

Invocation

*Special Issue
Celebrating the Centenary
of the Mother's final arrival in India
on 24 April 1920*

Savitri

B H A V A N

Study notes No. 52

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About 24 April 1920

The Mother has said:

“The anniversary of my return to Pondicherry, which was the tangible sign of the sure Victory over the adverse forces.”

24 April 1937

Champaklal's Treasures p.86



“An Unaccepted Gift”

The last “Meditation” written by the Mother before leaving Japan to rejoin Sri Aurobindo in Pondicherry.

Oiwaké: September 3, 1919

Since the man refused the meal I had prepared with so much love and care, I invoked the God to take it.

My God, Thou hast accepted my invitation, Thou hast come to sit at my table, and in exchange for my poor and humble offering Thou hast granted to me the last liberation. My heart, even this morning so heavy with anguish and care, my head surcharged with responsibility, are delivered of their burden. Now are they light and joyful as my inner being has been for a long time past. My body smiles to Thee with happiness as before my soul smiled to Thee. And surely hereafter Thou wilt withdraw no more from me this joy, O my God! for this time, I think, the lesson has been sufficient, I have mounted the Calvary of successive disillusionments high enough to attain to the Resurrection. Nothing remains of the past but a potent love which gives me the pure heart of a child and the lightness and freedom of thought of a god.

MCW I p.372

“I prepared the Feast”

The Mother's Explanation of this Meditation

It was a banquet I prepared for men. Instead of a life of misery and suffering, of obscurity and ignorance I brought to them a life of light and joy and freedom. I took all the pains the task demanded and when it was ready I offered it to mankind to partake of it. But man in his foolishness and pigheadedness rejected it, did not want it. He preferred to remain in his dark miserable hole. Now, what am I to do with my Feast? I cannot let it go waste, throw it to the winds. So I offered it to my Lord and laid it at his feet. He accepted it. He alone can enjoy it and honour it.

The Feast is that of Transformation, the Divine Life on earth. Man is not capable of it naturally, cannot attain it by his own effort or personal worth. It is the Divine who is to bring it down Himself. He is to manifest Himself and thus establish His own life here below. Then only will it be possible for the human creature to open to the urgency of the new beauty and offer his surrender.

It was not easy to prepare the Feast. I had to bear the full load of the cross and ascend the Calvary. Jesus as he mounted to his destiny with the Cross on his back stumbled often and fell and rose again with bruised limbs to begin again the arduous journey. Even so, this being too had to go through many disillusionments and deceptions, many painful and brutal experiences. It was not a smooth and straight going, but a tortuous and dangerous ascent. But at the end of the tunnel there is always

the light. The calvary and the crucifixion culminated in the Resurrection: the divine Passion of Christ flowered into this supreme Recompense. Here too after all the dark and adverse vicissitudes lies the fulfilment of transformation. One must pass through the entire valley of death and rise to the topmost summit to receive and achieve the fullness of the glory. One must leave behind all the lower ranges of ignorance, the entire domain of human consciousness, come out of the imperfection man is made of: then only will he put on the divine nature as his own body and substance.

The Yoga of Sri Aurobindo parts V-VIII.

Nolini Kanta Gupta, 1969 p144-45

In April 1920 the Mother, able at last to return to Pondicherry, had a strange experience at some distance from the coast:

When I came from Japan, I was on the boat, at sea, not expecting anything (I was of course busy with the inner life, but I was living physically on the boat), when all of a sudden, abruptly, about two nautical miles from Pondicherry, the quality of the atmosphere of the air, changed so much that I knew we were entering the aura of Sri Aurobindo. It was a *physical* experience and I guarantee that whoever has a sufficiently awakened consciousness can feel the same thing.

MCW 4 p.223

The Mother finally arrived in Pondicherry on 24th April, 1920. Of this significant date, she wrote to a disciple on April 24, 1937:

The anniversary of my return to Pondicherry, which was the tangible sign of the sure victory over the adverse forces.

Champaklal's Treasures p.86

The English of *Savitri*

Book Eleven, The Book of Everlasting Day
Canto One: The Eternal Day: The Soul's Choice
and the Supreme Consummation,
Section 7, lines 1124-1430
by *Shraddhavan*

The Promise of the Supreme

The Supreme Lord has told Savitri, “All that you have asked for I give to earth and men”, and now the Lord tells her that she can return to earth with living Satyavan:

“Descend to life with him thy heart desires.”

This line is addressed to Savitri alone, but then the Lord uses the plural form ‘*you*’ to include both of them:

O Satyavan, O luminous Savitri,
I sent you forth of old beneath the stars,
A dual power of God in an ignorant world,
In a hedged creation shut from limitless self,
Bringing down God to the insentient globe,
Lifting earth-beings to immortality.

He tells them, “‘*O Satyavan, O luminous Savitri*’, long, long ago I sent you out to live ‘*beneath the stars*’, (meaning ‘on the earth’) as ‘*A dual power of God in an ignorant world*’”. They are two, but form one united ‘*power of God*’. He has sent them out to live and work in this ignorant human world, and tells them, “You have a task to do in this ‘*hedged creation*’, this creation which has a barrier around it that shuts it off from ‘*limitless self*’.” The divine experience is limitless self without any hedge or barrier, but this creation that we live in and into which he has sent Satyavan and Savitri to do his work is separated, cut off from that ‘*limitless self*’. “Your task here,” he tells them, “is to bring ‘*down God to the insentient globe*’”, that is, to this material earth which seems to have no sense perceptions, no

consciousness. “Your task is to lift up all these ‘*earth-beings*’, who are living in the grip of Ignorance and Death, towards the immortal state.”

In the world of my knowledge and my ignorance
Where God is unseen and only is heard a Name
And knowledge is trapped in the boundaries of mind
And life is hauled in the drag-net of desire
And Matter hides the soul from its own sight,
You are my Force at work to uplift earth’s fate,
My self that moves up the immense incline
Between the extremes of the spirit’s night and day.

He says, “This world that you are in is my world, even though it is a world of ‘*ignorance*’ as well as of ‘*knowledge*’.” This earth is the world of God’s ‘*knowledge*’ and ‘*ignorance*’, where knowledge and ignorance are mixed and mingled. In this world ‘*God is unseen*’: we do not see God as He really is; He is hidden from us by the material appearances of things; to us He is only ‘*a Name*’ we have heard of. In this world, ‘*knowledge is trapped in the boundaries of mind*’ – imprisoned and restricted by the limitations of our mental workings. Our life is also trapped: it is being ‘*hauled*’, dragged along like fish caught in a net, the ‘*drag-net of desire*’. This net is not woven of strings like the ones that fishermen use, but from our own desires and fears and preferences. Just as the fish can rarely escape from the fishermen’s net, it is very difficult for human beings to escape from this ‘*drag-net of desire*’. In our world, ‘*Matter hides the soul from its own sight*’. We cannot see our souls or the souls of others because our physical eyes cannot perceive the soul-substance they are made of, but see only the outer material appearances.

The Lord tells Satyavan and Savitri: “In this world, ‘*You are my Force at work to uplift earth’s fate*’. The two of you together are a dual power of my Force, which is working to uplift the earth. Together you are ‘*My self that moves up the immense incline / Between the extremes of the spirit’s night and day.*’” An ‘*incline*’ is a slope or hill. If you go into the mountains you may see road-signs warning that soon you will reach a steep incline: a steep hill. Apparently

there is a very long steep slope between ‘*the extremes of the spirit’s night and day*’: the darkness of its lowest levels and the light of its highest ones. The Lord has involved Himself in inconscient matter, but through the process of evolution He is moving up this immense incline. It is very, very far from the bottom to the top, between ‘*the extremes*’, the ends. The Lord tells Satyavan and Savitri that together they represent or embody His Force which is driving the world up the immense upward path joining the lowest levels with the highest ones.

Then he speaks about Satyavan, saying:

He is my soul that climbs from nescient Night
Through life and mind and supernature’s Vast
To the supernal light of Timelessness
And my eternity hid in moving Time
And my boundlessness cut by the curve of Space.

In his Author’s Note at the beginning of the poem, Sri Aurobindo told us that Satyavan represents ‘*the soul carrying the divine truth of being within itself but descended into the grip of death and ignorance*’ here on earth. Now the Supreme Lord tells Satyavan and Savitri that ‘*He*’, Satyavan, ‘*is my soul*’ which in its growth makes the immense upward journey from the ‘*nescient Night*’ of the lowest levels of existence through the stages of ‘*life and mind*’ and the vast realms of ‘*Supernature*’ all the way up to the other extreme: ‘*To the supernal light of Timelessness*’ beyond the limitations of Time, to His ‘*eternity*’, which is omnipresent but hidden ‘*in moving Time*’, and to his ‘*boundlessness*’, the infinity of the Supreme, which, He says, is ‘*cut by the curve of Space*’, forming the very borderline of the manifestation.

It climbs to the greatness it has left behind
And to the beauty and joy from which it fell,
To the closeness and sweetness of all things divine,
To light without bounds and life illimitable,
Taste of the depths of the Ineffable’s bliss,
Touch of the immortal and the infinite.

“Satyavan is my soul”, He says which is climbing up from the ‘nescient Night’: the dark depths of unconsciousness. It is climbing up ‘to the greatness’ which it left behind when it descended into the grip of ignorance and death upon earth. This ‘hedged creation’, the material manifestation itself, is climbing back ‘to the beauty and joy from which it fell’ when it left the superconscient heights. It is climbing up ‘To the closeness and sweetness of all things divine / To light without bounds’: unlimited light, the Everlasting Day which we saw Savitri experiencing at the beginning of this Book, and to ‘life illimitable’: infinite life. It is climbing up to where it can get a ‘Taste of the depths of the Ineffable’s bliss’. The bliss of the Ineffable is not something that is on the surface, a passing movement, but something extremely deep, fathomless. The word ‘ineffable’ means ‘inexpressible’, ‘beyond description’, something that cannot be put into words, so it is one of the names we use for the Lord, for God, for the Supreme. Representing the soul of mankind, Satyavan is climbing up to the ‘Touch of the immortal and the infinite’: the state of immortality and infinity.

He is my soul that gropes out of the beast
To reach humanity’s heights of lucent thought
And the vicinity of Truth’s sublime.

Again referring to Satyavan, the Lord says: ‘He is my soul that gropes out of the beast’. If the light goes off and you are left in the dark, you have to feel your way, you cannot see anything; that is ‘groping’. How has the evolving soul reached the state of humanity? It did not know where it was going. It did not have an aim or a goal. Somehow gropingly it has emerged from the animal state, from ‘the beast’, to reach the human level which allows some possibility ‘of lucent thought’: thought that is ‘lucent’, illumined to some extent, and to come nearer to the ‘sublime’, the lofty exalted state of the world of Truth. ‘Vicinity’ means ‘nearby area’. We can say that Auroville is ‘in the vicinity of’ Pondicherry: near to Pondicherry. The human heights have not yet reached the Truth-world but they are on the way to it towards it, through the development of the growing soul.

He is the godhead growing in human lives
And in the body of earth-being's forms:
He is the soul of man climbing to God
In Nature's surge out of earth's ignorance.

He, Satyavan, is the divine being, '*the godhead*', which is '*growing in human lives*' and '*in the body of earth-being's forms*': in all earth's different material forms the divine superhuman being is growing. Satyavan '*is the soul of man climbing to God / In Nature's surge out of earth's ignorance*'. A '*surge*' is the sudden movement of a big wave, or we may say that a bird surges up, flies up suddenly from its nest into the sky. In the process of evolution Nature is surging up, rising up to escape from the ignorance of the mortal state in this world of matter.

In these four sentences the Lord has described the significance of Satyavan, who he is and what he represents. Now He will say something about Savitri:

O Savitri, thou art my spirit's Power,
The revealing voice of my immortal Word,
The face of Truth upon the roads of Time
Pointing to the souls of men the routes to God.

"You, Savitri, are the '*Power*' of my spirit, and you express '*The revealing voice of my immortal Word*'", the Word of Truth, the Word of creation. "You are '*The face of Truth upon the roads of Time*', and you are '*Pointing*', indicating, '*to the souls of men*' the ways to reach God."

As the Lord says this to Savitri, he is telling her what her role is and her mission. In Book Ten and in the earlier parts of Book Eleven we have seen her fulfilling that role and mission. But somebody once pointed out that these four lines are also a description of the poem itself, which communicates the revealing voice of the immortal Word and is the face of Truth upon the roads of Time, showing the souls of human beings the ways to God. That is what Sri Aurobindo's epic *Savitri* is and does.

The Lord continues speaking to Satyavan and Savitri, telling them:

While the dim light from the veiled Spirit's peak
Falls upon Matter's stark unconscious sleep
As if a pale moonbeam on a dense glade,
And Mind in a half-light moves amid half-truths
And the human heart knows only human love
And life is a stumbling and imperfect force
And the body counts out its precarious days,
You shall be born into man's dubious hours
In forms that hide the soul's divinity
And show through veils of the earth's doubting air
My glory breaking as through clouds a sun,
Or burning like a rare and inward fire,
And with my nameless influence fill men's lives.

Here the Supreme Lord begins a long prophetic description of what Savitri's great aspiration and her victory will mean *'for earth and men'* in the future. First He speaks of the earth as it is, in a state where the Truth-Light from the peaks, the summit of the Spirit, is falling only as a *'dim light'* on the *'stark unconscious sleep'* of Matter, like *'a pale moonbeam on a dense glade'*. A *'glade'* is an open space in a forest, surrounded by trees so that light from the moon can penetrate only as *'a pale moonbeam'*. The Lord says that as long as things remain like that and the Spirit's light falls only very faintly onto the inconscience of matter; as long as the power of Mind is moving only *'in a half-light'*, the faint twilight of knowledge and ignorance, surrounded by misleading *'half-truths'*; as long as *'the human heart knows only human love'*, not yet true divine love; as long as the power of Life remains only *'a stumbling and imperfect force'*, not the great divine power that it is meant to become; as long as the body has to count out *'its precarious days'* (*'precarious'* means *'in danger'*) because at any moment something may happen to the body and it may not have any more days; as long as it is like that, the Lord says: "You two, Satyavan and Savitri, will *'be born'* again and again into the doubtful hours of human life, in human forms *'that hide the soul's divinity'*", concealing the divinity of the soul within the form. "You will be born in appearances like other human beings, in forms that show only glimpses of the power and

beauty of the divine soul, seen through ‘*veils of the earth’s doubting air*’ as if through thick mists, forms that reveal my glory only for a moment now and again like a sudden ray of sunlight shining through thick cloud-cover. Your human bodies will be expressing the glory and divinity of your inner beings only dimly like that, or it will be able to burn brightly but only very rarely and from deep within.” “But still,” He tells them, “even in those forms which disguise your divinity, you will be doing my work. You will be filling men’s lives ‘*with my nameless influence*’.”

Perhaps it will remain like that for many, many generations. In a letter about the poem Sri Aurobindo has said that this story is supposed to have happened far back in the dawn of human time, when it was necessary to break open a way towards the immortal state. What we are reading about now is the Supreme Lord speaking to Satyavan and Savitri at that very early time in human history, as He looks ahead and prophesies that for a very long time, as long as things remain like that, the two of them will be born in forms that hide the soul’s divinity and its divine glory, allowing it to shine through only rarely and faintly. But still, He says, “The two of you will be spreading my influence in human lives.”

Q: Why does he say ‘*earth’s doubting air*’?

I think it means that the earth’s atmosphere is full of doubt: there is no certainty in it; our human minds are full of doubt and here on the earth everything is doubtful.

Q: Does Satyavan also have the same mission, of spreading the divine influence in human lives?

Satyavan represents the godhead growing in human lives. A spark of divinity inhabits every earthly form, but through the course of its evolution that divine spark grows and becomes stronger and more complex. We can say that this growing godhead is the evolving soul-personality in each being. This is what Satyavan represents, and that was why it was so important to rescue him, as the soul of humanity, from the grip of death and ignorance.

Q: Satyavan also embodies the Lord’s power?

The Lord describes Savitri and Satyavan as complementary aspects of his power: Savitri is the divine power that has come down to save and Satyavan is the growing soul, still needing to be rescued from ignorance and death. They constitute a dual power which has a dual influence, two aspects working together. We can see this represented in Sri Aurobindo's symbol, where one triangle is pointing downwards and the other upwards: together they represent the upward movement of aspiration and the response of the Grace from above.

Yet shall they look up as to peaks of God
And feel God like a circumambient air
And rest on God as on a motionless base.

'*They*' here refers to human beings, who, the Lord says, "will not be able to see you, Savitri and Satyavan as you truly are, just as they will not see me in my glory, but they will feel that '*nameless influence*', maybe without even knowing what they are feeling, and that influence will make them '*look up*', aspire for higher states of consciousness: the '*peaks of God*', and help them to '*feel God like a circumambient air*', a surrounding atmosphere. They will feel that they are supported '*on God as on a motionless base*': a base that is not subject to earthquakes and upheavals but is absolutely firm and solid and reliable. God is the base; God is also the peaks to which they will rise, and God is the circumambient air, the surrounding atmosphere. He says that this will be so "Even in this state of ignorance": that is what the word '*Yet*' implies here and in the next sentence too.

Yet shall there glow on mind like a horned moon
The Spirit's crescent splendour in pale skies
And light man's life upon his Godward road.

All through that time when Savitri and Satyavan are born in human forms there will be some faint light falling on the human mind like the moon when it first appears in the evening sky. That is why he says '*The Spirit's crescent splendour*'. The word '*crescent*' means 'growing', 'increasing'.

Q: Is a '*horned moon*' the same as a crescent moon?

Yes – when the moon appears like a thin sliver of light in the western sky it resembles the horns of a cow. When we see the moon like that we know that it is going to grow until it is full; and when the first crescent moon appears like that the skies are not dark, but pale: there is still some light in the sky. That increasing light of the spirit will be showing ‘*man’s life*’ the way towards God.

But now the Lord says that even more will be revealed in the future:

But more there is concealed in God’s Beyond
That shall one day reveal its hidden face.
Now mind is all and its uncertain ray,
Mind is the leader of the body and life,
Mind the thought-driven chariot of the soul
Carrying the luminous wanderer in the night
To vistas of a far uncertain dawn,
To the end of the Spirit’s fathomless desire,
To its dream of absolute truth and utter bliss.

The Lord tells Savitri and Satyavan that He has much more hidden in His ‘*Beyond*’ which will one day be revealed, but which cannot be seen as long as ‘*mind is all*’ and human beings have only its ‘*uncertain ray*’ to lead their body and life. He says that Mind is like a chariot which is being driven by ‘*thought*’. That ‘*thought-driven chariot*’ is ‘*Carrying the luminous wanderer in the night*’: the soul which is full of light but wandering in the darkness of the earthly ignorance. Mind is carrying the soul towards ‘*vistas of a far uncertain dawn*’: a dawn that will come in the far-distant future. A ‘*vista*’ is a view into the far distance. It is difficult for Mind to believe in that dawn which seems so far away and so uncertain, but nevertheless the soul is being carried towards that distant dawn. For a time, Mind is the leader that is carrying the soul towards the fulfilment ‘*of the Spirit’s fathomless desire*’ and deep purpose: ‘*To its dream of absolute truth and utter bliss*’. But beyond mind, other possibilities are preparing.

There are greater destinies mind cannot surmise
Fixed on the summit of the evolving Path

The Traveller now treads in the Ignorance,
Unaware of his next step, not knowing his goal.

The Lord tells them, “Now it is difficult for Mind to envisage or imagine or believe in those ‘*greater destinies*’. Mind cannot ‘*surmise*’, it cannot guess what they are like, but they do exist and they will be revealed one day. They are already ‘*Fixed on the summit of the evolving Path*’. The evolutionary Path is winding up and up as if towards the peak of a great mountain. The Traveller in time, the soul, the ‘*luminous wanderer*’ is following that path ‘*in the Ignorance*’, ‘*not knowing*’ where it is leading him. He does not even know what his next step will be. He does not know what ‘*his goal*’ is.

Mind is not all his tireless climb can reach,
There is a fire on the apex of the worlds,
There is a house of the Eternal’s light,
There is an infinite truth, an absolute power.

But, says the Lord, ‘*Mind is not all his tireless climb can reach*’: there are greater possibilities awaiting the Traveller as he continues on his journey.

This is a great promise. We can trace the past course of evolution to a certain extent – at least we can see the development of some of its outer forms up to our present human level. And now we are told that ‘*Mind is not all*’ that our travelling souls can reach in their ‘*tireless climb*’. For ‘*on the apex*’, the highest point, ‘*of the worlds*’ there is a fire, a powerful burning energy. ‘*There is a house of the Eternal’s light / There is an infinite truth, an absolute power*’.

The Spirit’s mightiness shall cast off its mask;
Its greatness shall be felt shaping the world’s course:
It shall be seen in its own veiless beams,
A star rising from the Inconscient’s night,
A sun climbing to Supernature’s peak.

The Lord tells Satyavan and Savitri, “Now the power of the Spirit is veiled from humanity, disguised as a mask of matter. But it is going to become so powerful that it can throw away ‘*its mask*’ and then

human beings will become aware of it: *'Its greatness shall be felt shaping the world's course'*. Human beings will become aware of the Spirit's greatness and be able to see how it is shaping events that will determine the way the world evolves."

This prophecy of the Lord is meant also for us. The power of the Spirit is shaping things even now, but we ignorant human beings find it hard to see beyond the mask of appearances: disasters and catastrophes and shocks of all kinds. But when we can go beyond the ignorant mind, we will be able to feel the greatness of the Spirit shaping the world's course and be able to see it *'in its own veilles beams'*, as it truly is: as *'A star rising from the Inconscient's night'* and as *'A sun climbing to Supernature's peak'*.

Q: Could you please explain the last two lines?

The Lord is saying that the Spirit's mightiness will be seen and these are two ways in which it will be seen: it will be seen rising from the night of the Inconscient like a shining star; and in the daylight it will be seen as a sun climbing up to the very peak of the sky, the peak of possibility of the manifestation. In the night it will be like a guiding star; in the day like a glorious sun.

Abandoning the dubious middle Way,
A few shall glimpse the miraculous Origin
And some shall feel in you the secret Force
And they shall turn to meet a nameless tread,
Adventurers into a mightier Day.

The *'dubious middle Way'*: We human beings are sometimes advised by teachers to stick to the middle way, to avoid extremes. Also in a sense we are here on middle earth between the lower depths and the higher heights. But what the Lord is saying here is: "Because of your influence, Savitri and Satyavan, a few people will abandon that doubtful, *'dubious'*, unclear, uncertain *'middle Way'*. A few people will *'glimpse the miraculous Origin'*, the Source of things. And a few people will feel in you, Savitri and Satyavan, *'the secret Force'* of the Divine. Then they will turn away from that middle way *'to meet a nameless tread'*." 'To tread' means 'to

set foot on the ground'. Those few humans will become aware of some feet that are not treading the dubious middle way but are following another path. Those special beings will follow that tread, '*Adventurers into a mightier Day*'. '*Adventurers*' are brave people who dare to go where no one else has gone, to attempt the unknown, to discover the unknown. The Lord tells Satyavan and Savitri, "Feeling your influence a few people will dare to abandon the '*dubious middle Way*' that ordinary human beings are treading and take another path, move in another direction, daring to attempt extreme adventures.

Q: Why does he say that '*the middle Way*' is '*Dubious*' ?

It means 'doubtful' or even 'untrustworthy'. Sri Aurobindo uses this word quite often in *Savitri*, referring to our human condition in which we are not sure of anything so everything is doubtful and uncertain to us. We do not know where things are going, where they have come from. We are not even sure of where we ourselves have come from and where we are going. Anything that is doubtful or unclear is '*dubious*', and we may refer to a person we do not trust as '*dubious*' too.

Ascending out of the limiting breadths of mind,
They shall discover the world's huge design
And step into the Truth, the Right, the Vast.

Those adventurers, those few who abandon the dubious middle way, will rise up – '*Ascending*' means 'rising' – '*out of the limiting breadths of mind*'. Mind can be quite broad and wide, interested in many different things, but the Lord says that even those '*breadths*' are limiting. Those adventurers will rise up beyond the limits of mind and '*discover the world's huge design*', the cosmic plan. What is all this for? Why are we here? Why have we been born? Where is all this going to? We cannot discover the answers to those questions if we remain within the limits of the ordinary human mind. If we rise above mind then we may become able to see the plan, the huge design of the world. Those adventurers will even be able to '*step into the Truth, the Right, the Vast*': the world that the Vedic *rishis* glimpsed and aspired to attain: the world of Truth, of Right

Knowledge and Right Action, the world of unlimited vastness, the state of consciousness and existence which the Vedic *rishis* aspired to. The Lord is telling Savitri and Satyavan: “Through your joint influence as my living Force, a few people will be able to achieve that high state.”

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

“To those few people, you, Satyavan and Savitri, will be able to ‘*reveal ... the hidden eternities*’, the states of timelessness. You will be able to reveal to them ‘*The breath of infinitudes*’.” Like other great poets, Sri Aurobindo has added some new words to the English language. One of them is this word ‘*infinitudes*’ as an alternative to ‘*infinities*’, the more usual plural for ‘*infinity*’. “You will be able to show them ‘*Some rapture of the bliss that made the world*’.” This world has been created in and from bliss: its origin is bliss, its purpose and meaning is bliss and its end or fulfilment will be bliss. Here the Supreme Lord is telling Satyavan and Savitri, “You will show something of that bliss, give a taste of that bliss to those who feel the influence of my Force in you. You will even give them some touch, ‘*Some rush of the force of God’s omnipotence*’, of the all-powerful Force of God which can achieve what seems to be impossible. And you will give them a glimpse of ‘*Some beam of the omniscient Mystery*’.” There is a mysterious reality that has access to all knowledge. The Lord says, “You will reveal to them just some beam of that, not the whole mystery, just a single ray, ‘*Some beam of the omniscient Mystery*’.”

That is what Savitri and Satyavan will be doing, perhaps for countless generations, as long as human mind is moving in a half-light, in the ordinary human state that we are in now. But then the Lord continues with his great prophecy:

But when the hour of the Divine draws near
The Mighty Mother shall take birth in Time

And God be born into the human clay
In forms made ready by your human lives.

***There will come a time of fulfilment. When that approaches, then *'The Mighty Mother'*, the supreme divine Mother, will *'take birth in Time'*. *'And God will be born into the human clay / In forms made ready by your human lives'*: the many human lives of Savitri and Satyavan will have prepared new forms in which the Mighty Mother and God himself will be born *'into the human clay'*.

At that time what will happen? The Lord says:

Then shall the Truth supreme be given to men:

“At that time when you, Savitri, are born as an incarnation of The Mighty Mother in Time and Satyavan is born as The Divine in human clay, in forms that have been prepared by your many human lives, *'Then shall the Truth supreme be given to men'*: not just to a few but to humanity in general.“

Then the Lord begins to describe how, in that future time, *'the Truth supreme'* shall be *'given to men'*. He says:

There is a being beyond the being of mind,
An Immeasurable cast into many forms,
A miracle of the multitudinous One,
There is a consciousness mind cannot touch,
Its speech cannot utter nor its thought reveal.

'There is a being beyond the being of mind'. There is a mental *purusha* – the *Manomaya purusha*, *'the being of mind'*; but here the Lord speaks of a being which exists beyond that: *'An Immeasurable'* being, beyond all measures and limits, which nevertheless pours itself into many different forms. 'To cast' is the verb that we use for the process of shaping objects out of wax or metal, such as wax candles or cast-iron or bronze figurines and statues. The wax or metal is heated until it becomes liquid and can be poured or 'cast' into a mould, where it is then left to cool and solidify. After some time the mould can be removed, and the cast form remains. Here the poet implies that all the forms of nature are moulds into which

the Immeasurable miraculously pours himself: '*A miracle of the multitudinous One*'. '*Multitudinous*' is an adjective derived from the word 'multitude' meaning a great number or quantity of things. The One has created all the '*multitudinous*' forms and movements of the universe by casting himself into each and every one of them, as '*the multitudinous One*' who is also each and every one of the Many.

There is not only '*a being beyond the being of mind*': where there is Being, there must also be Consciousness. The Lord tells Savitri and Satyavan that 'There is also '*a consciousness mind cannot touch*', a consciousness that is unknowable to the mind. Mental '*speech*' cannot express it in words, nor can the thoughts of the mind reveal it.

It has no home on earth, no centre in man,
Yet is the source of all things thought and done,
The fount of the creation and its works,
It is the origin of all truth here,
The sun-orb of mind's fragmentary rays,

That consciousness '*has no home on earth*'. It does not have any '*centre in man*'. We have read about the chakras, the centres of consciousness. Each of them opens up to a different universal plane; but here the Lord reveals that this consciousness has '*no centre in man*', even though it is '*the source*', the origin of everything that is '*thought and done*' here in the world. It is '*The fount*' from which '*the creation*' and all its activities and actions have emerged. '*It is the origin of all truth here*', in the material world. He describes it as '*The sun-orb of mind's fragmentary rays*' as if the light of Mind is partial and divided, falling as individual rays, while this higher consciousness is like a sphere, a sun full of light and heat and energy. An '*orb*' is a perfectly spherical body. That Immeasurable, Unknowable Being is like an orb, the original Source of Light from which the rays of light and awareness that reach human beings are emanated. But the human mind can receive that light only as '*fragmentary rays*': they are not received as complete rays, but broken up into fragments. What our minds receive are only faint glimmerings of the Sun of divine Truth-Consciousness.

Then the Lord continues describing that Consciousness to Savitri and Satyavan:

Infinity's heaven that spills the rain of God,
The Immense that calls to man to expand the Spirit,
The wide Aim that justifies his narrow attempts,
A channel for the little he tastes of bliss.

It is '*Infinity's heaven*': the infinite transcendent realm from which divine energy, '*the rain of God*', pours down into the material world to make it fertile and fruitful.

It is '*The Immense*': the vast existence which is constantly calling us to '*expand the Spirit*': to widen our potentialities of existence, consciousness and bliss. The very fact that this immeasurable '*Immense*' exists, '*calls to man*' and drives human beings, '*to expand the Spirit*'. That is the push or drive that makes us want to widen and grow deeper and greater.

That Source and Origin is also '*The wide Aim*' of our lives. We are not aiming at any limited goal. Our human life is aiming at something immeasurably rich and vast. This '*Aim*' '*justifies*' all our '*narrow attempts*': everything that we try to achieve, every little effort that we make is justified by the wide goal towards which everything is moving.

That Greatness, that Origin is also '*A channel for the little*' that we human beings can taste '*of bliss*'. Bliss is a divine state, and something in us is always longing for that *ananda*, that perfect delight. We get little tastes of it and those little tastes of bliss come to us from that Origin; it channels some drops of bliss towards us.

From above, this supramental Being and Consciousness will be working to divinise the earth life, and some humans will be collaborating with them. That is what the Lord explains next to Savitri and Satyavan.

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.

The Lord says that some people will '*be made the glory's receptacles*': a '*receptacle*' is a vessel, a holder or container. Some people will be allowed to receive and hold something of that divine glory. They will be made '*vehicles*' like chariots, instruments '*of the Eternal's luminous power*' which is full of light. Those people will be '*the high forerunners*': the ones who go in front of all the rest, the leaders. They are the ones who will deliver '*earth-bound mind*', setting free and illuminating the mind that is fixed on the material world and its surface appearances. They will be able to transfigure the '*human clay*': to change even the substance of our bodies into something much more luminous and powerful. Those few people will be '*The first-born of a new supernal race*', a race much higher than humanity.

These are perhaps the beings the Mother has called the '*surhommes*', which can be translated as '*overmen*' or '*beyond-men*'. In January 1969 she had the experience that the consciousness of the '*surhomme*' had descended on the earth, and after that for several months she was speaking to Huta about this '*new consciousness*'. In March 1969 she gave a message about Auroville: "Auroville wants to be the cradle of the '*surhommes*', supermen." These forerunners should manifest the transitional stage between the human race and the supramental.

Q: I think we read that King Aswapati saw some of those forerunners coming to earth?

What Aswapati experienced was envisioned in trance: he was carried into a state of trance and was shown the New Creation. What he was shown has to be brought down to the earth. Savitri and Satyavan are going to be the ones who will do that. What the Lord is describing now to Satyavan and Savitri is not yet that New Creation. But this description is one of the most powerful parts of *Savitri*: it describes the ideal state and the ideal society that we dream of – something in us is always dreaming of that. But when that ideal state was revealed to King Aswapati saw all that, he was

also made to look back at the poor earth and see what a state that it is in. That caused him to wonder how to create the connection between the earth as it is and the earth as it should be. That led him to implore the Supreme Divine Mother: “Won’t you send someone to help us? Please embody something of yourself to help humanity progress more quickly!” She accepted his prayer, and promised that an incarnation of herself would be born in human form to bring about a great change for the earth and humanity. Savitri is the one who was born as an incarnation of the Mother of Truth and Love in response to King Aswapati’s prayer. It is Savitri’s mission to fulfil King Aswapati’s aspiration and his quest, and to prepare the fulfilment of the New Creation on earth.

Q: Isn’t this ideal state or ideal society what we call ‘Heaven’?

Death was always telling Savitri: “Heaven and Earth are opposites, how can they ever meet?” But she replied, “They are not meant to remain separated for ever. They are connected by a golden ladder. The Divine in man is driving humanity towards higher and higher states of consciousness and possibility. Humanity has come from the heights of the Spirit, and it will also return there.” Sri Aurobindo does not accept the idea of a permanent separation between the heights and the depths. We cannot help feeling, “Oh, the heavens are so distant.” But something in us knows what they are like. When we read his description, then we say, “Oh yes, that is it, that is what we are all dreaming of and longing for.”

Q: Will Aswapati’s vision be fulfilled?

Those high forerunners whom Aswapati saw in his vision will surely come and others also. The things that were promised will surely be fulfilled. That is what the Lord speaks of next:

The incarnate dual Power shall open God’s door,
Eternal supermind touch earthly Time.
The superman shall wake in mortal man
And manifest the hidden demigod
Or grow into the God-Light and God-Force
Revealing the secret deity in the cave.

'The incarnate dual Power' means 'the mighty Mother and God', as we read in these lines: *'The mighty Mother shall take birth in time / And God be born into the human clay / In forms made ready by your human lives'*. This 'dual power' is also Savitri and Satyavan: Savitri, the incarnation of the supreme Mother, and Satyavan, the divine Soul. In their human lives they are already preparing the final victory, and eventually, together, they will open up the way to the great transformation: *'The incarnate dual power shall open God's door'*. The door will be opened so that *'Eternal supermind'* can *'touch earthly Time'*.

This promise was fulfilled by the Mother in 1956 when with a mighty golden hammer she broke open the door and the Supermind came flooding down into the material world. As a result, *'The superman'*, the next higher species, *'shall wake in mortal man'*, in human beings. He will *'manifest the hidden demigod'*, the half-god who is hidden within human beings. Or he will himself *'grow'*, be transformed, *'into the God-Light and God-Force / Revealing the secret deity'*: that hidden divinity *'in the cave'*, in the heart-cave: in the subliminal; The Divine Being hidden in the deep heart-cave will be revealed and brought into action in the human world. When that happens:

Then shall the earth be touched by the Supreme,
His bright unveiled Transcendence shall illumine
The mind and heart and force the life and act
To interpret his inexpressible mystery
In a heavenly alphabet of Divinity's signs.

'Divinity' is pronounced to rhyme with 'infinity'.

When eternal supermind touches earthly time and the superman wakes up in mortal man *'Then shall the earth be touched by the Supreme'*, the Supreme who is transcendent. We may think of the transcendent as being beyond the material creation; but in fact the transcendent is all-pervading, omnipresent: present in every sub-atomic particle of all matter as well as pervading all the subtle realms. When the earth is touched by the Supreme then his Transcendence – his state of being beyond all limitations of time and space and form – will be

unveiled and it will light up '*The mind and the heart and force the life and act / To interpret his inexpressible mystery / In a heavenly alphabet of Divinity's signs*'. The mind and heart of human beings will be illumined, and life and all earthly actions will be forced to interpret the inexpressible, ineffable mystery of the Transcendent, of the Supreme. That mystery will have to be interpreted, translated into another language, no longer limited to this language of material forms and actions, but able to express itself through '*a heavenly alphabet*' signalling the divine presence in everything.

Q: In what way will that interpretation be different from the present appearance of manifestation?

The characteristics of this manifestation are Time and Space and Individualisation, which means a fragmentation into many, many small separate parts and beings. For the fulfilment to be realised, all these fragmentary expressions of the Divine have to be reconnected in utter Oneness. Eternity and Infinity have to be united with Time and Space and Form. Then,

His living cosmic spirit shall enring,
Annulling the decree of death and pain,
Erasing the formulas of the Ignorance,
With the deep meaning of beauty and life's hid sense,
The being ready for immortality,
His regard crossing infinity's mystic waves
Bring back to Nature her early joy to live,
The metred heart-beats of a lost delight,
The cry of a forgotten ecstasy,
The dance of the first world-creating Bliss.

Here '*His*' refers to the Supreme, the Transcendent. '*His living cosmic spirit*', his universal spirit will '*enring*' or surround '*The being ready for immortality*'. That '*living cosmic spirit*' will annul or erase, '*the decree of death and pain*' by which our world is ruled at present because of the nature of our mortal being which still remains in the grip of Ignorance and Death. A '*decree*' is an order passed by someone with authority which has to be obeyed like a law. The action of the Transcendence will erase or wipe out '*the formulas*

of the Ignorance': the set patterns of Ignorance which are currently dominating us will be eliminated and replaced by an awareness of '*the deep meaning of beauty*' which is the natural expression of delight and bliss, and of '*life's hid sense*': the secret meaning and significance of life itself. All this will be given to the being that is '*ready for immortality*'.

The '*regard*', the look, of the Transcendent '*crossing infinity's mystic waves*' – all the way from the transcendence into our earth – will '*Bring back to Nature her early joy to live*': the original delight experienced by Nature at the beginning of the Creation. The touch of that transcendent gaze will bring back to her the '*metred*' or rhythmic heartbeats of a delight which she now seems to have lost: '*The cry of a forgotten ecstasy*' and '*The dance of the first world-creating Bliss*'. We have seen statues of that dance: the ecstatic cosmic dance of Siva bringing all this creation into existence.

The Immanent shall be the witness God
Watching on his many-petalled lotus-throne
His actionless being and his silent might
Ruling earth-nature by eternity's law,
A thinker waking the Inconscient's world,
An immobile centre of many infinitudes
In his thousand-pillared temple by Time's sea.

'The Immanent': the Divine dwelling in all the forms and movements of the universe. The Divine in his immanent indwelling poise will be '*the witness God / Watching*'. He will be sitting '*on his many-petalled lotus throne*' watching his own '*actionless being and his silent might / Ruling earth-nature by eternity's law*': the law of eternity.

He will be playing the role of '*A thinker*' waking up the world of unconsciousness; but at the same time he will be an unmoving centre of many, many infinite states as he dwells '*In his thousand-pillared temple by Time's sea*': as if time is a great ocean, and on its shore stands that magnificent thousand-pillared temple where the Lord dwells. There he will be the centre of many different kinds of infinity (*infinitudes*) working in the world, imposing the law of eternity on the world, watching all that action going on without himself moving.

His own being is ‘*actionless*’ and his power is silent, but together they rule earth nature by eternity’s law.

Q: Does the number one thousand have any special significance?

Several of our South Indian temples have a Thousand-pillared Hall or *aayiram kaal mandapam* like in Chidambaram, Madurai and Thiruvannamalai, and in some, if not all, of these halls the number of pillars is not exactly one thousand, but nearabout. I don’t know whether the number one thousand has a significance here – it will be nice if someone can do the research and share the answer with us.

The Divine will be at work, and one aspect of his action will be through the mind, as ‘*A thinker waking the Inconscient’s world*’, the world of Matter, expressing himself as ‘*A thinker*’. He does not move and he does not think. But this projection of himself through the human mind as the thinker is one aspect of his action.

Q: What kind of ‘mind’ is being referred to here?

The mind of that future time when the embodied being will be something completely different from what it is now. That is what comes in the next sentence:

Then shall the embodied being live as one
Who is a thought, a will of the Divine,
A mask or robe of his divinity,
An instrument and partner of his Force,
A point or line drawn in the infinite,
A manifest of the Imperishable.

In that future time when the Supramental is established on earth, ‘*the embodied being*’ here in the material world will not be living as we do, as ignorant half-conscious beings. He will be living ‘*as one / Who is a thought, a will of the Divine*’. His outer nature as an individual being is like ‘*A mask*’. Actually the word ‘person’ comes from the Greek word for a mask, particularly the mask that the actors wore to indicate which role they were playing in a drama. The embodied being is representing the divinity, but in the world, for the action of the world, he puts on a particular ‘persona’, a particular

‘*mask or robe*’. He acts as ‘*An instrument and partner of*’ the divine ‘*Force*’. In himself he is ‘*A point or line drawn in the infinite*’. In geometry a point has no dimensions, and a series of dimensionless points creates a line, a line in the infinite that has no beginning and no end. This is ‘*A manifest*’, a way of expressing ‘*the Imperishable*’: the one who never dies, the Supreme, the Eternal. The embodied beings will be like that. That is how they will live: as conscious instruments and partners of the divine force representing the divine at work and also representing something in infinity: ‘*A manifest*’, an expression of the imperishable.

The supermind shall be his nature’s fount,
The Eternal’s truth shall mould his thoughts and acts,
The Eternal’s truth shall be his light and guide.

This is a very clear summing up of it: ‘*The supermind*’, that highest creative level of Nature, will be the origin and source of the nature of the embodied being. ‘*The Eternal’s truth*’ will be moulding, shaping his thoughts and his actions and ‘*The Eternal’s truth*’ will be his ‘*light and guide*’, showing him which way to go.

What is being described here is a supramentalised individual being, an embodiment of the divine, an individual living in the world as an embodiment, a representative expression of the Supreme.

Q: Aren’t we all embodiments of the Divine?

In a way we are of course, but only in a very distorted and imperfect way. Here the Lord is speaking about a future time when supramentalised individuals will be living in at least the beginnings of a supramentalised society. The embodied being will live as an individual amongst other individuals and many of them will be living as instruments and partners of the divine force; perhaps not all, but increasing numbers of them.

Q: The Mother also lived in this world as a partner of the divine Force, with the same mission of lifting up earth and men?

Our Mother is an embodiment of the supreme divine Mother as also is Savitri. But Savitri is a character in a story; in one of his letters Sri

Aurobindo makes it very clear that this legend actually has nothing to do with the biography of Sri Aurobindo and the Mother although many people like to make these parallels. But their role is the same.

All then shall change, a magic order come
Overtopping this mechanical universe.
A mightier race shall inhabit the mortal's world.

When this stage is reached, when supermind is the fountain of the nature of the individual embodied being, everything will change. Humanity can look forward to a time when '*a magic order*' will come, a new harmony and order '*Overtopping*' or exceeding and going far beyond the apparently '*mechanical universe*' we know now, which seems to be governed by the laws of physics, the laws of nature. Then '*A mightier race*' than our present humanity will '*inhabit the mortal's world*' and the world of ignorance and death will be radically changed, as is described in the following lines:

On Nature's luminous tops, on the Spirit's ground,
The superman shall reign as king of life,
Make earth almost the mate and peer of heaven,
And lead towards God and truth man's ignorant heart
And lift towards godhead his mortality.

This seems to prophesy the coming of a superhuman race beyond the highest achievement of evolution so far: '*A mightier race shall inhabit the mortal's world*'. Instead of our fallible humanity being the leading species, the '*king of life*', a new race or species will take the lead: '*The superman shall reign as king of life*'. The effect of that higher consciousness ruling life on earth will be to lift earth up so that it is '*almost the mate*', the partner '*and peer*', the equal, '*of heaven*'. The task of those higher beings, of that higher race, will be to lead humanity '*towards God and truth*' and to lift our mortal state, which is now still in the grip of ignorance and death, '*towards godhead*': towards divine individuality.

A power released from circumscribing bounds,
Its height pushed up beyond death's hungry reach,

Life's tops shall flame with the Immortal's thoughts,
Light shall invade the darkness of its base.

This refers to the transformation of Life. Life will be '*A power*' which is set free '*from circumscribing bounds*', from limits and boundaries; 'to circumscribe' something means 'to restrict it within boundaries'. In the new state, Life on its highest levels will be '*pushed up beyond death's hungry reach*' becoming free from subjection to the process of death and dying, which at present seems an inevitable aspect of Life on earth.

The higher levels of life, '*Life's tops*', '*shall flame with the Immortal's thoughts*': all kinds of new possibilities will emerge on Life's highest levels, and at the same time divine light will '*invade the darkness of its base*'. At present the lower levels of life are full of falsehood and distortion, cruelty and perversion: the base of the life-impulse is very, very dark; but all that will be invaded by divine light. 'To invade' means 'to spread into'. This will be the transformation of life which will help to make possible a divine life upon earth in the material universe.

Then in the process of evolving Time
All shall be drawn into a single plan,
A divine harmony shall be earth's law,
Beauty and joy remould her way to live:
Even the body shall remember God,
Nature shall draw back from mortality
And Spirit's fires shall guide the earth's blind force;

The Lord tells Savitri and Satyavan about the unfolding of the divine plan in '*the process of evolving Time*'. When this transformation begins to come about, everything will '*be drawn into a single plan*'. At the moment many, many different movements are pulling and pushing our lives in different directions and seem to be clashing and not harmonised, but in that future time which the Lord is foretelling '*A divine harmony*' will become the law of earth and '*Beauty and joy*' will '*remould*', completely reshape, the earth-life, so that the physical body, the human body, maybe even animal bodies, will '*remember God*': remember the divine presence dwelling within

them. Then '*Nature shall draw back from mortality*', not needing to make use of death so much as a tool of its action. The '*Spirit's fires*', the energy, light, force and aspiration of the Spirit will be guiding the blind consciousness which drives earth nature at the moment. Even now Nature is moving evolution forward and organising the species, but when that blind force is replaced by the conscious force of Spirit then a very great change will come about:

Knowledge shall bring into the aspirant Thought
A high proximity to Truth and God.

What we see now in the world is the dominance of a mind which is not very illumined. There are illumined individuals, but the general mind which is dominating the earth consciousness at the moment is rather an ignorant mind. Nevertheless, this ignorant mind has had an immense effect on all the rest of nature. The Lord prophesies that we can look forward to a much more conscious mind, Supermind, ruling earth-life and bringing true Knowledge, which will carry '*the aspirant Thought*' of sincere human beings much closer '*to Truth and God*'. It is my belief that with the advent of that true Knowledge, all the dreadful harm we are doing to the earth at present can be healed by a higher harmony so that everything will be brought back into a much better state.

Q: Will progress and realisation in a few individuals bring progress in universal Nature?

The two things go together. There are the evolutionary possibilities which Nature allows or enables, and then there are aspiring individual souls making use of the highest possibilities Nature provides to develop even further. The forward movement happens through the development of individuals, but universal Nature is also evolving. At one time in the history of our universe there was only Matter. Consciousness was there, involved in Matter, but its possibilities of expression and development were very limited. Then several levels of Life evolved which allowed individual consciousnesses more scope to express, discover and develop themselves. The evolution of Mind has enlarged that scope very much, but it can be enlarged much, much further as we rise towards

the higher possibilities of mind: spiritual mind, illumined mind, intuition, overmind, supermind.

Q: Will human unity aid the collective progress?

In a sense, humanity is already one, united. But we do not really experience our human unity as yet. We may hold it as an Ideal to be aimed for, but actually each individual human normally, except in special moments, is thinking about his own needs and concerns. We may feel some sympathy and understanding for those who are suffering, but we do not really experience oneness with the whole of humanity and all sentient beings.

Q: Will it be realised one day?

Definitely, assuredly! But we still have a long way to go. Here in Auroville we are devoted to this ideal of human unity. But still, look at all the quarrels and misunderstandings and meanness and so many other imperfections which are still dominating our daily lives. There is still a long way to go before we can really talk about human unity. What is going on now is a kind of globalisation, not just in a commercial sense, but in the sense that the different countries of the world are becoming more aware about each other and are growing more closely connected. As individuals, we know much more about each other than our great-grandparents did. But the real sense of Oneness, which is what Sri Aurobindo means by Human Unity, can only become widespread when very large numbers of people come into contact with their souls and begin to experience a true sense of oneness with all living creatures. It is only when we find the soul that we begin to know what human unity is, because it is only in the soul that we are all one. Otherwise, we are all these diverse individualities. We are all connected but we are usually not aware of that connection.

Q: Will the realisation of Human Unity also mean the fulfilment of divine life on earth?

The complete fulfilment will not be achieved until matter is totally divinised, but even before that great realisation we can conceive of and perhaps achieve a much more divine life upon earth than we have

at present, as well as progress of all kinds. What Sri Aurobindo's symbol shows us is there is usually one individual at the head of the upward movement of progress. We have been blessed to receive the Light of Sri Aurobindo and the Mother in their joint action. Behind the leaders are a few who are able to follow them closely, and then others who follow them as the base of the triangle widens. Depending on the advancement of the few who are at the apex of the triangle, there is a corresponding descent of greater universal possibilities, which affects everyone and everything whether they are aware of it or not. In this case 'Knowledge' means knowledge in the spiritual sense, Knowledge as opposed to Ignorance. That Truth-Knowledge will lead the '*aspirant Thought*', to bring about '*A high proximity to Truth and God*' for more and more people. Even the mental capacities will come into a closer contact with Truth, which cannot be seized by the mind, and grow more in touch with the Divine.

Q: The '*aspirant Thought*': will it belong to the individual or the collective? Is there a collective aspiration?

The first chapter of Sri Aurobindo's great book, *The Life Divine* has the title 'The Human Aspiration' and in it he writes of a persistent aspiration in human beings which is the sign of a general longing for a more divine life on earth and in the rest of the book he shows that not only is this aspiration justified, but is also sure to be fulfilled eventually.

A sincere and aspiring individual can make progress alone; but if many individuals with a similar aspiration are in close contact, they can make a much greater progress than they could if they were isolated. The contact creates a collective atmosphere, a collective aspiration. That is the purpose of Auroville. We can say that any individual can aspire for a divine life and do their own *sadhana* and their own *tapasya* and make a great deal of progress even if they are not in touch with anybody else who is on the same line. But the Mother and Sri Aurobindo have created this place to offer an opportunity for such aspirants to come together and build up a collective atmosphere and progress together and at the same time

perhaps have a greater impact on the rest of humanity. I think the purpose of Auroville is something like that. It is as if the Mother has fixed a lens over the Matrimandir which is focusing a particular force to get her work done; and if you and I, all of us, respond enough, the effect of her Light and Force can spread very rapidly in the world. Now maybe its effect is spreading, but not very obviously or clearly. Does that answer your question?

Yes.

Q: What is the relation of the individual soul to the Spirit?

Some people think of the Divine as the sum of all souls, but I think Spirit is rather the atmosphere which souls breathe. That is a very inadequate way of saying it, but what allows souls to grow and flourish is the all-pervading atmosphere and action of Spirit.

The supermind shall claim the world for Light
And thrill with love of God the enamoured heart
And place Light's crown on Nature's lifted head
And found Light's reign on her unshaking base.

This Light with a capital 'L' is, I think, the Divine Consciousness. '*The supermind shall claim the world for Light*': the whole world should be filled with Light, it should belong to Light, and the advent of supermind will make all our hearts fall in love with God, '*thrill with love of God*'. The supermind will lift up the head of Nature and place the crown of Light, of divine consciousness, on it. The head of Nature perhaps is bowed and focused on the earth; but it will be lifted up and wear this crown of higher consciousness. The supermind will establish the reign, the rule of divine consciousness on Nature's '*unshaking base*', this firm basis of matter that she has established.

A greater truth than earth's shall roof-in earth
And shed its sunlight on the roads of mind;
A power infallible shall lead the thought,
A seeing Puissance govern life and act,
In earthly hearts kindle the Immortal's fire.

‘To kindle’ means ‘to light a fire’. The Lord is making a promise about the future of the earth. We experience a certain kind of truth and reality at the moment, but He says ‘*A greater truth*’ than the truth of earth ‘*shall roof-in earth*’. It will be over us like a protective roof, and it will ‘*shed its sunlight on the roads of mind*’, our human mind. The infallible power of the higher truth will ‘*lead the thought*’, the thought of our minds. ‘*Infallible*’ means ‘something that cannot fail’: it cannot make a mistake. This will be a power that is infallible, that cannot fail; it cannot be prevented from fulfilling itself. That infallible power will lead the thought, the mind of earth-beings, and ‘*A seeing Puissance*’ shall ‘*govern life and act*’. We have come across this word ‘*puissance*’ several times while reading *Savitri*. It is a French word meaning ‘power’ which Sri Aurobindo uses in several places in the poem. ‘*A seeing Puissance*’ is a power that can see clearly, which is conscious, which has a power of vision. The Lord prophesies that ‘*A seeing Puissance*’ will govern the ordinary life and action of earth beings and will ‘*kindle*’ or light up in earthly hearts, ‘*the Immortal’s fire*’: *agni*, the fire of aspiration and will, the will for higher truths.

A soul shall wake in the Inconscient’s house;
 The mind shall be God-vision’s tabernacle,
 The body intuition’s instrument,
 And life a channel for God’s visible power.

‘*A soul shall wake in the Inconscient’s house*’: perhaps we can think that ‘*the Inconscient’s house*’ is Matter; it is where the Inconscient dwells. Here, the Lord promises that a soul will wake up even in Matter, in the Inconscient. And when a soul wakes up in Matter it will wake up in us human beings as well, in our bodies and in all material forms.

‘*The mind shall be God-vision’s tabernacle*’. A ‘*tabernacle*’ is a container for something sacred. The mind shall become the sacred home, the dwelling place, of ‘*God-vision*’: the power to see the Divine in everything and to see everything as the Divine sees it.

‘*The body*’ will become the ‘*instrument*’ of intuition, the power of direct knowledge not only of the outer aspects of things, but also of their inner truth.

‘*And life*’, all forms of life, shall become ‘*a channel for God’s visible power*’, through which the Divine can be seen dynamically at work.

All earth shall be the Spirit’s manifest home,
Hidden no more by the body and the life,
Hidden no more by the mind’s ignorance;
An unerring Hand shall shape event and act.

‘*All earth*’, the whole material universe, will be the home of the Spirit, ‘*the Spirit’s manifest home*’, its obvious dwelling place. Already, of course, the whole material world is the home of the Spirit. But it is the home of the Spirit veiled, disguised. The Lord promises that the entire material universe shall become the home of the Spirit manifest, revealed, no longer hidden ‘*by the body and the life*’, no longer hidden ‘*by the mind’s ignorance*’.

Moreover, ‘*An unerring Hand shall shape event and act*’. ‘*Unerring*’ has a similar meaning to ‘*infallible*’. It means ‘not making any mistake’. ‘To err’ means ‘to wander’, ‘to be lost’ or ‘to make a mistake’. A ‘*Hand*’ that is ‘*unerring*’ does its work perfectly, without the slightest slip or mistake. The Lord promises that ‘*An unerring Hand*’ shall be shaping everything that happens, every event and everything that is done on earth in that future time of fulfilment.

Q: That must be his own divine Hand.

Yes, of course! Who else has that ‘*unerring Hand*’?

The Spirit’s eyes shall look through Nature’s eyes,
The Spirit’s force shall occupy Nature’s force.
This world shall be God’s visible garden-house,
The earth shall be a field and camp of God,
Man shall forget consent to mortality
And his embodied frail impermanence.

At present, when we look out through our eyes, the eyes of our nature, it is our imperfect consciousness that is looking out and seeing and understanding what it sees in a certain way. But when this realisation comes, when ‘*A greater truth than earth’s shall roof-in earth*’, then ‘*The Spirit’s eyes shall look through Nature’s*

eyes': the divine consciousness will be looking out through our eyes, and the force, the power and energy of the Spirit will be occupying the Nature force. Nature gets a lot done by her forces but apparently in an unconscious way. But when Nature's Force is being guided by the Spirit's omniscience and omnipotence then it will become much, much more effective. This world will become '*God's visible garden-house*', his pleasure house where he comes to enjoy himself, and the whole earth '*shall be a field and camp of God*', a place where He acts, does His work and where He dwells. In that time of fulfilment, human beings '*shall forget consent to mortality*'. At the moment we accept that we have to die, we accept to be mortal. We are in the grip of ignorance and death and we accept that. But when this greater truth manifests we will not accept that any more. We will insist on becoming immortal and conquering death. We will forget our '*embodied frail impermanence*'. Something that is impermanent does not last long. Something that is '*frail*' is very weak, easily broken or in poor health. At the moment that is how we are in our bodies. We are an '*embodied frail impermanence*' with no prospect of a permanent existence. But in that time of fulfilment we will forget this state of weakness and impermanence.

Q: Isn't the whole world already '*God's visible garden-house*'? Doesn't He already inhabit everything everywhere?

In a sense it is true, but it is not visible to our earthly eyes. Here the Lord speaks of '*God's visible garden-house*': Instead of God's Presence being veiled and hidden by the body and the life and material forms, it will become possible to see God in action, shaping every event, and feel him acting through our actions. This will be such a great change, when human beings can be conscious at every moment of the divine presence, not only protecting us, but guiding us, showing us what is to be done.

This universe shall unseal its occult sense,
Creation's process change its antique front,
An ignorant evolution's hierarchy
Release the Wisdom chained below its base.

Not only human beings will experience this change. The whole universe is going to change. It will '*unseal its occult sense*': its hidden meaning and significance and intention. When something is sealed, it is closed. If you want to send a letter and it is not just a greetings card so you do not want anybody other than the addressee to read it, you seal the envelope. If it is something top secret it will have an even bigger seal on it so that it cannot be unsealed without it being obvious that it has been opened. For now, the secret meaning and significance of this universal existence is sealed up. Sri Aurobindo is telling us a lot about it, but still much is hidden, secret and mysterious even to the few who are carefully studying it. Most people do not even dream that it has a hidden sense. But the Lord is telling Savitri and Satyavan that in that future time of fulfilment the whole process of creation will '*change its antique front*'. Something that is '*antique*' is very old. He is promising that the appearance the Creation has had in the past, perhaps since its very beginning, will change. There has been an established hierarchy in evolution extending from the simplest primal forms of pre-matter, plasma and gas, to what we recognise as insentient matter, to several grades or levels of living matter and so on up to mentalised living matter. But here the Lord says that with the coming of that great change, that progression will '*Release*', it will set free, liberate '*the Wisdom*', the secret divine Wisdom which is '*chained below its base*', below the very base of the hierarchy of the ignorant evolution that we can look back at and see developing since the beginning of this universe, emerging slowly in the course of evolution. When the great change comes about, that chained-up Wisdom will be released, set free.

The Spirit shall be the master of his world
Lurking no more in form's obscurity
And Nature shall reverse her action's rule,
The outward world disclose the Truth it veils;
All things shall manifest the covert God,
All shall reveal the Spirit's light and might
And move to its destiny of felicity.

To start with, Nature rules the world: Spirit stands back, supports her, allows her to do her work. But when this great change comes about

'The Spirit shall be the master of his world', no longer *'Lurking'*, disguised and concealed in the *'obscurity'* of form; *'obscurity'* is a state that is unclear or difficult to understand. Nature will reverse the way that she has been acting, veiling the Truth behind the outer appearances of the world. Instead *'All things shall manifest the covert God'*, God will be seen openly, no longer concealed and disguised by outward appearances. *'All shall reveal the Spirit's light and might'*: Everything in the universe will radiate the light and power of Spirit, and everything will be moving towards *'its destiny of felicity'*, its true goal of bliss, *ananda*. Now God is hiding Himself in all these forms and appearances and that is why we do not recognise His appearance. But when the realisation comes He will not be hiding anymore, so Nature's rule will be reversed. At the moment it is Nature that rules and the Spirit is behind secretly supporting it but when this big change comes about, *'The outward world'* will *'disclose'*, reveal *'the Truth'* that, at the moment, it is veiling. Then, *'All things shall manifest the covert God'*, God who is hidden at the moment; we say something is *'covert'* if it is not openly acknowledged, covert military operations, for example.

Even should a hostile force cling to its reign
And claim its right's perpetual sovereignty
And man refuse his high spiritual fate,
Yet shall the secret Truth in things prevail.

Throughout the poem in several places Sri Aurobindo has been telling us that it is the role of humanity to bring about this big change. But it is hardly possible for us to do so as long as we are being obstructed by adverse forces that are still insistent on maintaining their dominance and the reign of not only unconsciousness and ignorance, but also the falsehood that comes about as a result of the unconsciousness. Here the Lord assures Satyavan and Savitri that even if *'a hostile force'* clings *'to its reign'*, holds on to its rule, and claims the right to rule forever, perpetually, and even if as a result of the clinging on of that hostile force, human beings should refuse their *'high spiritual fate'*, still, nevertheless, *'the secret Truth'*, which is in all things will *'prevail'*: It will be stronger than that hostile force. It will be fulfilled. This is the Lord's great Promise.

Q: Why does he say ‘*Even should ...*’?

In prose we might say ‘Even if a hostile force goes on clinging ...’.

And now the Lord is going to tell us why the secret truth in things is sure to prevail. Sri Aurobindo says that this great change is fixed and ordained and inevitable. He is absolutely sure about it. Why?

For in the march of all-fulfilling Time
The hour must come of the Transcendent’s will:
All turns and winds towards his predestined ends
In Nature’s fixed inevitable course
Decreed since the beginning of the worlds
In the deep essence of created things:
Even there shall come as a high crown of all
The end of Death, the death of Ignorance.

He tells us that ‘*in the march of all-fulfilling Time*’, as Time unrolls, as it moves forward, finally ‘*The hour must come*’ when the will of the Transcendent is fulfilled: the Transcendent, the supreme divine, unlimited by the manifestation. It has already been decided how everything is to be fulfilled in the course of Time – as the Lord promised to Savitri – ‘*By ... The executor of my will, eternal Time.*’¹

Everything in the manifestation is turning and winding and going round and round, but it is always moving towards its ‘*predestined ends*’, the ends that have been fixed from the beginning. It is following ‘*Nature’s fixed inevitable course*’. Sri Aurobindo says that it is a spiral. It goes higher and higher but sometimes, of course, that spiral dips down lower. But then it goes higher again: it is ‘*Nature’s fixed inevitable course*’, which has been ‘*Decreed*’. It has been planned and commanded ‘*since the beginning of the worlds*’. And that decree is fixed ‘*In the deep essence of created things*’, coded into the DNA of the universe. Because of that Decree,

Even there shall come as a high crown of all
The end of Death, the death of Ignorance.

1. *Savitri* p.698

It is decreed that even, in the end, ‘*there shall come as a high crown of all*’, the greatest result: ‘*The end of Death, the death of Ignorance*’.

Now we can hardly imagine a world without death and a world without ignorance, but even this is decreed, even this has been promised.

But it is not going to happen just like that. First, certain conditions have to be fulfilled:

But first high Truth must set her feet on earth
And man aspire to the Eternal’s light
And all his members feel the Spirit’s
touch And all his life obey an inner Force.

‘*But first high Truth must set her feet on earth*’. That is why Auroville has been established as the City at the Service of Truth, and why Huta’s beautiful paintings showing *The Victory of Truth* and *Truth and Love* are very significant. The rule of the divine’s love cannot come about until Truth has set her feet upon the earth. That is the Great Work which Sri Aurobindo and the Mother have undertaken: “To hasten the rule of the Divine’s Love upon Earth.”¹ That is why we are here, working for and aspiring for the Victory of the Truth, because Sri Aurobindo has told us that we human beings have a part to play in bringing about that great Victory. We have to aspire, to aim for ‘*the Eternal’s light*’, and a change must come about in our bodies so that all our ‘*members*’, every part of us, ‘*feel*’ the touch of the Spirit ‘*And all his life*’, all the vital or life energy of human beings learn to ‘*obey an inner Force*’, the Force of the Soul.

This too shall be; for a new life shall come,
A body of the Superconscient’s truth,
A native field of Supernature’s mights:
It shall make earth’s nescient ground Truth’s colony,
Make even the Ignorance a transparent robe
Through which shall shine the brilliant limbs of Truth
And Truth shall be a sun on Nature’s head
And Truth shall be the guide of Nature’s steps

1. The Mother (message of 21-02-1968)

And Truth shall gaze out of her nether deeps.

Then the Lord again promises that this will happen: *'This too shall be'* because a new kind of life *'shall come'*, a divine life. That life will be *'A body of the Superconscient's truth'*, a form that can hold and express the truth of the Superconscient, a consciousness so far above ours that we cannot even imagine it. And this new life will be *'A native field of Supernature's mights'*, not this earth-nature that we know now but the truth-conscious *'Supernature'*. That divine life will inevitably come about on earth, making this earth, our nescient base, into a *'colony'* of Truth, transforming it completely. Even *'the Ignorance'* will become like *'a transparent robe'* of Truth. If a robe is transparent we can see the body which is wearing it. Earth's Ignorance will become a transparent robe *'Through which shall shine the brilliant limbs of Truth'*: the beautiful shining body of Truth will shine through even this robe of Ignorance. Truth will be *'a sun'*, a powerful source of energy and force on the highest levels of Nature, and *'Truth shall be the guide of Nature's steps'* showing her which way to go. *'Truth'* will even *'gaze out of'* the *'nether deeps'* of nature. *'Nether'* means *'lower'*. Out of the lowest, darkest, most obscure depths and abysses of Nature, Truth will gaze, and we shall be able to see her looking out at us even from those depths.

Q: Why is it said that we, ordinary human beings, have a role to play in bringing about this change?

As I mentioned earlier there are several places in the poem where Sri Aurobindo tells us, "Look, you human beings are the chosen ones. You have to make this happen." On the other hand, somebody once asked the Mother "How much does the fulfilment depend on human beings?" and she replied "Fortunately not at all!"

Perhaps we can say that humans as mental beings, as half-way conscious beings, have the opportunity to participate consciously in this process to some extent. If we choose to do so, we can help to bring about this Great Change. We are offered that opportunity. But many things have to happen, and evolution has to have helpers. As we are at our present state of evolution all we can do is to aspire for this state, but Sri Aurobindo tells us that through the discipline

of yoga we can open ourselves up to the descent of this higher consciousness. That is the opportunity that is offered to us.

When superman is born as Nature's king
His presence shall transfigure Matter's world:
He shall light up Truth's fire in Nature's night,
He shall lay upon the earth Truth's greater law;
Man too shall turn towards the Spirit's call.

'When superman is born as Nature's king': this word refers not to the kind of superman depicted in the comic strips and films, nor the superman that the German philosopher Nietzsche has written about. Sri Aurobindo and the Mother seem to use this word to refer to a transitional species representing the state between our present humanity and the new supramental race. At the moment humanity is the leading species, although we are often not very good leaders; but when that next new species *'is born as Nature's king'* just its presence will *'transfigure'* or divinise the world of Matter. Those higher beings will *'light up'* the fire of Truth in the night, in the darkness of Nature, and impose *'upon the earth Truth's greater law'*. Then human beings too *'shall turn towards'* the call of the Spirit.

Awake to his hidden possibility,
Awake to all that slept within his heart
And all that Nature meant when earth was formed
And the Spirit made this ignorant world his home,
He shall aspire to Truth and God and Bliss.

'Man', humanity, will wake up *'to his hidden possibility'*. That is what Sri Aurobindo wants us to do. He wants us to wake up to our hidden possibilities, to wake up to everything that is sleeping within our hearts, and to wake up to all that Nature has intended to achieve from the time when earth was first formed, from the moment when *'Spirit'* moved to inhabit *'this ignorant world'*. Then naturally human beings will begin to *'aspire to Truth and God and Bliss'*.

Interpreter of a diviner law
And instrument of a supreme design,
The higher kind shall lean to lift up man.

Man shall desire to climb to his own heights.
The truth above shall wake a nether truth,
Even the dumb earth become a sentient force.

'The higher kind', the *'superman'*, the new race, will act as the *'Interpreter of a diviner law'*. When a new law is introduced it may need to be explained, to be made clear to people. For that it will be helpful to have an *'Interpreter'*, someone who understands the intention of that higher law. The Lord is explaining that *'superman'*, *'The higher kind'* will be the interpreter of that diviner law to human beings, and that *'higher kind'*, that new race of beings with a higher level of consciousness, will be the *'instrument of a supreme design'* that the Lord has prepared. That *'supreme design'* needs to be implemented; it needs to be carried out. *'The higher kind'*, the new race, will help that to happen by interpreting the divine law and working out the supreme design and leaning down *'to lift up man'*. Humanity will have help in adjusting to these new developments. And then naturally *'Man'* will begin to *'desire to climb to his own heights'*, to those higher possibilities, and the truth which exists *'above'*, on the higher levels of consciousness, will wake up the truth which is involved in nature, the truth which is hidden within us awaiting its time to emerge and driving us to aspire for a diviner life. The pressure of the truth from above will wake up the lower truth so that *'Even the dumb earth'*, this nescient, inconscient matter, will become *'a sentient force'*, a power of action and energy which has senses, which can feel, which can be aware.

The Spirit's tops and Nature's base shall draw
Near to the secret of their separate truth
And know each other as one deity.

The Lord foretells that through the influence and mediation of supermind and the supramental race *'The Spirit's tops'*, the very highest levels of spiritual consciousness, *'and Nature's base'*, the very lowest levels of Nature, these two extremes will *'draw / Near to the secret'*, the mystery *'of their separate'* truth. Why and how do the Spirit's heights and Nature's base seem to us to be so separated in our experience, in material experience? It is a mystery. Here the

Lord prophesies that both the higher and the lower levels will come closer to their own true source and origin and thus realise that they are ‘*one deity*’: not two separate powers, but two faces or aspects of one divine being. This is elaborated in the next two lines:

The Spirit shall look out through Matter’s gaze
And Matter shall reveal the Spirit’s face.

This can only happen because they are one deity, ‘*The Spirit shall look out through Matter’s gaze*’, through the physical eyes of living beings, and apparently unconscious Matter will ‘*reveal*’ the face of the Spirit.

Then man and superman shall be at one
And all the earth become a single life.

Human beings and ‘*the higher kind*’ will ‘*be at one*’, in harmony. For some people the idea of a superhuman race is frightening because they think that those superhuman beings will probably treat us human beings in the thoughtless and unkind way that human beings often treat animals and plants and the earth. But Sri Aurobindo is saying, “No, it is not like that. They will be in harmony and the higher kind will be helping all the other kinds to rise up to its own heights: ‘*Then man and superman shall be at one / And all the earth become a single life.*’”

Even the multitude shall hear the Voice
And turn to commune with the Spirit within
And strive to obey the high spiritual law:
This earth shall stir with impulses sublime,
Humanity awake to deepest self,
Nature the hidden godhead recognise.

‘*Even the multitude*’, even the masses, the many, will ‘*hear the Voice*’, the voice with a capital ‘V’, the Voice from above that comes to Savitri and to King Aswapati. ‘*Even the multitude*’, even the mass of ordinary people like you and me will be able to hear that Voice and they will ‘*turn to commune*’, to have a conversation, a dialogue ‘*with the Spirit within*’, and they will try ‘*to obey the high spiritual law*’. When this happens, the whole earth will ‘*stir*’: it will begin to

wake up with sublime impulses. *'Humanity'* shall *'awake'*, become aware of the *'deepest self'*. That is our difficulty at the moment: we cannot easily communicate with our *'deepest self'* or be aware of it. We have got a lot of waking up to do before we can have that constant awareness. But the Lord says that it will happen and that *'Nature'* will recognise the *'godhead'*, the divinity, which is *'hidden'* within her.

Even the many shall some answer make
And bear the splendour of the Divine's rush
And his impetuous knock at unseen doors.

This is going to happen to many, many people: *'Even the many'* shall make some response and will feel something of *'the splendour'* of the divine force rushing into them and hear the Lord knocking *'impetuously'* or violently at *'unseen doors'* within them, as if demanding to be allowed to enter immediately.

A heavenlier passion shall upheave men's lives,
Their mind shall share in the ineffable gleam,
Their heart shall feel the ecstasy and the fire.

We have passions or intense feelings, but often they are not very heavenly and surge up from lower levels of our being. Here the Lord promises that in that future time a more heavenly kind of passion *'shall upheave men's lives'*, lifting them up so that their minds can *'share in the ineffable gleam'*, a gleam of the higher light which can be experienced but not described, and *'Their heart shall feel the ecstasy and the fire'* of the divine touch.

Q: What kind of *'fire'* is being referred to here?

I think this word refers to the intensity of feeling the divine touch.

Earth's bodies shall be conscious of a soul;
Mortality's bondslaves shall unloose their bonds,
Mere men into spiritual beings grow
And see awake the dumb divinity.

Not only the mind and heart shall be transformed: even our physical bodies will become conscious of the soul inhabiting

them. That transformation will make it possible for human beings, who are at the moment ‘*bondslaves*’ to death, to become free from their slavery to death and ignorance. At present we do not have any choice about the matter because of the nature of our physical bodies: we know that our bodies will have to die; but the Lord is promising that in that future time our physical bodies shall become conscious of the soul inhabiting them and we shall become able to ‘*unloose*’ our ‘*bonds*’, free ourselves from the grip of ignorance and death. Then even ordinary people shall grow ‘*into spiritual beings*’, so that not only in vision or in dream but in the ordinary waking state they will be able to experience the presence of ‘*the dumb divinity*’: the silent divine being within.

Q: ‘*Unloose*’ looks like a strange word! Normally it should mean the opposite of loosening, that is tightening!

On the contrary, we can ‘*unloose*’ or set free something that is tied up: a horse, for instance, or some powerful energy.

Intuitive beams shall touch the nature’s peaks,
A revelation stir the nature’s depths;
The Truth shall be the leader of their lives,
Truth shall dictate their thought and speech and act,
They shall feel themselves lifted nearer to the sky,
As if a little lower than the gods.

‘Intuition’ and ‘Revelation’ are two of the higher levels of consciousness on the way to supermind. The Lord is promising that rays of ‘*Intuitive*’ knowledge will ‘*touch the nature’s peaks*’ – the higher levels of human nature – like sunrays lighting up mountain peaks in the early morning, while the even higher power of ‘*revelation*’ will ‘*stir*’ and stimulate the being’s depths. Then for human beings in general ‘*The Truth shall be the leader of their lives*’, and ‘*Truth shall dictate their thought and speech and act*’, guiding them what to think and what to say and how to act. Because of this guidance, they will ‘*feel themselves lifted*’ up towards heaven, becoming only slightly lower than ‘*the gods*’: the cosmic powers which serve the divine purpose.

For knowledge shall pour down in radiant streams
And even darkened mind quiver with new life
And kindle and burn with the Ideal's fire
And turn to escape from mortal ignorance.

From those higher levels, '*the nature's peaks*', knowledge will pour down like rivers of light, '*in radiant streams*', so that not only those who have aspired and made an effort to open themselves to a higher illumination but '*even darkened mind*' shall '*quiver with new life*', catching fire, kindling and burning '*with the Ideal's fire*', and will '*turn to escape from mortal ignorance*'.

The frontiers of the Ignorance shall recede,
More and more souls shall enter into light,
Minds lit, inspired, the occult summoner hear
And lives blaze with a sudden inner flame
And hearts grow enamoured of divine delight
And human wills tune to the divine will,
These separate selves the Spirit's oneness feel,
These senses of heavenly sense grow capable,
The flesh and nerves of a strange ethereal joy
And mortal bodies of immortality.

In this way, '*More and more souls shall enter into light*'. This is the promise for the future of '*earth and men*': this is what is going to happen. The '*frontiers*' or borderlines '*of the Ignorance*' will '*recede*', draw back, so that there is less and less ignorance.

The word '*shall*' which comes in the first two lines is meant to be understood in each of the other lines of the sentence. Minds that have been '*lit*' and '*inspired*' shall hear the '*occult summoner*': the voice which calls to wake us up to our task and our onward journey. When minds are lit and inspired and hear that '*occult summoner*' then more and more lives will blaze up '*with a sudden inner flame*'; more and more hearts shall '*grow enamoured of divine delight*', falling in love with the divine delight. More and more human wills shall put themselves in tune with the divine will, responding to and expressing the divine will. All '*These separate selves*' shall feel the oneness of the Spirit. '*These senses*' of hearing, sight, taste, smell

and touch shall ‘*grow capable*’ of ‘*heavenly sense*’ becoming able to feel and enjoy and respond to things in a much truer and finer way than our senses can do at present. ‘*The flesh and nerves*’ of the body shall ‘*grow capable*’ of a new kind of joy. The nerves and flesh of our mortal body do sometimes feel a thrill of delight, but this will be a different kind of joy, a ‘*strange ethereal joy*’, much subtler and finer and higher than anything we can feel now. Through that transformation, human bodies which now have to die because of their imperfect state will ‘*grow capable*’ ‘*of immortality*’. Letting go of a body may become a matter of conscious choice based on an inner knowledge and understanding, rather than an inescapable necessity.

A divine force shall flow through tissue and cell
And take the charge of breath and speech and act
And all the thoughts shall be a glow of suns
And every feeling a celestial thrill.

‘*A divine force shall flow through tissue and cell*’, controlling, taking charge of ‘*breath and speech and act*’. That is what will be in control of every breath, the speech and the actions of the body. ‘*And all the thoughts shall be a glow of suns*’. This is a description of the Mind of Light: the physical mind receiving the supramental light. Then ‘*every feeling*’ will be ‘*a celestial thrill*’, a thrill of divine delight.

Often a lustrous inner dawn shall come
Lighting the chambers of the slumbering mind;
A sudden bliss shall run through every limb
And Nature with a mightier Presence fill.

The first canto of this poem is called ‘The Symbol Dawn’. If we get up early enough in the morning, we can experience the way the light of a new day emerges from the darkness as the sun comes up above the horizon. That is the symbol of every kind of new awakening that we can have, in consciousness and in life. Here the Lord is speaking about the inner dawns: ‘*Often a lustrous inner dawn*’, shining with that soft miraculous dawn light ‘*shall come / Lighting the chambers of the slumbering mind*’, the private rooms where the mind is ‘*slumbering*’, asleep. When that ‘*lustrous inner dawn*’ comes and

wakes up the mind, then ‘*A sudden bliss shall run through every limb*’: through every part of the body, and the whole of Nature shall be filled ‘*with a mightier Presence*’. The divine presence hidden within and behind Nature will reveal itself.

Thus shall the earth open to divinity
And common natures feel the wide uplift,
Illumine common acts with the Spirit’s ray
And meet the deity in common things.

In this way the whole earth and all the beings and people on it will ‘*open to divinity*’. Even ‘*common natures*’, very ordinary people like you and me, will ‘*feel the wide uplift*’. Our ordinary actions will be illumined, lit up by the divine light of the Spirit, and we will be able to ‘*meet the deity*’, the divine presence ‘*in common things*’. This will become our normal human experience

Nature shall live to manifest secret God,
The Spirit shall take up the human play,
This earthly life become the life divine.”

This summarises everything: Nature will exist only ‘*to manifest*’, to show, to make outwardly real to us, the God who is at the moment kept secret and hidden from us by the appearances of Nature. Now the human play is dominated by mind and life and body, but then ‘*The Spirit shall take up the human play*’ and the ‘*earthly life*’ shall ‘*become the life divine*’.

End of Section 7

This is the momentous promise made by the Supreme to Savitri and to us: to the whole of humanity – ‘to earth and men.’ All gratitude to the Supreme Divine Mother and Sri Aurobindo!

Calendar of Events

October 2019 to February 2020

Regular weekly activities:

Sunday	10.30am-12 noon: <i>Savitri</i> Study Circle
Monday	3-4pm: <i>Inner Discovery</i> , led by Dr. Jai Singh 4-5pm: <i>On Auroville (in Tamil)</i> led by Uma Melin 4.45-5.45pm: <i>Meditation with Hymns of the Rig Veda translated by Sri Aurobindo</i> , led by Nishtha
Tuesday	9am-12 noon: <i>Introduction to Integral Yoga</i> , led by Ashesh Joshi 3-4pm: <i>Evolution of Man (in the light of Sri Aurobindo's Yoga)</i> , led by Dr. Jai Singh 4-5pm: <i>L'Agenda de Mère</i> – Listening to The Mother's recorded talks with Gangalakshmi 4.45-5.45pm: <i>Mudra Chi</i> – a body prayer in Tai-chi form based on the Mother's Mudras, led by Anandi 5-6pm: <i>Let us learn Savitri together (in Tamil)</i> , led by Buvana 5.45-7.15pm: OM Choir
Wednesday	5.30-6.30pm: <i>Essays on the Gita</i> , led by Shraddhavan
Thursday	4-5pm: <i>The English of Savitri</i> , led by Shraddhavan
Friday	3-4pm: <i>Reading of the Mother's Commentaries on the Dhammapada</i> , led by Dr. Jai Singh 4-5pm: <i>L'Agenda de Mère</i> – Listening to The Mother's recorded talks with Gangalakshmi
Saturday	4-5pm: <i>L'Agenda de Mère</i> – Listening to The Mother's recorded talks with Gangalakshmi 5-6.30pm <i>Satsang</i> led by Ashesh Joshi

Series of Special Classes by Dr. Ananda Reddy:

Dr. Ananda Reddy gave a series of special classes on 'Common Themes from *The Life Divine and Savitri*' on Sep.21, Oct.12, 26

and Nov.9. The various topics dealt with were ‘*Pain and Suffering*’, ‘*Mind to Supermind*’ and ‘*Death: Its Genesis and Utility*’. On Feb.8th and 15th he gave classes on ‘*The Finding of the Soul*’.

Monthly activities:

Full Moon Gatherings were held in front of Sri Aurobindo’s statue on Full Moon Days.

October:

- 2 Visit - 40 students from the Mother’s School, Hyderabad visited Savitri Bhavan. Shraddhavan gave a talk to the students.
- 7 Film - ***On Beauty, Music, Mathematics and Money*** - **M.P. Pandit** (1919-1993) in 1990 spoke about the best definition of Beauty, Music, Mathematics and money as a power of God and Mother’s approach to handling money.
- 14 Film - ***Sri Aurobindo’s “The Mother”, Chapters 1, 2 and 3, read by The Mother*** - Produced and Presented by Sri Aurobindo Ashram Audio-Visual Section.
- 21 Film - ***Sri Aurobindo’s “The Mother”, Chapters 4 and 5, read by The Mother*** - Chapter 4 is about money as the visible sign of a universal force which belongs to the Divine, and Chapter 5 describes the processes to become a true doer of divine works and an instrument of the Divine Shakti.
- 28 Film - ***Sri Aurobindo’s “The Mother”, Chapter 6, read by The Mother*** - Chapter 6 is about the Four Aspects of The Mother - Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati. The Mother reads the text and we see scenes of the Mother with children and sadhaks on Darshan days.

November:

- 4 Film - ***The Mother - Glimpses of Her Life*** with recordings of The Mother’s and Sunil’s compositions. Followed by ***A New Birth*** - Film by Sri Aurobindo Ashram-Delhi Branch.
- 11 Film - ***The One Whom We Adore As The Mother*** - An audio-visual presentation on The Mother’s life prepared by the Sri Aurobindo Archives.

- 13-17 Complete Savitri Reading. A complete reading of *Savitri* has happened from 13-17 and many Aurovilians and guests participated in the reading.
- 18 Film - *Siddhi Day – Interview with Dr. Alok Pandey by Narad* - 24th November 1926 is called the Siddhi Day. On this day, the Overmind, Krishna’s consciousness descended into the physical body of Sri Aurobindo and made the descent of the Supermind possible.
- 25 Film - *Siddhi Day , Part 2 – Interview with Dr. Alok Pandey by Narad* - 24 November 1926 is an interesting day of transition of the yoga of Sri Aurobindo. He started to work for the descent of higher and higher levels of consciousness which had never happened in terrestrial yoga so far.

December:

- 2 Film - *Meditations on Savitri – Book 1, Canto 5: The Yoga of the King: The Yoga of the Spirit’s Freedom and Greatness* - Film by Manohar of Huta’s paintings illustrating passages from *Savitri* read by The Mother and accompanied by her own organ music.
- 9 Film - *Pictures of Sri Aurobindo’s Poems – Part Two* - A meditative film by Manohar illustrated with paintings by Huta. The poems are read by Huta and accompanied by Sunil’s music.
- 16 Film - *The Genius of India* - This film is based on Sri Aurobindo’s “The Renaissance in India” and was made by the Auroville Press team.
- 23 Film - *HOME – the Earth: our home is a miracle and a beauty*. The film wakes us up and to become more conscious and careful with our beautiful blue home.
- 31 A **Midnight Meditation** welcoming in the year 2020 was held in the Square Hall.

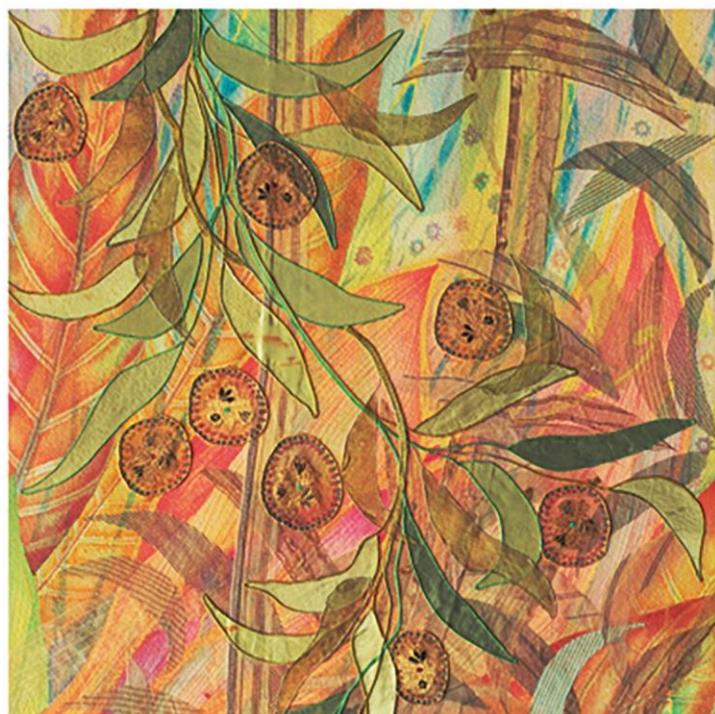
January 2020:

- 6 Film - *Interview of Shraddhavan – Responses to Questions about Auroville* - filmed by a Russian TV crew, edited by Joel.
- 13 **Film - *Life After Life*** - The film is based on the research about ‘out of body experiences ‘ by Dr. Raymond A. Moody, made by Peter Shockey.
- 20 Film - *Is the Universe Alive?* The Living Universe : a documentary about Consciousness and Reality and Waking Cosmos
- 22 ***Nicholas Roerich’s Vision of the Great Spiritual leaders of Humanity*** : a slide-show with explanations by Dr. Alexander Pereverzev
- 27 Film -*The Great Mystery of Water:* - In this much-awarded Russian documentary of 2008 scientists from various countries and representatives of different religions discuss the memory of water.

February:

- 1-15 ‘*Transparence*’ : an exhibition to raise funds for purchasing the Lands of Auroville – Artworks by Nathalie Nuber & Jyoti Khare, made with materials belonging to The Mother.
- 3 Film - *Auroville, The Golden Bond – Towards Human Unity* - Film made by Michele Decoust and Auroville International France in 2012.
- 10 Film - *Building Matrimandir – Labour of Love 1971-2008* : a documentary about th construction of Matrimandir, the soul of Auroville.
- 17 Film - *The One Whom We Adore As The Mother* - An audio-visual presentation on The Mother’s life, prepared by the Sri Aurobindo Archives.
- 21-29 Exhibition - ‘*Divine Flowers*’
- 22 Film - *Talk by Richard Pearson on The Mother & Flowers*
- 23 Film - *The Teachings of Flowers: - The Life and Work of The Mother of Sri Aurobindo Ashram*
- 24 Film -*The Day of the Lord - The Supramental Manifestation of 29th February 1956* - Video of a talk given by Dr. Alok Pandey at Savitri Bhavan on 28th February 2016.

TRANSPARENCY



Art Exhibition for the Lands of Auroville

Artwork with material belonging to The Mother

By Jyoti & Nathalie

at SAVITRI BHAVAN

Opening Sat 1st February at 4 pm

On till the 15th of February - from 9am to 5pm

Sunday closed

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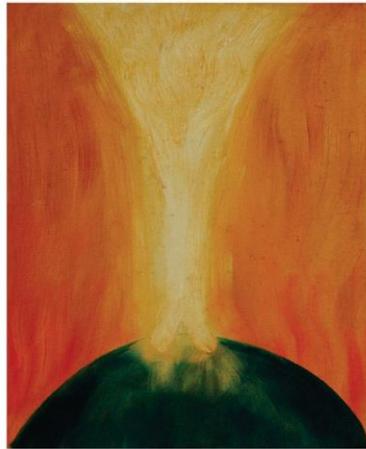
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The English of Savitri, volume 6 : Book Eleven, The Book of Everlasting Day and Book Twelve. Epilogue: The Return to Earth: comments on the language of Sri Aurobindo's epic by Shraddhavan, published by SAIER, Auroville, 2020, ISBN 978-93-82474-29-6

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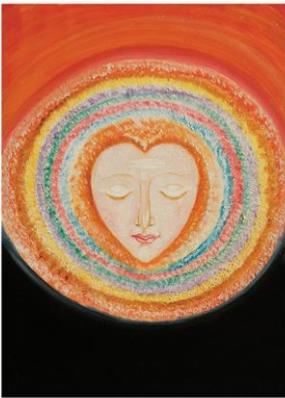
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of the world

that will be an inspiring centre of Savitri studies

that will house all kinds of materials and activities
to enrich our understanding and enjoyment of
Sri Aurobindo's revelatory epic

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tomorrow.

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Savitri
is a Mantra
for the transformation
of the world

The Mother