemingly finite variety of Supreme experiences which must come in stages and the last eighteen are identified as:- 'Life supreme,'²⁸ 'Omniscience supreme,'²⁹ 'Trinity supreme,'³⁰ occult Supreme,'³¹ 'supreme Intelligence,'³² 'Voice supreme,'³³ 'word supreme,'³⁴ 'all negating Void supreme,'³⁵ or 'emptiness of the Supreme,'³⁶ 'silent still Supreme,'³⁷ or 'still Supreme,'³⁸ 'supreme epiphany,'³⁹ 'touch supreme,'⁴⁰ 'things supreme,'^{40a} 'power supreme,'⁴¹ 'supreme delight,'⁴² 'supreme identity,'⁴³ 'Light supreme,'⁴⁴ or 'supreme light,'⁴⁵ 'Will supreme,'⁴⁶ and 'Truth supreme.'⁴⁷

Savitri's realisation of 'Supreme Love' is the 'head of the sweet form'⁴⁸ of 'supreme delight' that 'made the world', activated to transform all the vibratory difficulties of earth. *Sri Aurobindo* was aware of the activation of this great pulsation of Divine Love that contracts and expands the creation through mobile blissful manifestation and immobile blissful nonmanifestation in the immediate future through *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..."⁴⁹

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 (the last *Avatara*) (who) shall (again) take birth in Time'⁵⁰ and 'Then shall the Truth supreme be given to men.'⁵⁰ 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 Unfinished Yoga:-

Earth is the chosen place of **mightiest souls**
Earth is the **heroic spirit's** battle field

Savitri-686

Some shall be made the glory's receptacles
And vehicles of the Eternal's luminous power.

These are the **high forerunners**, the heads of Time,
 The great deliverers of earth-bound mind,
 The high transfigurers of human clay,
 The first-born of a new supernal race.

Savitri-705

He who would save the world must be one with the world,
 Savitri-537

He still must travel Hell the world to save.
 Savitri-450

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

Its gaze controls the turbulent whirl of things.
 Savitri-571

Her aspiration called high destiny down;
 Savitri-358

It bore the stroke of That which kills (falsehood) and saves (truth)
 Savitri-20

"That is exactly what *Sri Aurobindo* wanted and attempted; he used to say,
 "If I can find a hundred people, it will be enough for my purpose."⁷⁶

The Mother

Sri Aurobindo's requirement of one hundred perfect instruments, are they who can keep their aspiration and inner attitude unalloyed, constant and firm and will not stumble during greatest difficulties.

The immediate preoccupation of these instruments of Truth who are concerned with *Savitri's Yoga* will be total absorption in building their subtle and causal body in their already possessed universal Consciousness. Their action on the world will be largely inner subjective action dictated by the power of the Spirit and they will be conscious 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 affirmative 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. Or a 'golden tower'⁶⁵ of protection is built in the subtle world with the help of 'flame child'⁶⁵ who are prepared Souls ready to become channel of Supramental Force. 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 and drive out all *rajasic* forces to eliminate all discordant human action of violence, destructive aggression, tyranny of beast wrath, hatred, injurious brutality, corruption, bottomless ingratitude that disfigure earth nature and enjoyments of temporal nature.

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 such catastrophe through intervention of the Divine Grace or vibration of Harmony of which they are conscious channel; thirdly, they will maintain the effort to completely annul the root of all such destruction and vibration of disorder through intervention and invasion of Supramental Harmony.

The steps through which they will control the world event through evolution of 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 or Spiritual-Supramental idea force formulating itself in the world are communicated to them (individual and group) by secret unspoken word, transmission of will-power, which is already tuned with the Divine-Will.
- 3) Silent compulsion on them to act according to these communicated ideas, power of the heart and dynamic life forces. The single and multiple results are experienced through power of the Self and development of essential and multiple Concentrations.
- 4) They will determine the events, actions and the results of action of objective life throughout the world by pure intervention of their subjective existence and silent Will-Power of multiple Concentrations.

So through constant increase of invasion of vibration of Order and permeation of a superior Harmony into the material vibration, the world would move towards the process of transformation.

Integral Yoga aims at a comprehensive solution of all the problems of existence through complete immunisation of disease, decay and death and the process of inoculation 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

“It is said that divine Love doesn't manifest because, in the world's present state of imperfection, the result would be catastrophe—that is a human vision. Divine Love manifests, has manifested eternally, will manifest eternally, and it is the incapacity of the material world...not only of material world, but of the vital world and mental world, and of many other worlds that are not ready, that are incapable—but HE is there, He is there, right there! He is there permanently: It is THE Permanence.”⁶⁸

The Mother

Supreme Love is beyond Manifestation and Non-manifestation. *The Mother's* experience on the night of 12-13th April, 1962 is instructive for us. The experience which began after midnight and continued for four hours 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 experiences 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 24-25th 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'⁸³ 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 12-13th April, 1962 was one of the major mile stone or decisive Spiritual experience.

In *Savitri*, *Sri Aurobindo* had foreseen about this particular Supramental experience of 12-13th April, 1962, 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 colour**—they were colored with something that is the essence of colour...

And then a Voice was explaining everything to me (not exactly a Voice, but something 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 (*The 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)

“Her human nature **faint** with heaven’s delight,” (Ref: Savitri-677)

“And even the Spirit that holds the universe
Fainted in luminous insufficiency.” (Ref: Savitri-307)

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)

“His young unaging look on deathless things,
His joy in our **escape from death and Time,**” (Ref: Savitri-484)

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)

“All he had been and all towards which he grew
Must now be left behind or **else transform**
Into a self of That which has no name.” (Ref: Savitri-307)

The Fifth Power of *The Mother* :-

“A giant drop of Bliss unknowable
Overwhelmed his limbs and round his soul became
A fiery ocean of felicity;” (First Supreme experience of Divine
Love.)

Savitri-237

“A mystery wakes in our **inconscious stuff**,
A bliss is born that can remake our life.” (Second experience)
Savitri-397-98

“Two powers from one original ecstasy born...
One leans to earth, the other yearns to the skies:” (Third experience)
Savitri-684

The Mother's four Mediatrix aspects of Wisdom, Power, Harmony and Perfection are more active in earth's atmosphere from 24th November, 1926, in order to link the existence with the Supreme and lead human evolution towards its fullness of Being, fullness of Consciousness and fullness of Life. *Mahalakshmi* is *the Mother's* aspect of love that must come and work with all its plentitude before the establishment of supreme Love. On the night of 12-13th, April-1962, the aspect of Her Supreme Love, Creatrix Bliss, 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'⁵¹ which 'has yet been the least frontally present in earthly life.'⁵¹ The Supramental Consciousness in the form of Truth, 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.'⁵¹ The fifth *Mother* Power is identified as 'mysterious and powerful ecstasy and *Ananda* which flows from a supreme divine Love.'⁵⁹ 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. (1) In the first stage the blissful Divine Love will spread the universe through the descent of causal body action in the Supramental Sheath. (2) In the second stage, the repetition of the same experience through an explosion in the bottom most layer of Inconscient sheath or 'Love that broods within the deem abyss.'⁶³ (3) In the third stage both the states co-exist in the profoundest whirlwind or gusts of Consciousness, leading the creation towards 'supreme epiphany.'³⁹

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