

SAVITRI AS THE YOGA OF THE EARTH

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In my recent studies, when I was preparing for a workshop in Germany, I came across a message of the Mother. Although it seemed by chance, surely it was not just by chance. It was definitely by her Grace, for in fact in this message She has given the quintessence of *Savitri*. You may have read many comments from the Mother and many letters from Sri Aurobindo about *Savitri*, but in this small message she has given the entire theme and content of *Savitri*, and I could easily hold a whole workshop on this theme.

The Mother writes that *Savitri* is :

1. The daily record of the spiritual experiences of the individual who has written.
2. A complete system of yoga, which can serve as a guide for those who want to follow the integral yoga.
3. The yoga of the earth in its ascension towards the divine.
4. The experiences of the divine Mother in her effort to adapt herself to the body she has taken and the ignorance and the falsity of the earth upon which she has incarnated. (*Collected Works of the Mother (CWM)*, 13:24)

These are the four essential strands in *Savitri*, and each one of them can be developed in its fullness. Each of these could be given a subtitle for our convenience. For example the first one, "*The daily record of the spiritual experiences of the individual who has written*" could be called "*Savitri as the Record of Yoga of Sri Aurobindo and the Mother.*" The second one, "*A complete system of yoga ...*" could be subtitled "*Savitri as the Yoga of Self-Perfection*". For the third one the Mother herself has given the title "*Savitri as the Yoga of the Earth.*" And the last one, "*The experiences of the divine Mother ...*" could be subtitled "*The Yoga of the Avatar.*"

So essentially *Savitri* is but a Book of Yoga – yoga on different levels: for individuals who want to follow the integral yoga; the yoga of the Avatar because the Avatar too needs to do yoga in order to transform this world; the yoga of the earth; and lastly it is the book of the personal yoga of Sri Aurobindo. About this we get a lot of hints in Sri Aurobindo's *Record of Yoga* – that is, the diary notes which he kept in the early years at Pondicherry. So *Savitri* unfolds itself essentially as a Book of Yoga. That is perhaps why the Mother said that to read *Savitri* is to do yoga. Of course it all depends on the way that it is read.

Today we shall take up the third theme – *Savitri* as the Yoga of the Earth. Most of us know that the tale of Savitri is taken from the Mahabharata. But in reality it goes beyond the Mahabharata tale. It is essentially a legend of creation itself, especially the creation of the earth. It is a legend of a tradition that goes back beyond "*the two known lines of spiritual and occult tradition – that is the Vedic and Chaldean lines; a tradition which seems to have been at the origin of these two known traditions.*" (CWM, 9:332)

What is this tradition that goes back beyond the Vedas and the Chaldean civilizations? We are not sure. However, in that tradition, we are given a story, the story of the creation of this universe. Here is the passage in which the Mother narrates this story of the creation:

When the Supreme decided to exteriorise Himself in order to be able to see Himself, the first thing in Himself which he exteriorised was the Knowledge of the world and the Power to create it. This Knowledge-Consciousness and Force began its work; and in the supreme Will there was a plan, and the first principle of this plan was the expression of both the essential Joy and the essential Freedom, which seemed to be the most interesting feature of this creation. (CWM, 9:205-6)

In the Upanishads it is said that it is out of Delight that this creation was born, that it grows and exists in Delight and to Delight it returns. So Delight is the first principle, the essential principle of this creation. And the second principle, we are told, is Freedom. Freedom and Delight: these are the principles of involution itself, and therefore it is only through Freedom and Delight that

there can be a proper and true evolution. If the process of involution took place through freedom and joy, the principles of evolution also must be Delight and Freedom. However, let us return to our story:

So intermediaries were needed to express this Joy and Freedom in forms. And at first four Beings were emanated to start this universal development which was to be the progressive objectivisation of all that is potentially contained in the Supreme. These Beings were, in the principles of their existence: Consciousness and Light, Life, Bliss and Love, and Truth.

These were the four beings which came forth from the Divine Creatrix, the Mother.

You can easily imagine that they had a sense of great power, great strength, of something tremendous, for they were essentially the very principle of these things. Besides, they had full freedom of choice, for this creation was to be Freedom itself. . . . As soon as they set to work – they had their own conception of how it had to be done – being totally free, they chose to do it independently. Instead of taking the attitude of servant and instrument . . . they naturally took the attitude of the master, and this mistake – as I may call it – was the first cause, the essential cause of all the disorder in the universe. . . . As soon as there was separation between the Supreme and what had emanated, Consciousness changed into inconscience, Light into darkness, Love into hatred, Bliss into suffering, Life into death and Truth into falsehood. And they proceeded with their creations independently, in separation and disorder.

The result is the world as we see it. It was made progressively, stage by stage, and it would truly take a little too long to tell you all that, but finally, the consummation is Matter – obscure, inconscient, miserable. . . . The creative Force which had emanated these four Beings, essentially for the creation of the world, witnessed what was happening, and turning to the Supreme she prayed for the remedy and the cure of the evil that had been done. (CWM, 9:206-7)

This is the first stage of creation, what we call the First Creation – when these four Beings born from the Supreme Chit-Shakti made a world that is miserable and obscure, dark and full of falsehood. So the supreme creatrix, Aditi, appealed to the Lord, the Supreme and asked Him, “What to do?” And the Supreme answers:

Thrust yourself into a new emanation, an emanation of the essence of Love, down into the most material matter.” That meant plunging into the earth – the earth had become the symbol and representation of the whole drama. Plunge into matter. So she plunged into matter and that became the

primordial source of the Divine within material substance. And from there she begins to act as a leaven in matter, raising it up from within.

It was like a memory, an eternally present memory of that consciousness of Supreme Love, emanated by the Lord onto the earth, into earth, to draw it back again to Him, and truly it was the descent of the very essence of the divine nature into the most total undivine negation, and thus the abandonment of the divine condition to take on terrestrial darkness, so as to bring earth back to the divine state. (*Mother's Agenda (MA)* 3:55)

And unless that Supreme Love becomes all-powerfully conscious here on earth the return can never be definitive, explains the Mother. This is the second stage of creation, when the Supreme himself descends directly into Matter in order to bring Matter and Earth back to the Supreme.

Well, this may seem like an interesting story, but it is in reality the spiritual story of creation, of this creation. And what is relevant to us here is that this descent into Matter is actually, as the Mother would say, the first universal Avatar. In fact she gives a description of this universal Avatar:

It is remarkable that this wonderful Being strangely resembles the one whom I saw in vision one day, the Being who is at the other extremity, at the confines of form and the Formless. But that one was in a golden, crimson glory, whereas in his sleep the other Being was of a shining diamond whiteness emanating opalescent rays.

In fact, this is the origin of all Avatars. He is, so to say, the first universal Avatar who, gradually, has assumed more and more conscious bodies and finally manifested in a kind of recognised line of Beings who have descended directly from the Supreme, to perfect this work of preparing the universe so that, through a continuous progression, it may become ready to receive and manifest the supramental Light in its entirety. (*CWM*, 9:333)

Here, in a short passage from the Mother, we have the full explanation of the *dasavatara* we speak of in India, and how very true it is, that at every level of evolution the Supreme descends directly and each time He takes evolution to a higher rung. If you have noted the last line here, "*so that ... it may become ready to receive and manifest the supramental light in its entirety,*" you could almost say that all the Avatars seem to have had only one aim: to make earth ready so that it can receive the Supramental Light and Consciousness.

So, in a way we can say that all the previous Avatars have only been making the earth ready for the coming of the Mother and Sri Aurobindo, who are the harbingers of the supramental Light and Consciousness. What happened in 1956 on the 29th of February was the event for which Earth was waiting since its creation. That is the golden date in this evolutionary Time; it is the beginning of fulfilment of the purpose of the earth's creation. The complete realisation will take time, but that was surely the beginning of the realisation of the purpose of earth's creation.

Interestingly, the Mother adds here:

The intervals separating these various incarnations seem to become shorter and shorter, as if, to the extent that Matter became more and more ready, the action could accelerate and become more and more rapid in its movement, more and more conscious too, more and more effective and decisive.

And it will go on multiplying and intensifying until the entire universe becomes the total Avatar of the Supreme. (CWM, 9:333-34)

I hope you have noted that very important phrase here: "*the entire universe becomes the total Avatar of the Supreme.*" This is very significant in the light of something that the Mother had said about Sri Aurobindo: "*...he is probably the last Avatar in a human body.*" What this signifies you can understand if you link it with the above phrase. There could be other Avatars after Sri Aurobindo, but they will not be the same kind of Avatars in the physical. They may be having non-physical bodies and be at the same time Avatars, for it is always the Supreme who shall lead whether humanity or superhumanity.

Another way of looking at it may be – if we can extend our imagination and understanding a little bit in the light of Sri Aurobindo's writing – what may happen is that henceforward there would be the descent of the supramental Light into individuals, into common people, and there wouldn't be any need and necessity of any one leader-avatar, because Supermind would start working in all those beings of the Gnostic society. In fact, that is the meaning and essence of the Gnostic society – that they would be carriers of supramental consciousness, and therefore they would be their own guides as well as guides to the human society around. So what would happen is that Avatarhood would no longer manifest in a single outstanding individual but would be embodied in a whole race of gnostic individuals.

I have recounted this entire story of creation, especially elaborating on the Avatar, because for me it is very clear that this eternal Avatar, this first manifestation of the Supreme in Matter has a name, and that name is Satyavan. In fact we have this truth revealed to us very clearly in *Savitri*, in the words of the Divine Mother, who says about Satyavan :

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.
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.
 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.
 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. (pp. 702-3)

This brief passage gives us the essence of who Satyavan is. Indeed the Mother gives a single phrase which conveys the entire idea described in this passage from Savitri, when she tells us that Satyavan is "*the soul of the Earth, the Earth's jiva.*" If you can remember that single phrase, you will understand a great deal of the symbolism of *Savitri*. "*Satyavan is the soul of the earth, the earth's jiva.*" So the emanation of the Supreme that had descended into Matter is Satyavan. He is the soul, the Jiva of the earth.

If we analyse the meaning of the word Jiva we will see it has a great significance in the context of the yoga of the earth. We know the word Jiva refers to the Atman, or in the human context to the psychic being. Now, what is the role of the Jiva in a human being? It goes from life to life, from birth to birth, not only enriching itself with the experience on the earth but enriching earth itself. Each time it returns it brings down something of the divine Consciousness, injecting it into Matter. So there is a double role that a psychic being plays: it enriches earth's Matter, the physical Matter, as well as enriching itself. And that is what Satyavan is doing as the Jiva of the earth. There is an explanation in Sri Aurobindo's "*Author's Note*" to *Savitri*:

Satyavan is the soul carrying the divine truth of being within itself but descended into the grip of death and ignorance.

Juxtapose this line with what the Mother said about Satyavan being the Jiva of the Earth and you will get the whole significance: Sat is Truth; Satyavan is one who carries this Truth, and carries this truth into the grip of death and ignorance. He has descended into ignorance and death. And what is he doing? Right from Matter, it is this Jiva, this Satyavan who with his radiation, with his tapasya, with his consciousness, has been preparing Matter's womb through billions of years. And eventually, because of this preparation, Matter was ready to give birth to Life. And at the point of giving birth to Life, there has to be a descent of the higher principle of Life into Matter, as seen in Sri Aurobindo's philosophy.

As you know, in Sri Aurobindo's philosophy, evolution is not unilinear. There is always a preparation and an ascent of the lower, and there has to be a descent of the higher principle. It is only when these two movements meet,



Spiritual significance: Spontaneous aspiration of Nature towards the Divine
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that there can be the birth of the next higher principle in creation. And this has been the eternal role of Satyavan. He prepared Matter and at that time Savitri descended – we know not in what form – she descended as the principle of Life, and Life itself was born upon earth and she displayed her rich green robes. It took millions of years for all the forms to manifest upon earth – in the form of the trees, animals, insects, birds. All this was not only an enrichment of the world but also a preparation – a preparation and at the same time, I would say, a celebration of this great delight of Life. So once this celebration was there, which took millions of years, it is again Satyavan who has been the essence, the quintessence, the aspiration of this Life-element upon earth; because Satyavan, you remember, is the soul climbing from the beast upwards, or he is the soul that is climbing from Matter towards Mind. So once Life was prepared, when it was ready for the descent of the Mind principle, there was then again the descent of Savitri, and when that descent met the Life principle there was the birth of Mind.

Savitri is always the descending Avatar. Savitri could come in the form of Sri Ram or Sri Krishna or Christ or any Avatar; the external human form is not of importance. What is important is that the ascending principle is always Satyavan, and the descending principle is always Savitri.

To put things together: it is again Satyavan who has prepared Life for the descent of the Mental principle; he has aspired as the representative of the mind of man and it is he who has called forth the descent of Savitri. Very interestingly, as you know, Satyavan is the son of Dyumatsena, who is blind. Sri Aurobindo tells us that he represents the Divine Mind here fallen blind because it has lost its own true vision, and through that lost its kingdom of glory. So Satyavan is born to this blind Mind, and breaking the barriers of Mind he has prepared for the advent of the New, the advent of the supramental consciousness. That is what we see in Book V Canto III – Satyavan invoking and praying to Savitri to descend upon earth and to embrace this earth.

Descend. Let thy journey cease, come down to us ...

...
Come nearer to me from thy car of light
On this green sward disdaining not our soil.

...
Wilt thou not make this mortal bliss thy sphere?
Descend, O happiness, with thy moon-gold feet
Enrich earth's floors upon whose sleep we lie.
O my bright beauty's princess Savitri.
By my delight and thy own joy compelled.
Enter my life, thy chamber and thy shrine. (pp. 402, 408)

This is the symbolic significance of the meeting of Savitri and Satyavan, that he calls down Savitri upon earth. Thus all along Satyavan has been the representative aspiration of Earth.

This much perhaps we can understand. But my interest does not stop there, because of what has been revealed to me: that there is no separation – of course there is a difference but no separation – between Satyavan and Sri Aurobindo. In fact, the Mother herself writes:

Sri Aurobindo is the Soul of Matter, the aspiration of the whole humanity. He is the Light in Matter or the Spirit incarnated in Matter. Sri Aurobindo has separated himself from the Supreme and has plunged in this Matter, in a body, with this load of inconscience and ignorance upon himself to awaken them to the divine life. (*The Supreme*, p. 68)

It is so obvious. The Mother uses almost the same words when she says that Satyavan is the Soul of the Earth, and again when she says that Sri Aurobindo is the Soul in Matter.

In fact, Sri Aurobindo writes about himself in a poem called "The Pilgrim of Night:"

I made an assignation with the Night;
In the abyss was fixed our rendezvous:
In my breast carrying God's deathless light
I came her dark and dangerous heart to woo.

I left the glory of the illumined Mind
And the calm rapture of the divinised soul
And travelled through a vastness dim and blind
To the grey shore where her ignorant waters roll.

I walk by the chill wave through the dull slime
And still that weary journeying knows no end;

Lost is the lustrous godhead beyond Time,
 There comes no voice of the celestial Friend,
 And yet I know my footprints' track shall be
 A pathway towards Immortality.

Again, here are a couple of stanzas from his famous poem, "A God's Labour:"

Coercing my godhead I have come down
 Here on the sordid earth,
 Ignorant, labouring, human grown
 Twixt the gates of death and birth.

I have been digging deep and long
 Mid a horror of filth and mire
 A bed for the golden river's song,
 A home for the deathless fire.

I have laboured and suffered in Matter's night
 To bring the fire to man;

...
 Heaven's fire is lit in the breast of the earth
 And the undying suns here burn;...

Sri Aurobindo brought down 'Heaven's fire' and 'the undying suns.' But what do we understand by this? I mean that these phrases throw a lot of light on who Sri Aurobindo is as an Avatar. In fact, I have taken a clue from the Mother's own explanation of the line from *Savitri*:

The great stars burn with my unceasing fire
 And life and death are both its fuel made. (p. 638)

Explaining this, the Mother once said,

According to what he says here, it is the principle of Love that is transformed into flame and finally into light. It isn't the principle of Light which is transformed into flame when materialized; it's the flame that is transformed into light. The great stars give light because they burn; they burn because they are under the effect of Love.

Disciple: Love would be the original Principle?

That seems to be what he is saying. I didn't remember this passage. But I told you, my experience is that the last thing as one rises – the last thing one reaches is love. . . . According to the experience, it's the last thing to manifest now in its purity, and it is the one that has the transforming power.

That's what he appears to be saying here: the victory of Love seems to be the final victory. (*MA*, 6:236)

What do we gather from this passage? There is an enormous clarity that comes through: that even the light we see, the sunlight, the light of the stars, all this exists because this light is essentially a flame, and that flame is essentially Love. So we can understand how Love has created this world or how Love is behind this entire universe – Love and Delight. And we see clearly the steps: Love, the supreme Love, transforms itself into Flame and it is this Flame that gives light to the stars or the suns. And remember that this same Flame is the psychic flame within man. What has come of the supreme Love into man is the psychic flame, and the essential feature of the psychic flame is *that* Light.

We thus can see the whole connection when we find Sri Aurobindo telling us that he has brought down '*the undying suns*' and '*Heaven's fire*'. He is the bringer, he is the harbinger of divine Love, the Flame of that divine Love.

In the last lines of the same poem, '*God's Labour*' he suggests that he has brought down the Mother so that '*The living truth of you*' may

move on the earth embodied and fair
and
Down a gold-red stair-way wend,
The radiant children of Paradise
Clarioning darkness's end.

If Ashwapati has brought down the divine Mother, if Satyavan invokes Savitri to step on earth and make it her home, that is exactly what Sri Aurobindo has done in his own life – he has brought down the Mother. The similarities are too obvious to be missed. Here is the passage in the Mother's own words as recorded by Mona Sarkar, in his book *The Supreme*:

He is the Light in Matter or the Spirit incarnated in Matter. Sri Aurobindo has separated himself from the Supreme and has plunged in this matter, in a body, with this load of inconscience and ignorance upon himself – to awaken them to the divine life. For this He has invoked the Supreme, the Grace, to descend here below on this earth to help in His work. That is why, having heard His call, I have come down here into matter in a physical body, into this world of pain, suffering and death. (*The Supreme*, p. 68)

This is so clear! Crystal clear! The Mother says about herself:

That is why, having heard His call, I have come down here into matter in a physical body, into this world of pain, suffering and death. And it is in the union of both of us that the world will witness gradually this miracle of a divine life. It is because of Him that I have descended. (*Ibid.*)



Spiritual significance: Divine grace
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Extraordinarily definite – there is no room for doubt or debate:

It is because of Him that I have descended.

So the Mother is that eternal Savitri principle who descends time and again, time and again, each time a new evolutionary stage is set to ascend. As you will see – I shall take it up later after finishing this passage – it is this intense aspiration of Matter from below that Sri Aurobindo has sent up, and the Grace has responded by a descent.

What a blessed hour for the earth. It is an occasion for a tremendous progress so that the whole universe may blossom in a great élan towards the goal of its existence. With Our help which will be at its disposal and a will to pursue, what could be there that would be impossible to realise! This is the moment. (*Ibid.*)

In this passage, what we said about the Yoga of Earth becomes very clear, if we understand the essential meaning of the word *yoga*, which all of us know to be “union with the Supreme”. So in the Yoga of Earth, Earth itself is wanting to reunite with the Supreme.

And did we not read in the book *The Mother* that in this yoga on the individual level two elements are required: the call from below and the answer from above, the Grace from above. These two elements are necessary for all yoga and especially for the yoga of transformation. If we extend this to the Yoga of Earth, we see the same conditions. The call from below is represented by Sri Aurobindo, the eternal Avatar, or at every stage by the same universal Avatar, Satyavan. The descent from above, the descent of Grace, of divine Love, is none else than the Mother. It is as if the Mother from above and Sri Aurobindo from below are moulding this earth, changing this earth, transforming this earth.

Again, the uniqueness of Sri Aurobindo, as revealed by the Mother, is that he is “the Light in Matter;” and we know now that Light means Love. So it is the principle of this eternal Love which is ascending from below and it is again the principle of Love which is descending from above. And when they meet, there is the birth of the New Creation.

Is it not simply wonderful to realise that the Mother and Sri Aurobindo are holding the earth in their hands and are carrying it safely towards that New Creation!

Now let us see whether what I have been saying is reflected in *Savitri*. We see that it is precisely this aspiration in Matter which gets represented in the tapasya of Aswapati, who at the end of his ascent invokes the Supreme Mother:

O Bliss who everdwellst deep-hid within
 ...
 Incarnate the white passion of thy force,
 Mission to earth some living form of thee.
 ...
 Let thy infinity in one body live,
 ...
 Let a great word be spoken from the heights
 And one great act unlock the doors of Fate. (p. 345)

In these lines we can hear a clear prophecy of the descent of the Supermind on 29th February 1956, when ‘one great act’ unlocked the doors of the fate of the earth, of the universe itself.

Aswapati knows that the descent of the Divine Mother alone can solve the suffering of humanity, so he says,

“How long shall our spirits battle with the night
 And bear defeat and the brute yoke of Death,
 We who are vessels of a deathless Force
 And builders of the godhead of the race?” (p. 341)

To this deep anguish and intense call the Divine Mother replies:

“O strong forerunner! I have heard thy cry...”

The Mother says exactly the same words, “having heard His call” in the quote:

That is why, having heard His call, I have come down here in matter in a physical body.

To resume the *Savitri* lines:

“O strong forerunner! I have heard thy cry.
 One shall descend and break the iron Law
 Change Nature’s doom by the lone spirit’s power
 ...
 Immortal Love shall beat its glorious wings
 ...
 A seed shall be sown in death’s tremendous hour,
 A branch of heaven transplant to human soil;” (p. 346)

The One who descends to break the iron law is Savitri, the principle of Love, who alone has the power to transform death. Explaining this descent the Mother clarifies:

Savitri is really a condensation, a concentration of the Universal Mother, the eternal Universal Mother, the Mother of all universes from all eternity in an earthly personality for the earth’s salvation. (*MA*, 2:37)

So you can see who Savitri is: she is ‘*an earthly personality for the earth’s salvation.*’ And it is in this context that the Mother says that Satyavan is the soul of the earth, the earth’s jiva. Explaining this further, She says:

Let’s take *Savitri*, which is very explicit on this: the universal Mother is universally present and at work in the universe. But the earth is where concrete form is given to all the work to be done to bring evolution to its perfection, its goal. At first, there is a sort of emanation representative of the universal Mother which is always on earth to help it prepare itself. Then when the preparation is complete the universal Mother herself will descend upon earth to finish her work. And this she does with Satyavan. Satyavan is the soul of the earth. She lives in close union with the soul of the earth and together they do the work She has chosen the soul of the earth for her work, saying, “Here is where I will do my work.” Elsewhere,... it is enough just to be and things simply ARE. Here on earth you have to work.

There are clearly universal repercussions and effects of course. But the thing is worked out here, the place of work is here. (*MA*, 2:282-3)

This place of work here, is this earth. So we say, that Savitri could not have chosen anyone else upon earth but Satyavan. There might have been happier princes, greater princes, richer princes, more powerful princes than Satyavan. But why did she choose Satyavan? A person who didn’t even have a kingdom! A person who lived in a hut in a forest! Because Satyavan represents the soul of the earth, and the Mother’s or Savitri’s work is upon this earth. As the Mother says, in other regions, beyond earth, it is enough just to be and work simply.

But here one has to work in unison, together. So it is only the coming together of the Mother and Sri Aurobindo, that will open the doors of the New Earth, of the New Race.

It is always this togetherness of the principles of Savitri and Satyavan which is the basis of evolution. The meeting of Savitri and Satyavan, or of Sri Aurobindo and the Mother, is a must. It is together that they can do the work.

But on a deeper level, we have to take into account another extremely important principle in order to understand the work of Sri Aurobindo and the Mother or the work of Savitri and Satyavan. In one of her conversations the Mother explains,

Every time there is, ... it is more than an aspiration, much more than a will, it's what they call in English an 'urge' – 'thirst', ... an urge to let Divine Love be expressed completely, totally, everywhere, the basis, the propitious ground (is): Truth.

An extraordinary explanation of the working.

Naturally Sri Aurobindo said it and wrote it in every letter: The pure divine Love can manifest safely only in a ground of Truth.... If you wanted to say it poetically, you could say, 'In a land of Truth'.

So before being able to proclaim, "Love, manifest, bring Victory," the ground of Truth has to be ready.

And here again lies the significance of Satyavan. Until and unless Truth is established Love cannot manifest fully. And this is exactly what Sri Aurobindo and the Mother have done.

Before the Mother could be called back from Japan in 1920, there had to be first the preparation of the new Truth upon earth. So from 1914 to 1920 what Sri Aurobindo might have done was to establish in the subtle physical the truth of the supermind. In the *Arya*, there wasn't the direct reference to supermind, for he had yet to realise it in its fullness. Maybe he had by then only glimpsed the supermind, the new Truth, and by writing it down on paper and publishing it in the journal, he had given as if the signature of Truth upon the earth's bosom. The higher mind of earth had been prepared, so that the incarnation of Love, the Mother, could come back. It was not by chance she had gone away to Paris in 1915. Truth, the ground of truth, had to be prepared so that the Mother could descend.

Apply the same beautiful truth to individual life. If we want the Mother to work within us, transform us, change us, help us even, we have got to be truthful, honest, sincere and not deceive, not cheat, not be insincere. It goes so far that this great principle of creation is absolutely applicable to our day to day living. We cannot on one side call the Mother to help us and on the other side

have untruth, falsehood within us. So this is where the necessity of purification comes in. Purification of oneself is a must if the divine Grace is to act. This is the great principle that we see, the principle of the establishment of Truth as a preparation for the working of Love.

I am telling you all this directly in relation to the Mother and Sri Aurobindo, parallelly with Savitri and Satyavan, and directly applying it to Earth, because the work is happening here. So how does this incarnation of Love act upon this earth, how does Love itself transform? Here is a beautiful explanation from the Mother. She says:

If we want to know or understand the nature of the Force or Power that permits and accomplishes this transformation, we see that of all powers Love is obviously the mightiest, the most integral... (MA, 2:20)

You might have heard about this, that love is a mighty force. But how does it act? What is its strength? How does it transform?

It is even mightier than the power of purification, which dissolves bad will, and is in a way master over the adverse forces, but which doesn't have the direct transforming power; because the power of purification must first dissolve in order to form again later. It destroys one form to make a better one from it, while Love doesn't need to dissolve in order to transform; it has the direct transforming power. Love is like a flame changing the hard into the malleable, then sublimating even the malleable into a kind of purified vapour. It doesn't destroy, it transforms. (*Ibid.*)

An extraordinary explanation! Now you see the link of Love with flame and with life. If we invoke this Love, what does it do? It is like a flame changing the hard into the malleable. You might have seen at an iron-smith's place how he puts an iron rod into the flame. The dark hard iron gets melted. But it retains its form. It is not yet liquid, but it burns in that flame and then the impurities are burnt off. And then, as she says, it becomes malleable and then comes "*the sublimating even of the malleable into a kind of purified vapour.*" So if you heat it further the iron loses all its impurity. Then without destroying the form, without destroying the content of the iron, a new form is given. Whereas, she says, the power of purification and all other things destroy the form and replace it with a new one. So that is how Love brings forth the Truth from your being and gives you a new form.

It is so beautifully described in *Savitri* itself. When Savitri conquers Death, it is exactly the same process. She doesn't destroy Death, but with her immense Love she brings out the truth of Death, and then Death realises his own infinite godhead. It is as if in that Flame of Love the false appearance of Death has been burnt off and the truth of Death comes forth. For in the Upanishads we see that Death is the son of Vivaswan, son of the Sun God. So

he is not an evil, anti-divine force as is normally understood. He is himself the son of the Sun God, the supramental Sun. Originally he is that. But he has taken upon himself or he has been given this form, only to impel mankind towards its own perfection: Death is the road to Immortality, as it is said. In this manner Savitri is such an extraordinarily new approach to the vision of Death. Death is no longer that hated thing but a kind of purifying force in humanity. It obstructs all that is false. In a line in *Savitri* Sri Aurobindo says that it is the gateway to immortality. Death declares: "*I am the gateway to immortality.*" Because all that is false, all that is incomplete, cannot enter the region of immortality. This is how Death itself is a purifier. Therefore Savitri does not destroy Death, but brings forth in the flame of her Love the real aspect of Death.

Here let me add one last explanation of this transformative power. For me personally *Savitri* would have lost half its meaning had I not discovered the Mother and Sri Aurobindo in most of its lines. It is not only symbolic. It is for me a kind of a self-evident autobiography of the Mother and Sri Aurobindo. If you want to know Them more, read *Savitri* more – nothing else. It is such an extraordinarily close link to Their work and Their consciousness. So how does this Love work? The Mother explains again:

It corresponds to a state where you are so perfectly identified with all that is, that you concretely become all that is anti-divine, and so you can offer it up, it can be offered up and really transformed through this offering.

That is the transformative power of Love. How does it work? It gets identified, as She says here: "*it becomes all that is anti-divine.*" So Love transforms and does not destroy because of its capacity to embrace, unify, identify itself with the other. So apply the same thing to Savitri and the power of Death: she embraces Death, identifies herself with it. You know the last transfiguration that comes upon Savitri. She brings into herself her omnipotent transcendental Power and Puissance, then she embraces Death. With that identification, she offers all that is untrue to the Supreme. That is the real transformative capacity of Love. It identifies itself with you and then offers you also to the Divine. And it is the Divine who transforms.

We can apply it to our own lives. When somebody is behaving wrongly, when there is a problem, instead of hatred, instead of a quarrel, instead of disharmony, instead of all these things, if we have the capacity to love, what happens? This love identifies, and on his or her behalf – they may know it or not know it – you offer it to the Divine's Grace and let that light flood upon the person. Perhaps we say that we pray for the other person. But that prayer isn't sufficient. We have to love the other person, loving truly, not for selfish reasons.

As we have been explaining, the Truth has to rule first before Love can manifest on a wide scale, on the whole of manifestation. In this light the relation

between Sri Aurobindo and the Mother, or Satyavan and Savitri, is more on the level of manifestation and transformation of the earth consciousness. Only when the Truth of the supramental is brought down can the power of Love manifest on a wide scale, so it seems. Sri Aurobindo – the Principle of Truth, Satya, Satyavan – brings down or pulls down first the Supramental Consciousness before the Mother – the Principle of Love – could take up the work of the transformation in Herself and for the Earth.

Very interestingly, the same lines are there in *Savitri*, when Savitri says,

Not for my happy body's bliss alone
 I have claimed from thee the living Satyavan,
 But for his work and mine, our sacred charge.
 Our lives are God's messengers beneath the stars;
 To dwell under death's shadow they have come
 Tempting God's light to earth for the ignorant race,
 His love to fill the hollow in men's hearts,
 His bliss to heal the unhappiness of the world.
 For I, the woman, am the force of God,
 He the Eternal's delegate soul in man. (p. 633)

I do not want to take a workshop now on Savitri. I am only putting forward some suggestions, some secrets that I came to understand, or rather that I was given to understand. When Savitri says, "I, the woman" why is she saying so? Is there something different between 'I, the woman' and 'I, the Mother', 'I, Savitri', 'I, the wife'? There must be something different, otherwise Sri Aurobindo would not have used these words. "*I, the woman, am the force of God.*" Does it mean that womankind is the Force? the Chit-Shakti? And what does it mean when she says "*He the Eternal's delegate soul in man*"? Does it mean that the male power, man in principle, is the Purusha aspect?

I am sure all of us are familiar with how the Mother in her own words describes the relation between Herself and Sri Aurobindo: "*Without him I exist not, without me he is unmanifest.*" But I will read out to you something that is not only new, but flabbergasting – if I can use that word – where She describes Her relation with Sri Aurobindo:

You know, it is like this: in the terrestrial evolution, man, who is emerging out of the inconscience and ignorance, is guided by the Supreme. And the Supreme, in order to manifest His reign upon earth, labours to uplift the human consciousness so as to establish the Divine Consciousness; and for this He does not delegate someone but He Himself manifests physically, even in the Ignorance, to accomplish His work. And it is I who have been appointed to raise up man and the creation out of this Inconscience. It is I who am responsible. What I wish, the Lord also wishes. I am the Supreme in the Unmanifest. But in the creation the Supreme acts only through me,

exists only by me and wills nothing but what I will. There is no distinction to be made. (*The Supreme*, p. 5)

So now we understand what She means by, “Without me He is unmanifest”! To go further into Their relation, here is another passage from the Mother:

And still deeper down in this purifying Flame resides Sri Aurobindo – Immutable Ananda, All-Powerful, the Invincible, the Supreme Lord of our existence, the manifestation of the Omnipresence in existence, the Omnipotence in His effectuations, the Omniscience of the Supreme Power manifested; one who is the Goal, the Master, the Beloved, – who is also the Supreme Lord.

When one truly calls Him, it is from there (*Mother indicates the heart*) that Sri Aurobindo answers. It vibrates by His Name, with His consciousness; there resounds the name of Sri Aurobindo because His imprint is there (gesture).

In the very depths, it is He who resides. . . . All existence lives by Him. It vibrates by Him. The whole universe vibrates by Him. He is there in everything, vibrant and animating by His Presence. The delight of His Name penetrates and purifies all, rings and resounds everywhere in the sublime Joy, eternal and true. With His Name the existence takes on a meaning.

To rediscover the Immanent Divine hidden in everything in this whole universe. ... To find Him is the eternal game. To feel Him is to feel the Immutable Peace of perfect Purity. To realise Him is to find the eternal Joy. To call him is to unlock the doors of Infinity. This is the power behind the name of Sri Aurobindo. (*Ibid.*, pp. 79-80)

After a short trance the Mother continues,

Me, I am there as a Presence in the Eternal Flame, the Power that animates and initiates the action, the Peace that renders all sweet and peaceful, the Joy that overflows and sublimates, the Light that purifies, and the Vibration that sanctions.

Sri Aurobindo is there as a sustaining Entity, and me I am there like a Guide. In fact, it is a same identity in two. One, who observes, – the Witness, and the other that effectuates, – the Shakti. (*Ibid.*)

And one of the highest self-revelations of the Mother is:

My child, I am the Unknown that is unseizable, yet I consent to be seized; I am the Unknowable, yet men pretend to know me. I am the Infinite but I am constrained to limit myself in a physical body by time and space. I am the Eternal who has submitted itself to be bound in the evolution.

I am Immortality which awakes in its innumerable aspects that perish, in order to climb back towards the One, and which has consented to a birth, in order to suffer the terrestrial consequences. I am the Nihil where everything disappears; the Inconscience that denies my presence, yet each atom of this mass of ignorance palpitates with my consciousness. I am the Mystery – the great paradox which has begun to unveil the innate secrets of this divine manifestation in the terrestrial and cosmic evolution. By the fact of this immense descent of the Supramental upon earth, we foresee the gradual dissolution of the duality, the contradictions and many other things which trouble ordinary men.

My child, I am the Cause, the great Creatrix from whom everything emanates. All that you can conceive of is created from me, by me and for me it exists. Nothing is which is not in me. You understand, it will take you hundreds of births to understand what I am. And yet I reveal myself to my devotees who love me; and still I shall remain unseizable. (*Ibid.*, p. 93)

On listening to this supreme self-revelation, we can only join our voice of thanksgiving and gratitude with Arjuna's, who, on having the vision of the World Spirit prayed:

Thou art the ancient Soul and the first and original Godhead and the supreme resting-place of this all; Thou art the knower and that which is to be known and the highest status; O infinite in form, by Thee was extended the universe....

Salutations to thee a thousand times over and over again and yet again salutation, in front and behind and on every side, for Thou art each and all that is. Infinite in might and immeasurable in strength of action Thou pervadest all and art everywhere.

Therefore I bow down before Thee and prostrate my body and I demand grace of Thee, the adorable Lord. (*Bhagavad Gita*, Chap. XI)

And to this we have as if a reply from the Mother, in her own beautiful words. She says:

Yes, my child, he who recognises Sri Aurobindo and me – in fact, it is the same thing, the same identity – for him all obstacles, all difficulties, all traps, all the so-called interruptions on the march towards the Truth, are swept away and removed for ever – in this life, as well as after death and in the lives to come – till Eternity.

Yes, for him, the Lord is all powerful.

Only to repeat: "Ma – Sri Aurobindo, Ma – Sri Aurobindo." (*The Supreme*, pp. 80, 82)

This mantra, "Ma, Sri Aurobindo," is also the assurance of the completion of the work begun by Them; for it reverberates with the pulsations of the Supreme

Love that carries the worlds. The assurance, the promise of the fulfilment of the transformation of the earth was stamped, as it were, on the night of April 13, 1962, when the Mother had this following experience:

Suddenly in the night, I woke up with a full awareness of what we could call the Yoga of the world. The supreme Love was manifesting through big pulsations and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love. Each pulsation of the love was carrying the universe further in its manifestation, and the certitude that what is to be done is done and the supramental manifestation is realised. Everything was personal, nothing was individual. This was going on and on and on. The certitude that what is to be done is done. All the results of the falsehood had disappeared. Death was an illusion, sickness was an illusion, ignorance was an illusion, something that had no reality, no existence – only Love and Love and Love and Love, immense, formidable, stupendous, carrying everything. And how, how to express that in the world. It was like an impossibility because of the contradiction. But then it came, “You have accepted that this world should know its supramental truth and it will be expressed totally, integrally. Yes! Yes! And the thing is done. (MA, 3:131-2)

So this is the definite finale of the Yoga of the Earth, because it is He and it is She – the Mother and Sri Aurobindo – who are doing the Yoga of the Earth. Since its creation, it is They who have taken care of its evolution. Through all these travails and tapasya, it is they who will take it to the finale of its supramentalrealisation, and the Mother has been given already the vision of its completion. The work will be done. That is the promise.

They have always said that Their sole work in Their past lives has always been to see the evolution of the earth. So it is They who are doing it and it is Their work that is described in *Savitri*.

Savitri is thus the legend of creation, and the central pivotal symbol of *Savitri* is Ma – Sri Aurobindo.