The Real Awakener

Further Lights on the Path

Words of the Mother – 22

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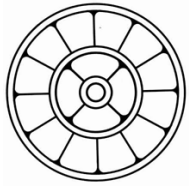

8 October 1962

Never forget the true aim of your life and act always at the summit of your consciousness.

The divine blessings will then be constantly with you.

The Mother



The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates.

– Sri Aurobindo

I. Words of The Mother (Volume 17), More Answers From The Mother

1. Answers From Series One

"**It is certainly very bad to speak about the faults of others. Each one has his faults and to emphasise them in your thoughts certainly does not help to cure them.***

4 December 1933

Z told me that if I had no time to read newspapers, I should at least glance at them. I asked him, "Is it a law that we must read newspapers?" He answered, 'I have to know what is going on in the world too; I am not a sannyasi.'

I am not a sannyasi and I never read a newspaper! I don't have time for it.

It is difficult to read newspapers without having the consciousness descend to a very ordinary level. Only when the consciousness is firmly established in union with the Divine is it possible to read newspapers without any risk of falling into a lower consciousness."[1]

5 December 1933

* * *

"*Would you please tell me the reason for the cyclone?*

The cyclone was the result of a violent attack of hostile forces."[2]

18 December 1933

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* *Bold letters in the text, used here for emphasis, are from the Editor and are not there in the original.*

"*Doesn't the psychic get depressed when the mind and the vital act as they want and disobey the Divine or rebel against Him?*

No, no, no. Do you understand?

The psychic may see and regret the stupidity of the other parts of the being, but by its very nature it is impossible for it to be depressed."[3]

22 March 1934

* * *

"*It seems that there is an ego in each state of consciousness; for example: mental ego, vital ego, physical ego.*

There is also a spiritual ego, and even the gods who live in the Overmind have their egos."[4]

* * *

"*May I know, Mother, how many centuries ago You descended upon earth?*

I have never left the earth since it was formed."[5]

10 January 1935

* * *

"**Studies strengthen the mind and turn its concentration away from the impulses and desires of the vital. Concentrating on study is one of the most powerful ways of controlling the mind and the vital; that is why it is so important to study.**"[6]

28 January 1935

* * *

"'*When the central being has surrendered, the principal difficulty has disappeared.' What is this central being?*

The central being is not the same in everyone – it is the part that governs the rest of the personality and imposes its will on it.

When the psychic being holds this central position in the personality, everything becomes very easy."[7]

14 March 1935

* * *

"*Why isn't my vital controlled by the vital Purusha?*

The vital Purusha awakens only when all the desires are mastered and the vital being is calm."[8]

* * *

"*My mind is still ignorant and totally lacking in calm – so how did the mental Purusha awaken?*

The mental Purusha is always more or less awake in those who are in the habit of observing themselves."[9]

* * *

"*I don't feel anything when I break or lose a material object.*

It is a fault. Not to take care of the material objects one uses is a sign of unconsciousness and ignorance. One has no right to use any material object unless one takes care of it.

23 March 1935

Now I understand that there is something of the Divine even in material things.

Yes, and we must take care of them, not because we are attached to them, but because they too manifest something of the Divine Consciousness."[10]

* * *

"What do you mean by 'the psychic life of the world'?

Just as there is a psychic life in human beings, there is a psychic life in the earth and doubtless in other worlds too."[11]

* * *

"From the spiritual point of view it is not good always to be wanting to know whether what one is doing is good, whether one has made any progress, what point one has reached, etc., etc. It is yet another opportunity to satisfy one's "ego" by drawing attention to it."[12]

27 September 1938

2. Answers From Series Two and Three

"Nothing is inevitable. At every moment an intervention may come from a higher plane into the material one and alter the course of circumstances. But in this particular case there is a conflict between a very powerful mental construction founded on medical opinion and your faith in the divine Grace.

The power of this medical suggestion lies in the fact that it insinuates itself into the subconscious and acts on the body from there, undetected even by the conscious mind unless it is in the habit of scouring the subconscious with the vigilance of a detective.

So there we are – I cannot promise you that your faith in the Grace will be intense and unshakable enough to overcome the harmful effect of these medical suggestions; and I feel that I have no right to tell you, "It is nothing," when everything in your material consciousness is crying out, 'Danger!'

Rest assured that our help and our blessings are always with you."[13]

24 March 1937

* * *

"My dear little X,

If you want my true way of seeing things, I must tell you that **taking a good dose of faith and confidence in the Divine Grace is better than all the pills and injections in the world.**

With my blessings. I am always with you."[14]

7 May 1939

* * *

"Dryness is ordinarily the sign of too great a concern with oneself (whether material or spiritual) and a consequent narrowing of the consciousness, which is no longer sufficiently in communion with the divine forces.

The remedy: a completer self-giving to the Divine.

With my blessings and all my love."[15]

8 December 1940

* * *

"A good advice to all the ashramites
in their dealings with visitors and foreigners
(and even among themselves)

'When you have nothing pleasant to say about something or somebody in the Ashram, *keep silent*.

You must know that this silence is faithfulness to the Divine's work.'"[16]

October 1962

* * *

"…'I give orders to those who are perfectly and totally surrendered, as these orders cannot be discussed or disobeyed.'

With my love and blessings."[17]

25 October 1963

* * *

"*Mother,*

I am unable to understand the attitude of our people in the face of current shortages of milk and money. When I was a student, if we heard about a famine, flood or earthquake anywhere, we used to cut down our milk, ghee, clothes, etc. and send the money for the relief funds. Here, however, when the parent body is in difficulty, an effort is being made for the boardings to be able to get all that they want. We too were paying for our boarding and lodging and yet we cut down our food.

Unhappily(?) the present difficulty is neither a flood nor a famine, nor a war, nor an earthquake, nor a conflagration, nor any of these things which move the human sentiments and make them dominate for a while the material desires named "needs". Money difficulties make generally people dry and even bitter, if not revolted. And **I know of some people who are on the verge of losing their FAITH because I do not have all the money I need!**"[18]

6 February 1964

* * *

"*Mother,*

Now one question, if you care to reply. Each time that X or his people get angry with me or with the Dining Room, you find fault with us. Why? It is not so in other cases.

R, for God's sake, do not be as silly as the others.

I find fault with nobody! and never take sides. But, my way of seeing is somewhat different. **For my consciousness the whole life upon earth, including the human life and all its mentality, is a mass of vibrations, mostly vibrations of falsehood, ignorance and disorder, in which are more**

and more at work vibrations of Truth and Harmony coming from the higher regions and pushing their way through the resistance.

In this vision, the ego-sense and the individual assertion and separateness become quite unreal and illusory.

When some extra confusion is created in the already existing confusion, I direct upon it some special vibrations to restore as much as possible a better harmony. It is not the individuals as such that feel the "blow", it is their clinging to or siding with the disharmony.

To say the truth, I was confident that you would instinctively side with the Truth and understand that in such cases there is never one side right and one side wrong, but all are to blame in the measure of their adhesion to falsehood and confusion."[19]

15 July 1964

* * *

"…When money is missing it must be replaced by an immense effort of goodwill and organisation. It is that effort that I am asking for, a triumph over tamas and lazy indifference.

I do not want anybody to give up but I want everyone to surpass himself.

With love and blessings."[20]

18 July 1964

* * *

"*Mother,*

You had proposed that X's son could be asked to help him, but he is doing his own business with Y. He no longer works for

the Ashram. Like so many others, he lives in the Ashram and works for himself.

It is just that that is leading the Ashram to financial ruin."[21]

14 September 1964

* * *

"…you are becoming very wise and approaching the realisation that we are nothing, we know nothing and we can do nothing. **Only the Supreme Divine knows, does and *is*.**

Love."[22]

1964

* * *

"…You know that I am not enthusiastic about servants handling the food – but many people seem to like it, through laziness, I suppose!"[23]

26 February 1965

* * *

"(*The Mother's statement on the working of Kali*)

Behind all destructions, whether the immense destructions of Nature, earthquakes, volcanic eruptions, cyclones, floods, etc., or the violent human destructions, wars, revolutions, revolts, I find the power of Kali, who is working in the earth-atmosphere to hasten the progress of transformation.

All that is not only divine in essence but also divine in realisation is by its very nature above these destructions and cannot be touched by them. Thus the extent of the disaster gives the measure of the imperfection.

The true way of preventing the repetition of these destructions is to learn their lesson and make the necessary progress."[24]

10 March 1965

* * *

"*I hope that the trouble in Kashmir is the first step towards the unity of India and Pakistan.**

The Supreme Wisdom is seeing to it.

Of one thing we must be convinced – all that happens is exactly what must happen in order to lead us and the world as quick as possible to the goal – the union with the Divine and ultimately the manifestation of the Divine.

And this faith – sincere and constant – is at once our help and protection.

Love."[25]

2 September 1965

* * *

"(*The Mother's message to the Prime Minister of India*)

It is for the sake and the triumph of Truth that India is fighting and must fight until India and Pakistan have once more become *One* because that is the truth of their being."[26]

16 September 1965 THE MOTHER

* * *

** On 1 September 1965 Pakistan invaded India, crossing the western border of Jammu-Kashmir. The conflict ended in a cease-fire three weeks later on 22 September.*

3. Answers From Series Four, Five and Six

"Insincerity seems to be an incurable defect which nullifies the working of the Grace in a being. It is certainly insincerity which has necessitated the violent intervention of Kali in the world.

I cannot possibly give orders to an insincere person because he will respond hypocritically, and that increases even further the darkness he is engulfed in.

One must either have nothing to do with insincere people or else take them as they are.

Blessings."[27]

2 June 1965

* * *

"I am afraid that the Grace has no effect on lazy people.

Blessings."[28]

10 December 1965

* * *

"…According to my experience, the soul is divine, an eternal portion of the Supreme Divine, and therefore it cannot be limited or bound by any law whatever, except its own. These souls are emanated by the Lord to do His work in the world, and each one comes on earth with a particular purpose, for a particular work, and with a particular destiny; each has its own law which is binding on itself alone and cannot be made a general rule.

So in the eternity of the becoming, every possible case, imaginable and unimaginable, must obviously occur."[29]

14 July 1960

* * *

"Most of the difficulties that people have are due to a lack of control over their actions, and their reactions to the actions of others.

According to one's own nature and weaknesses, one must set for oneself a discipline that is invariably to be followed; for example, never to quarrel, never to reply when someone says or does something unpleasant, never to argue when one disagrees. Obviously one should never lose one's temper when things or people are not the way one would like them to be.

Naturally, if a person is not used to controlling himself, it takes a good deal of effort to acquire the habit. But this is quite indispensable if one wants to make any progress.

The path is long. That is why one must have patience and an unfailing sincerity towards oneself.

In order to be able to live in peace with others, self-control is essential, and it ought to be practised even by those who do not aspire for transformation.

Blessings.

12 December 1971

When one gives one's love to another human being, the first mistake one generally makes is to want to be loved by the other person, not in his own way and according to his character, but in one's own way and to satisfy one's desires. This is the number one cause of all human miseries, disappointments and sufferings.

To love means to give oneself without bargaining – otherwise it is not love. But this is rarely understood and even more rarely practised. And the consequences are painful.…"[30]

28 December 1971

* * *

II. Words of The Mother, Miscellaneous Sources

1. Selections From "White Roses"

"No child of mine can be a zero; in fact, each one of my children has his or her place and special mission to fulfil. I love them all equally and do for each one what is truly needed for his or her welfare and progress, without any preference or partiality.

As for the attacks, it is a long-standing affair and it may not be easy to make them stop at once – but one day they will have to cease. And meanwhile they can be made shorter and less acute, by keeping faith in my promise and calling for my help that is always available."[31]

6 November 1955

* * *

"I never *impose* my will on anybody. It is only when somebody asks me what is my will in order to obey it, that I say clearly what my will is. But afterwards if this same person shows displeasure or discomfort in obeying that will, I never insist upon it or use coercion. I leave each one free to do what one feels best."[32]

21 January 1956

* * *

"**Keep sheltered in my arms – they will protect you against everything.**

Open to my help, it will never fail you."[33]

13 April 1956

* * *

"I give orders to those who are *perfectly* and *totally* surrendered, as these orders cannot be discussed or disobeyed.

To the others I show the Light and the Truth and give them advice when they ask for it, and they are always free to do what they think best for themselves.

As for my Grace, Love and Blessings, they are always over all, but each one avails himself of them according to his capacity, receptivity and surrender."[34]

1 July 1956

* * *

"**Jealousy is a deadly poison that is fatal to the soul.**"[35]

26 March 1957

* * *

"**Never lose hope – hope is a divine Virtue.**"[36]

21 Mach 1958

* * *

"There is something important that you must understand.

This body with the bit of Consciousness in it which you call The Mother, has no power of its own, no will of its own. The Lord alone has the power, the Lord alone has the will – all is willed by the Lord, all is done by the Lord, and it is He alone who can save you from your predicament."[37]

20 August 1961

* * *

"Mother, I am eager to know about the Lord… I mean Sri Aurobindo.

Sri Aurobindo is a permanent Avatar of the Lord – (as Krishna is)."[38]

28 February 1963

* * *

"One day you may see the Lord also but He has not a precise particular form – He has all possible forms and He is also *beyond* all forms…

That is why He sends upon earth *His Avatars* so that the human beings can more easily meet Him, see Him and get in contact with Him.

But He is always with us all and we can all be in constant contact with Him if we do the needful, which is simply to *love Him*."[39]

28 February 1963

* * *

"Mother, what is the difference between the Lord and Sri Aurobindo?

There is no essential difference, but the Lord is All and Sri Aurobindo is a part but conscious of the Supreme Lord of whom He is an emanation.

Where is Sri Aurobindo at the Moment?

Sri Aurobindo is wherever He wants to be, because He is free; But **He has a permanent home in the subtle physical (the region closest to the earth – physical) where all those who wish to see Him can go and see Him.**

What form has He got?

There in the subtle physical His from is similar to the one He had upon earth, but with the splendid peace of immortality."[40]

1 March 1963

* * *

"Sri Aurobindo is the Lord – He is part of the Lord.

But He is not the whole of the Lord, though His consciousness is one with the Lord's Consciousness. He is leading us to the Lord.

There is nothing that is not the Lord. The Lord is all that is manifested and also all that is not manifested.

But very few are those who are conscious of the Lord, and it is this unconsciousness that constitutes the falsehood of the word."[41]

1 March 1965

* * *

"**Love will be the final Victor.**"[42]

17 March 1965

* * *

"If there were no falsehood all around there would be no need of faith because everybody would live spontaneously in the Truth. It is with ardent and constant Faith that we fight the falsehood."[43]

2 April 1966

* * *

"The more there are difficulties, the more you can be sure that the Lord is pulling you towards Himself as quickly as you can possibly go."[44]

24 May 1967

* * *

"**Never do I sit in meditation, there is no time and no necessity for it. Because it is not through meditation that one gives oneself to the Divine, it is through consecration and surrender – and it is through all activities of life that consecration and surrender are to be made.**"[45]

26 November 1967

* * *

"**Peace in the storm, Calm in the effort, joy in the surrender, a luminous Faith, and you will become aware of the Lord's constant Presence.**"[46]

23 May 1968

* * *

"If we want our consecration to the Divine to be total and perfect, it must be *unconditioned* and independent of all circumstances."[47]

22 July 1968

2. Selections From "Champaklal's Treasures"

"**…India does not reveal the mystery of its treasures except to those who can conquer within themselves the mental preferences and prejudices of race and education. Others go away disappointed… not having found what they were in search of – because they looked wrongly for it, because they did not agree to pay the price of the Divine.**"[48]

Pondicherry, 21 September 1928

* * *

"What I want to bring about in the material world, upon the earth.

1. Perfect Consciousness.

2. Integral Knowledge, omniscience.

3. Power Invincible, irresistible, ineluctable (Power), omnipotence.

4. Health, Perfect, constant, unshakable (Health), perpetually renewed energy.

5. Eternal Youth, constant growth, uninterrupted progress.

6. Perfect Beauty, complex and total harmony.

7. Inexhaustible unparalleled Riches, control over all the wealth of this world.

8. The Gift of healing and giving happiness.

9. Immunity from all accidents, invulnerability against all adverse attacks.

10. Perfect Power of expression in all fields and all activities.

11. The Gift of tongues, the power of making oneself understood perfectly by all.

12. And all else necessary for the accomplishment of Thy work.

23 October 1937

Silence all outside noise, aspire for the Divine's help; open integrally to it when it comes and surrender to its action, and it will effectively bring about your transformation."[49]

* * *

"…very few, in fact, specially in an age like ours in which success alone counts and the material satisfactions it brings. However, an ever-increasing number of dissatisfied people are seeking to know the reason of life. And, on the other hand, there are sages who know and strive to help suffering humanity and to spread the light of knowledge. When the two meet, he who knows and he who wants to know, there springs up a new hope in the world, and a little light penetrates the prevailing darkness."[50]

* * *

"It is their mental and vital formation of me that they love, it is not myself. More and more am I faced with this fact. Everyone has made for himself an image of me in conformity with his needs and desires and it is with this image that he is in contact, it is through this that he receives what few universal forces and still less supramental forces succeed in filtering through all these formations. Unfortunately these people cling to my physical presence, otherwise I could withdraw into my inner solitude and, from there, do my work quietly and freely; but this physical presence is for them a symbol and that is why they cling to it, for, in fact, they have very little real contact with what my body truly is, and with the formidable accumulation of conscious energy it represents.

And now, O supreme Force, now that you descend into me and penetrate more and more totally all the atoms of my body, the distance between me and everything around me seems to increase more and more, and more and more do I feel as though I were floating in an atmosphere of radiant consciousness which completely escapes their understanding."[51]

11 June 1954

* * *

"Yesterday morning I distributed petals of "Divine's Love". The previous night was, here, the darkest of the year and in India it is a great festival. Its true significance is that the Divine's Love is at the base and core of all manifestation even where it seems most completely inconscient.

THERE IS JUSTICE INELUCTABLE.

There is here a Consciousness working. **Each one when he goes against this divine Consciousness loses**

something of his consciousness every time he does so. He goes down each time he does something against it. Each one gains in his consciousness every time he acts according to this divine Consciousness."[52]

* * *

"It is indispensable to observe the lower movements in one's being in a detached and scientific way, like a clear-sighted and perspicacious witness; but one should never allow these movements to express and assert themselves as though they had the right to exist and govern the rest of the being. That is to say, **one should never act under the impulsion of these movements, never translate physically their promptings into words or actions, never let their orders be expressed in inner or outer gestures.**"[53]

19 September 1956

* * *

"Every outer change must be the spontaneous and inevitable expression of an inner transformation. Normally, every improvement of the condition of physical life must be the flowing out on the surface of a progress realised internally."[54]

29 March 1958

* * *

"My Lord, what Thou hast wanted me to do I have done. The gates of the Supramental have been thrown open and the Supramental Consciousness, Light and Force are flooding the earth.

But as yet those who are around me are little aware of it – no radical change has taken place in their consciousness and it is only because they trust my word that they do not say

that nothing has truly happened. In addition the exterior circumstances are still harder than they were and the difficulties seem to be cropping up more unsurmountable than ever.

Now that the supramental is there – for of that I am *absolutely certain* even if I am the only one upon earth to be aware of it – is it that the mission of this form is ended and that another form is to take up the work in its place? I am putting the question to Thee and ask for an answer – a sign by which I shall know for certain that it is still my work and I must continue in spite of all the contradictions, of all the denials.

Whatever is in the sign, I do not care but it must be *obvious.*

There is nobody here, even among the best, who is ready to give up all his habits, conveniences and preferences to win the final victory, even if he is to break his neck on the way.

One loses most of the advantage of being here if one is not convinced that I can foresee better the consequences and the results of things and actions."[55]

* * *

"I am always happy to receive and to help those who wish for harmony and conciliation, and are ready to correct their mistakes and to progress. But I can be of no help to those who throw all the blame on the others for they are inapt to see the truth and to act accordingly."[56]

* * *

"**Selfless work, the self-giving to the realisation of an ideal is for ordinary men something so unthinkable that they hasten to sully it so as not to have to admire it.**

...are at one in vilifying the Ashram and bespattering it

with their mud. It is the old story that repeats itself.... **The worst enemies come together when it is a question, of stoning a prophet, crucifying God or condemning a sage to death.**

To do good work one must have good taste.

Taste can be educated by study and the help of those who have good taste.

To learn, it is necessary to feel first that one does not know."[57]

15 December 1965

* * *

"In our way of working we must not be the slaves of Nature; all these habits of trying and changing, doing and undoing and redoing again and again, wasting energy, labour, material and money, are Nature's way of action, not the Divine's. The Divine Consciousness sees first the truth of a work, the best way of doing it according to given circumstances, and when she acts, it is final. She never comes back on what is done, She goes forward, using failure as well as success for a new progress, one more step towards the goal.

In order to progress. Nature destroys while the Divine Consciousness stimulates growth and finally transforms."[58]

* * *

"**There is no fire that can be compared with passion,**

no misfortune equal to hatred,

no misery comparable with the agitation of the mind."[59]

* * *

"There is nothing which, in the last analysis, is not an instrument leading to the integral Victory of the Divine."[60]

July 1956

* * *

"**It is a mistake or a superstition to believe that a thing or an outer circumstance can be the cause of anything whatsoever. All things and all circumstances are the concomittant effects of a Force which acts from behind the veil.**

The Force acts and each one reacts according to his own nature."[61]

* * *

"To give oneself to the Divine, to receive and be the Divine, to transmit and spread forth the Divine: these are the three simultaneous movements which constitute our total relation with the Divine."[62]

* * *

"As there is within any being the possibility of an inner conflict, it means that he has still some insincerity in him.

It is better to state a truth than to disregard it; but it is much better still to live it than to state it.

There must be nobility in one's nature not to bear a grudge against someone who has done you good.

To realise the progressive truth, theories must be modelled on practice and not practice adapted to the theory."[63]

* * *

"My blessings are very dangerous. They cannot be for this one or for that one or against this person or against that

thing. It is for, or well I will put it in a mystic way:

It is for the Will of the Lord to be done, with full force and power. **So it is not necessary that there should always be a success. There might be a failure also, if such is the Will of the Lord. And the Will is for the progress, I mean the inner progress. So whatever will happen will be for the best.**"[64]

21 January 1960 THE MOTHER

* * *

"There are some petals, flower petals, inside, but they are charged with force, and if you keep them upon you, the contact with me is kept. So if you refer inside, you can establish the contact and have even an answer."[65]

THE MOTHER

* * *

"A grain of practice is worth a mountain of theories…."[66]

THE MOTHER

3. Selections From "Sweet Mother, Harmonies of Light"

"With the help of OM one can realise the Divine. OM has a transforming power. OM represents the Divine.

Yes, it represents the Divine. It represents the Divine.

OM, but OM is the sound?

The sound – *They say that all the aspirations of the world when going towards the Divine make O- - - -M, like that.* (*Mother chants the word*)

Yes, Mother.

---

* *The words in between the two asterisks – whenever they appear – were spoken in English by Mother.*

And then, that is why they say "OM"."[67]

* * *

"My child, I ask you, if all the energy you have instead of scattering it here and there, you knew how to use it exclusively for the Divine, use it with reason, with understanding, with tact, and not just vaguely, thoughtlessly, in external things, you could perform miracles. What could you not do with this energy? Good Lord! you don't know what you have at your disposal; it is an all-powerful energy: nothing, nothing can resist its advance. It can break down all obstacles, like that. You could do things (*Mother clicks Her fingers*) like that... If only you could channel this energy to do something good, something lasting and true, to turn towards the Divine, to find the reason of your existence!

This abundance of energy you have – if you consecrate it to the Divine, it will be a great conquest for the Divine. Instead of following your impulses and being tossed about like a cork upon the waves, if only you would think for a moment about the importance you attach to these small worthless things! I am not telling you not to go on your excursion. I am saying, my child, if only you would make the slightest effort to become conscious, conscious of your surroundings, to blossom in a harmonious and well-ordered life... Life is not what you think. It is not what most people think – without an aim and without any charm. I know very well that many people are here because they happen to be here, without having even the slightest *inkling* why they are here. They give themselves up to what pleases them. But you who understand, don't you see the opportunity?

You know, my child, from the beginning of the world,

the Supreme had only one purpose: to use all energies for one single aim: that each one may find his soul. Yes, that's the only reason why all the stars and these thousands of things which you see or don't see, were created. **Everything aspires, consciously or unconsciously, to find its soul. And everything culminates in that.**

You do not know what a privilege you enjoy. For He, the Supreme, is with you, it is He who is guiding you, showing you and telling you so many things, watching over you, teasing you and playing with you. He is always with you. A fall does not touch Him, if only effort is there. It is He who has descended in your midst to transform you and lift you out of ignorance. Now is the time, my child, to try to do something for the Divine. Above all, to be conscious, to do something different, which others don't. Yes, my child, full of energy, you must go forward, for we are travellers on the same boat. Without relaxation one must go on to the very end. If you have a complete, surrender, nothing can impede your advance."[68]

* * *

"You know the Grace is something that pushes you towards the goal you have to reach. Do not try to judge it with your mind – you will get nowhere. For it is something tremendous which is not expressed in words or feelings.

You know, **when the Grace acts the result may be a death or misfortune or something happy; it may even be a catastrophe but it is always what is best for the individual.** It is a blow sent by the Divine for a leap in progress *[gesture)*. The Grace is that which makes you advance rapidly towards the realization."[69]

* * *

"…The Grace is the greatest protection and the quickest means to come closer to me. It is invincible and does not follow the slow natural route but takes a leap, a bound towards the goal. Whatever may be the outer consequences the Grace carries you directly to me."[70]

* * *

"I remember... I shall tell you a story. It is something that happened here not long ago. There were a man, a lady and two children who had come to see me. It was a family, and the woman was full of devotion. It was N who had brought this family. Then a strange thing happened ... It is to show you how the Divine entities, or the beings of the other worlds, visit us. For me it was not an uncommon thing, because there is always someone who visits me from time to time. Now, it was Durga who had come.

You know, these gods come to me from time to time. Sometimes it is Durga, sometimes it is Lakshmi, Kali, sometimes the others. I shall say 'they', because there are all kinds of gods and goddesses who come and talk to me. But I have not much time to receive them as I have my own work to do. So, when they come, I pay no attention to them because they come to tell me: "If You do this for us, we shall be very happy", and so on. They always come with some requests ... And you remember, each time I was coming down to give my blessings on the days of Puja, there was always someone with me. Either Durga, or Lakshmi, there was always someone on these days. And when I need them, I call them. But on that day, as I was waiting for the family – I had seen other people already –, when they came in I felt a strong presence of Durga. I was not ready for this intrusion of Durga at that moment

because each time these gods come, I know it beforehand. But this time I was not prepared and I told myself: "What is this intrusion? Durga has come and she entered within me, like that *(gesture)* from above, like a mantle." Like that... and to my surprise, I saw her talking with this lady who was in front of me. This man, the lady, and the children were with N, in front of me. And they remained there for a few moments. And then I understood why Durga had come. This lady was a worshipper of Durga and it was she who had called Durga. I won't tell you the name of this family, but it was a lady full of devotion and, while she was with me, I felt that Durga was communicating with her. Then I told myself: "Yes, it was an exceptional lady who could bring Durga with her, even when I didn't know it." It was very interesting, because I was there, and Durga was within me and, maybe, she was seeing Durga.

I came to know that later, when N came back; he told me that the lady who had been there was a great worshipper of Durga. She had also some experiences, for example, when she was working, Durga came to help her and she remained from time to time under the protection of Durga, and her life was moulded by the influence of Durga. "Today, when she was there before You," N said, "she saw Durga and it was Durga who was speaking with her, that's what she felt. Mother." It is true, yes, Durga was with me, here. You see how it is in this world, there are no barriers, and you can meet people anywhere, or at any time. In these regions, nothing is limited. And do you know who Durga is?

The relation between us is that of the father and the child. Not quite, because between the father and the child, the relation is not so supple, so full of joy, it is a little restrained,

whilst between myself and Durga it is a more intimate relation; she is like my daughter, my little daughter, and it is more like that... (*hands interlocked in a gesture of intimate union)* I mean ... more complete, plastic, and something from beyond that we cannot find here. A true, complete relation, in a perfect understanding. It is so sweet, so full of love, intimate and, at the same time, infinitely vast and spontaneous. It is very difficult to explain this relation that doesn't exist upon earth. But you see the difference, how one can always be near what one adores. One can talk, one can find him anywhere, one can take him with oneself everywhere without any question of time or place. Nothing can prevent this meeting, if one can keep this in one's consciousness."[71]

* * *

"*Mother, how to silence the mind? How to hush the mind completely?*

Ah! this is very easy. It is the first step in the yoga. There are some means which are very efficient. First of all, you must sit quietly, without moving, absolutely quiet, and try not to think about anything at all. Absolutely nothing, and try to concentrate there – in the heart. You catch all the threads of the thoughts, the sensations, and the impulses without letting them escape, not even a single one; and try to concentrate here *(Mother indicates the heart)* very deeply. If you do that for a few days, then you suddenly realise that the head doesn't think any more, and a kind of peace gets established. There is the queer sensation that nothing exists around you. That is the beginning. And if you can feel the Presence, or the Flame of Aspiration, then you can throw all these movements into the Flame and the Flame burns more and more. And, most of all, if you can feel the Divine Presence, then it blocks all the

openings towards the outside, and you find yourself before an immense silence.

Or else, another means is to detach yourself from the thoughts coming from outside, and try to reject them, saying: "These thoughts are not mine, they cannot enter within me." Being always conscious of the central being, you must reject far from you the thought that is coming, without letting it enter within you. Because the thoughts, the impulses, the sensations come from outside, and you block the way completely – "No, not here, not here, no passage to come in." And you start rejecting them, one after another. "No, not that, not that, don't come here; you have nothing to do here. Go away." You go on like that, and you reject all that comes. And if you can continue and remain vigilant, the silence comes and the mind gets purified. But you must insist very much and become very severe until you can detach yourself from the thoughts *(gesture).*

As to those mechanical thoughts which have nothing to do with what is around us, but that go on due to the force of habit, you must open yourself upward, like this *(gesture),* and aspire for the Peace to come down. It is the only way to efface all the thoughts and to entirely purify the system.

Or else, if all this seems too difficult, you can do the opposite, and think about what is beautiful in the world. Instead of thinking about bad things... having these common thoughts, and all that, you think: 'How full of compassion, how good is the Divine! How full of Love is the Divine! How beautiful is the Divine Creation – the rising of the sun, the setting of the sun! The vast sky full of sweetness. And what a grandeur, what a harmony is there in Nature – all her beauty

and magnificence! What is this miracle that animates the stars? And so on... How resplendent these colours and the light mingling together! What a marvel I perceive! What a beauty! What is this Power that thrills me with its joy? What is this Peace in whose sweetness I am merged? What is this grandeur I don't understand? What is this mystery that remains concealed? Reveal Thyself. I bow to Thee.'

You see the good side of the creation and what the Divine has made, and you open yourself to the Divine influence without thinking about anything else. You watch the vast sky that surrounds us, and how the endless Divine sweetness is embracing us. To remain in such a state is already something, and when you become aware of what is this mystery that is to be solved, then you start finding the solution. As it is said: 'Beautiful thoughts bring beautiful things.'

These are means which are more or less good, and each person has to find the way that suits him best. But the best way is to be touched by the Grace; then it is like the current that passes, and everything disappears immediately and you find yourself before an immense silence, ineffable, all-powerful."[72]

* * *

"AN ADVICE

If ever you are seized by a vital impulse, be it anger or a sexual urge, vanity or any kind of pettiness or meanness, or any movement that may seize you, then you must immediately react with violence and say to its face: 'Go away! This dirtiness cannot enter a child of the Mother.' If it still persists, you strike blows at it, real physical blows *(gesture)* in the air, until this movement disappears.

Or else you call me: 'Come and help me. Mother. And let the peace come down within me.' And immediately you will be freed from these vital movements."[73]

* * *

"TO CORRECT ONE'S DEFFECTS

Watch carefully within yourself and see what revolts, which part of the being doesn't collaborate. Concentrate carefully in order to apply the force, and we shall see. First of all, one must be able to distinguish the part that doesn't agree, then one must go deeply within to find the cause. Then you will do this operation: pour the Peace and Force so that it may change. Once you decide that nothing, in your whole being, ought to contradict the aspiration of your deeper truth, then you have to try every possible means at your disposal, even strength, in order to get rid of that. Then there won't be any reason to worry at all. For with the will to realise comes the power to conquer everything. All that was blocking the way disappears immediately. But one must have or develop such a will that doesn't accept anything, anything whatsoever ... no 'beating about the bush', I mean.

I want that and only that – it is as clear as daylight. You shouldn't waver, do you understand? Once you have taken the decision, then you aspire sincerely, constantly, so that it may become the most important thing in your life. I wonder: 'What is there that one cannot realise?' One can realise everything. Everything, everything; and then, to begin with, one takes one thing and works on it assiduously until one has realised it. One pursues it with a pitiless will, an obstinate resolution so that one may master it. Then one takes some other thing and then another one, remaining always

conscious of the Divine, conscious that He alone can conquer the obstacle and lead us to the goal.

To correct a defect or a weakness within oneself, one pursues it with a sustained vigour and the determination to reject it out of oneself once for all. Or in order to launch oneself towards spiritual consciousnesses, one crosses the obstacle with the same *élan*. One must take such a resolution that none of these tricks will be allowed to be repeated twice. Once, without knowing, one may knock against a wall or make a mistake; but to do it again, that's a shame, that's unpardonable.

Whether it is a thought that one wants to get rid of, or an impulse to conquer, one must face it with the same ardour and acuteness in order to throw it away from oneself once for all, to eliminate it completely with a strict severity. For **these suggestions are very clever indeed, very shrewd, they find incredible tricks, well-calculated, and cover themselves with such a delicious and agreable coat, and they do it in a very sweet and subtle way in order to distract us, to seduce us, and to make use of us so that we may fall into inextricable snares and become their slaves.**

They have a very kind appearance and know very well how to take advantage of our weakness. They are incredible, and they have a perseverance which is at once patient and alert. That is why one must be very scrupulous and honest. One must be careful. Keep yourself away from these malicious and destructive suggestions. They are dangerous and really bad, and they wear disguises to charm us.

I tell you they are little suggestions that advise you, very gently and with the kindness of a sage: "Oh, it's nothing, you

may do it again; after all it is not a defect. Come on, nothing will happen. Just try and see. And we are not going to go so very far and become a victim as at the first time. Just try a little, just to skim the surface. Then we are going to detach ourselves before we are engulfed. Oh, there, have a little courage! It is not such a big thing after all." **They are wonderful, these mental and vital suggestions that push you, slowly push you so that you may do some silly things.** And once you yield to these funny suggestions that tempt you, saying: "Why, don't you have any courage? You are not bold! You don't even want to try that? Come on, you are no more a baby! Why, you don't want to show us a little what you are able to do, what you are capable of? No?" – like that, there will be many suggestions and advices. If you know how to guard yourself against this misfortune, or this wickedness rather, you are saved. Otherwise, **if you take one little step towards them, if you make even a little movement to hear what they say and try even a little bit, I tell you that it is finished. Instead of trying a little, there will be something that will push you and push you** until you are not able to get out of this miserable condition and you are covered with mud. Once you are under these influences, you will be dragged down into the abyss, try as you may, **no way to get rid of these small beings that surround you greedily to take the least opportunity to jump on your back.** That's how it is. All the time there are some forces spying on us, watching us, haunting us in order to find the least opportunity, an indiscernible possibility – if there is a little hole in our armour, immediately they attack us in a spirit of revenge. As soon as one takes up the yoga or starts purifying oneself, always these hostile forces come to disturb our work. They are amazing

and find effective means to lower our consciousness. One must be careful and be on one's guard against these malicious suggestions.

As long as there is a single part that does not obey the central being, the work of transformation cannot be done, cannot continue... All the parts of the being must be purified and they must obey only the central being. To find the Divine Presence that alone can help us, to abandon oneself in Her hands to be guided – this is the only refuge."[74]

* * *

"THE HEAD AND THE HEART

I tell you a secret; if you follow it, it will help you very much in your life.

Always act according to your heart, and not acording to your mind, and you will see that everything appears in a different way. If you can put this into practice, it is a good lesson. This attitude will teach you... or reward you very much in your life. What, did you understand?

Yes, Mother. But sometimes I can't distinguish between the two.

What? You don't know how to distinguish between the heart and the mind, when you have been living here for so many years? What are they teaching in the school? Not all these things?

But, Mother, one has to cultivate all that by oneself.

Then, you should have made an effort. I can well understand, in Europe or in the West, the first thing that a little child is taught, it is the outer life. He is told that all that surrounds him, that's his life. He must take advantage of all

the benefits, and enjoy what is around him. But here, it is exactly the opposite. You are told that the only thing which exists is within yourself. It is the only aim of your life: to find the Divine."[75]

* * *

"TO KNOW HOW TO RELAX

You see, one has to know how to relax; then one doesn't get tired. After the day's work, one has to relax, without thinking, and enter into eternity. And one can recuperate from all sorts of fatigue. But one has to know how to relax, like this ... *(Mother gestures as if She were lying with Her arms outstretched, looking up),* and say to the Lord: 'I am Thine.' And you remain quiet, without moving. And then you will see the result, you will never get tired."[76]

* * *

"CONCENTRATION

…To concentrate means to find oneself. It is the quest, the means to follow. It is the shortest way to get anything. One only has to concentrate – but deep within – and toe! you get the thing, the word, the idea, the feeling, the place you want to discover, the plane of consciousness, and with perseverance and a constant effort, find the Self and the soul. To concentrate in order to find the soul. With the help of concentration, one can achieve everything.

But one has to know how to concentrate, and each plane has a certain level of concentration. To know how to concentrate is to acquire the power to withdraw from all other things except the one thing you wish to achieve.

Do you know what you should do? To start with: you sit before a wall and say to yourself: "Let my mind be as white as

the wall." Then, if you see a little black dot on the wall, – or anywhere else, – a dot, you start concentrating on this dot, with an intent gaze, without allowing any other thoughts to come into your mind, without moving, without wavering, as if you wanted to envelop this dot with your hypnotic gaze. Then you will see that you begin to have a relation with this dot and that nothing else around exists any longer. Only the dot exists, and yourself, attracted as if by a magnet. You have a penetrating gaze. Then, little by little, the black dot doesn't exist in your gaze any more; you are concentrating very hard. But instead of a black dot, there is a luminous dot; as if everything were appearing differently. The black dot has become a luminous dot. And one can see other movements just around this luminous dot. Then, only the luminous dot is seen and nothing else around. And a kind of deep relation is being established. You are going to try and tell me.

Then, if one learns how to concentrate even more, really concentrate with intensity, one perceives that it is not oneself who is concentrating, and that the ego does not exist any longer, but that an altogether detached will, – without thoughts, unflickering, a sort of emptiness but well sustained by the aspiration, – is acting through the so-called self. For the Self seems to be hidden. But the concentration is well directed, deeply fixed there, within *(Mother shows the psychic centre),* undisturbed by the outward happenings, discovering regions of happiness where the divine sweetness reigns. One discovers layer after layer of planes of consciousness, and one leaves behind oneself the subtle bodies, one after another, until there is no more resistance and the soul reveals itself before us, without any agent, without any foreign support. And one discovers the soul in its plenitude. If one starts living in such

a way, then one lives forever a new birth. At each moment, one discovers a new life, a new aspiration, a new light and a new love. One springs forward, to always discover something new. That is life.

One has to know how to concentrate by going deeply there within, to find the inner seat from where one should aspire more and more, and, at the same time, reject all that disturbs – the impulses, the sensations, and the thoughts. All that does not belong to us has to be rejected, so that we may be pure in order to identify ourselves with the Divine Consciousness. Three stages that help one another: to concentrate, to reject, and to aspire for the identification with the Divine."[77]

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4. The Mother on Savitri

(a) Selections From "Sweet Mother, Harmonies of Light Part – I"

"Each verse of Savitri is like a revealed Mantra which surpasses all that man possesses by way of knowledge, and is arranged in such a way, that the sonority of the rhythm leads you to the origin of sound, which is OM… It is the most beautiful thing He has left for man, the highest possible."[78]

* * *

"It does not matter if you do not understand it – *Savitri,* read it always. You will see that every time you read it, something new will be revealed to you. Each time you will get a new glimpse, each time a new experience; things which were not there, things you did not understand arise and suddenly become clear. Always an unexpected vision comes

up through the words and lines. Every time you try to read and understand, you will see that something is added, something which was hidden behind is revealed clearly and vividly. I tell you the very verses you have read once before, will appear to you in a different light each time you re-read them. This is what happens invariably. Always your experience is enriched, it is a revelation at each step.

But you must not read it as you read other books or newspapers. You must read with an empty head, a blank and vacant mind, without there being any other thought; you must concentrate much, remain empty, calm and open; then the words, rhythms, vibrations will penetrate directly to this white page, will put their stamp upon the brain, will explain themselves without your making any effort.

***Savitri* alone is sufficient to make you climb to the highest peaks.** If truly one knows how to meditate on *Savitri,* one will receive all the help one needs. For him who wishes to follow this path, **it is a concrete help as though the Lord himself were taking you by the hand and leading you to the destined goal.** And then, every question, however personal it may be, has its answer here, every difficulty finds its solution herein; indeed there is everything that is necessary for doing the Yoga.

__He has crammed the whole universe in a single book.__ It is a marvellous work, magnificent and of an incomparable perfection.

You know, before writing *Savitri* Sri Aurobindo said to me, *I am impelled to launch on a new adventure; I was hesitant in the beginning, but now I am decided. Still I do not know how far I shall succeed. I pray for help.* And you know what

it was? It was – before beginning, I warn you in advance – it was His way of speaking, so full of divine humility and modesty. **He never ... * asserted Himself.* And the day He actually began it, He told me : *I have launched myself in a rudderless boat upon the vastness of the Infinite.*** And once having started, He wrote page after page without intermission, as though it were a thing already complete up there and He had only to transcribe it in ink down here on these pages.

In truth, the entire form of *Savitri* has descended "en masse" from the highest region and Sri Aurobindo with His genius only arranged the lines – in a superb and magnificent style. Sometimes entire lines were revealed and He has left them intact; He worked hard, untiringly, so that the inspiration could come from the highest possible summit. And what a work He has created! Yes, it is a true creation in itself. It is an unequalled work. Everything is there, and it is put in such a simple, such a clear form; verses perfectly harmonious, limpid and eternally true. **My child, I have read so many things, but I have never come across anything which could be compared with *Savitri.* I have studied the best works in Greek, Latin, English and of course in French literature, also in German and all the great creations of the West and the East, including the great epics; but I repeat it, I have not found anywhere anything comparable with *Savitri.*** All these literary works seem to me empty, flat, hollow, without any deep reality – apart from a few rare exceptions, and these too represent only a small fraction of what *Savitri* is. What grandeur, what amplitude, what reality: it is something immortal and eternal He has created. **I tell you once again there is nothing like**

it in the whole world. Even if one puts aside the vision of the reality, that is, the essential substance which is the heart of the inspiration, and considers only the lines in themselves, one will find them unique, of the highest classical kind. What He has created is something man cannot imagine. For, everything is there, everything.

It may then be said that *Savitri* is a revelation, it is a meditation, it is a quest of the Infinite, the Eternal. If it is read with this aspiration for Immortality, the reading itself will serve as a guide to Immortality. To read *Savitri is* indeed to practise Yoga, spiritual concentration; one can find there all that is needed to realise the Divine. Each step of Yoga is noted here, including the secret of all other Yogas. Surely, if one sincerely follows what is revealed here in each line one will reach finally the transformation of the Supramental Yoga. It is truly the infallible guide who never abandons you; its support is always there for him who wants to follow the path. Each verse of *Savitri* is like a revealed Mantra which surpasses all that man possessed by way of knowledge, and I repeat this, the words are expressed and arranged in such a way that the sonority of the rhythm leads you to the origin of sound, which is *OM*.

My child, yes, everything is there: mysticism, occultism, philosophy, the history of evolution, the history of man, of the gods, of creation, of Nature. How the universe was created, why, for what purpose, what destiny – all is there. You can find all the answers to all your questions there. Everything is explained, even the future of man and of the evolution, all that nobody yet knows. He has described it all in beautiful and clear words so that spiritual adventurers who

wish to solve the mysteries of the world may understand it more easily. But this mystery is well hidden behind the words and lines and one must rise to the required level of true consciousness to discover it. **All prophecies, all that is going to come is presented with a precise and wonderful clarity. Sri Aurobindo gives you here the key to find the Truth, to discover the Consciousness, to solve the problem of what the universe is. He has also indicated how to open the door of the Inconscience so that the light may penetrate there and transform it.** He has shown the path, the way to liberate oneself from the ignorance and climb up to the superconscience; each stage, each plane of consciousness, how they can be scaled, how one can cross even the barrier of death and attain immortality. You will find the whole journey in detail, and as you go forward you can discover things altogether unknown to man. That is *Savitri,* and much more yet. It is a real experience – reading *Savitri.* All the secrets that man possessed, He has revealed, – as well as all that awaits him in the future; all this is found in the depth of *Savitri.* But one must have the knowledge to discover it all, the experience of the planes of consciousness, the experience of the Supermind, even the experience of the conquest of Death. He has noted all the stages, marked each step in order to advance integrally in the integral Yoga.

All this is His own experience, and what is most surprising is that it is my own experience also. It is my sadhana which He has worked out. Each object, each event, each realisation, all the descriptions, even the colours are exactly what I saw and the words, phrases are also exactly what I heard. And all this before having read the book. I read *Savitri* many times afterwards, but earlier, when He was writing He used to read

it to me. Every morning I used to hear Him read *Savitri*. During the night He would write and in the morning read it to me. And I observed something curious, that day after day the experiences He read out to me in the morning were those I had had the previous night, word by word. Yes, all the descriptions, the colours, the pictures I had seen, the words I had heard, all, all, I heard it all, put by Him into poetry, into miraculous poetry. Yes, they were exactly my experiences of the previous night which He read out to me the following morning. And it was not just one day by chance, but for days and days together. And every time I used to compare what He said with my previous experiences and they were always the same. I repeat, it was not that I had told Him my experiences and that He had noted them down afterwards, no, He knew already what I had seen. It is my experiences He has presented at length and they were His experiences also. It is, moreover, the picture of Our joint adventure into the unknown or rather into the Supermind.

These are experiences lived by Him, realities, supracosmic truths. He experienced all these as one experiences joy or sorrow, physically. He walked in the darkness of inconscience, even in the neighbourhood of death, endured the sufferings of perdition, and emerged from the mud, the world-misery to breathe the sovereign plenitude and enter the supreme Ananda. He crossed all these realms, went through the consequences, suffered and endured physically what one cannot imagine. Nobody till today has suffered like Him. He accepted suffering to transform suffering into the joy of union with the Supreme. It is something unique and incomparable in the history of the world. It is something that has never happened before, He is the first to have traced the

path in the Unknown, so that we may be able to walk with certitude towards the Supermind. He has made the work easy for us. ***Savitri* is his whole Yoga of transformation, and this Yoga appears now for the first time in the earth-consciousness.**

And I think that man is not yet ready to receive it. It is too high and too vast for him. He cannot understand it, grasp it, for it is not by the mind that one can understand *Savitri.* One needs spiritual experiences in order to understand and assimilate it. The farther one advances on the path of Yoga, the more does one assimilate and the better. No, it is something which will be appreciated only in the future, it is the poetry of tomorrow of which He has spoken in *The Future Poetry.* It is too subtle, too refined, – it is not in the mind or through the mind, it is in meditation that *Savitri* is revealed.

And men have the audacity to compare it with the work of Virgil or Homer and to find it inferior. They do not understand, they cannot understand. What do they know? Nothing at all. And it is useless to try to make them understand. Men will know what it is, but in a distant future. It is only the new race with the new consciousness which will be able to understand. **I assure you there is nothing under the blue sky to compare with *Savitri.* It is the mystery of mysteries. It is a *super-epic,* it is super-literature, super-poetry, super-vision, it is a super-work even if one considers the number of lines He has written. No, these human words are not adequate to describe *Savitri.* Yes, one needs superlatives, hyperboles to describe it. It is a hyper-epic. No, words express nothing of what *Savitri is,* at least I do not find them.** It is of immense value –

spiritual value and all other values; it is eternal in its subject, and infinite in its appeal, miraculous in its mode and power of execution; it is a unique thing, the more you come in contact with it, the higher will you be uplifted. Ah, truly it is something! **It is the most beautiful thing He has left for man, the highest possible.** What is it? When will man know it? When is he going to lead a life of truth? When is he going to accept this in his life? This yet remains to be seen.

My child, everyday you are going to read *Savitri,* read properly, with the right attitude, concentrating a little before opening the pages and trying to keep the mind as empty as possible, absolutely without a thought. The direct road is through the heart. I tell you, if you try to really concentrate with this aspiration you can light the flame, the psychic flame, the flame of purification in a very short time, perhaps in a few days. What you cannot do normally, you can do with the help of *Savitri.* Try and you will see how very different it is, how new, if you read with this attitude, with this something at the back of your consciousness; as though it were an offering to Sri Aurobindo. You know it is charged, fully charged with consciousness; as if *Savitri* were a being, a real guide. **I tell you, whoever, wanting to practise Yoga, tries sincerely and feels the necessity for it, will be able to climb with the help of *Savitri* to the highest rung of the ladder of Yoga,** will be able to find the secret that *Savitri* represents. And this without the help of a Guru. And he will be able to practise it anywhere. For him *Savitri* alone will be the guide, for all that he needs he will find in *Savitri.* If he remains very quiet when before a difficulty, or when he does not know where to turn to go forward and how to overcome obstacles, for all these hesitations and incertitudes which overwhelm us

at every moment, he will have the necessary indications, and the necessary concrete help. If he remains very calm, open, if he aspires sincerely, always he will be as if led by the hand. If he has faith, the will to give himself and essential sincerity he will reach the final goal.

Indeed, *Savitri* is something concrete, living, it is all replete, packed with consciousness, it is the supreme knowledge above all human philosophies and religions. It is the spiritual path, it is Yoga, Tapasya, Sadhana, everything, in its single body. *Savitri* has an extraordinary power, it gives out vibrations for him who can receive them, the true vibrations of each stage of consciousness. It is incomparable, it is truth in its plenitude, the Truth Sri Aurobindo brought down on the earth. My child, one must try to find the secret that *Savitri* represents, the prophetic message Sri Aurobindo reveals there for us. This is the work before you, it is hard but it is worth the trouble.

Blessings"[79]

5 November 1967

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On "Savitri"

"If you are depressed, if you feel miserable, if you do not succeed in what you do or else if what happens is always the contrary of what you expect, however much you try – if it has come to such a pass that you lose your temper, life becomes disgusting and you are unhappy, then immediately take *Savitri* and, after a moment's concentration, open it at any page and read. You will see that all your misery disappears like smoke. And you will have the strength to overcome the worst sorrows; you will no longer feel that which was

tormenting you. Instead you will feel a strange happiness, a reversal of consciousness along with the energy and force to conquer everything, as though there was nothing impossible. And you will feel this inexhaustible joy that purifies all. Read just a few lines and that is enough to establish the contact with your inmost being. Such is the extraordinary power of *Savitri.*

Or else, after having read some lines, if you concentrate deeply, then too will you find the solution to what was tormenting you. You have only to open *Savitri* just at random without thinking and you will have the answer to your problems. Do this with faith and simplicity, the result is certain.

Blessings"[80]

* * *

(b) Selections From Miscellaneous Sources

"*Savitri*
the supreme revelation
of Sri Aurobindo's
vision

* * *

(*About Savitri*)

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 sadhana.

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."[81]

* * *

"The importance of *Savitri* is immense.

Its subject is universal. Its revelation is prophetic.

The time spent in its atmosphere is not wasted.

Take all the time necessary to see this exhibition. It will be a happy compensation for the feverish haste men put now in all they do."[82]

10 February 1967

* * *

"*Savitri is occult knowledge and spiritual experience. Some part of it can be understood mentally – but much of it needs the same knowledge and experience for understanding it. Nobody here except myself can explain Savitri. One day I hope to explain it in its true sense.*"[83]

* * *

"*...Savitri, that marvellous prophetic poem which will be humanity's guide towards its future realisation.*"[84]

27 November 1963
(MCW 16:294)

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"*I believe that it is his message; all the rest are the preparations, but Savitri is the message.*"[85]

(MA 1963:86)

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"*Savitri is a mantra for the transformation of the World.*"[86]

* * *

"*Savitri is the prophetic vision of Sri Aurobindo. It will surpass the Gita and the Bible.*"[87]

(c) Selections From the Mother's Agenda

"I am going downstairs on the 21st, for Saraswati Puja. They have prepared a folder with a long quotation from *Savitri* and five photos of my face taken from five different angles.

The title of the folder is the line from *Savitri* that gave me the most overpowering experience of the entire book (because, as I told you, as I read, I would LIVE the experiences – reading brought, instantly, a living experience). And when I came to this particular line.. I was as if suddenly swept up and engulfed in ...('the' is wrong, 'an' is wrong – it's neither one nor the other, it's something else)... eternal Truth. Everything was abolished except this:

For ever love, O beautiful slave of God

That alone existed.*"[88]

January 12, 1961

* * *

"Savitri is really a condensation, a concentration of the universal Mother – the eternal universal Mother of all universes from all eternity – in an earthly personality for the Earth's salvation. And Satyavan is the soul of the Earth, the Earth's *Jiva*. So when the Lord says, 'he whom you love and

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* "*...the Mother disclosed to us that in the line*

For ever love, O beautiful slave of God!

the word she saw in place of "beautiful"*, although she did not read it, was* "powerful"*. In the late hours of the evening, when she used to be inwardly absorbed in Sri Aurobindo's presence, she asked him why she had made that variant in the line. He answered: 'What you have read is a truth – but a truth of the future. At present,* 'beautiful' *and not 'powerful' is the true word.'* "[89]

– Amal Kiran

whom you have chosen,' it means the earth. All the details are there! When she comes back down, when Death has yielded at last, when all has been settled and **the Supreme tells her, 'Go, go with him, the one you have chosen,' how does Sri Aurobindo describe it? He says that she very carefully takes the SOUL of Satyavan into her arms, like a little child, to pass through all the realms and come back down to earth. Everything is there! He hasn't forgotten a single detail to make it easy to understand – for someone who knows how to understand. And it is when Savitri reaches the earth that Satyavan regains his full human stature.**"[90]

January 22, 1961

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"Savitri is an exact description – not poetry (although the from is very poetical) – an exact description, step by step, paragraph by paragraph, page by page; as I read, I relived it all. Besides, many of my own experiences that I recounted to Sri Aurobindo seem to have been incorporated into Savitri. He has included many of them – Nolini says so; he was familiar with the first version Sri Aurobindo wrote long ago, and he said that an enormous number of experiences were added when it was taken up again. This explained to me why ...suddenly, as I read it, I live the experience – line by line, page by page. The realism of it is astounding."[91]

July 4, 1961

* * *

"The earth is a representative and symbolic world, a kind of crystallization and concentration of the evolutionary labour, giving it a more concrete reality. It has to be taken like this: the history of the earth is a symbolic history. And it is on earth that this Descent takes place (it's not the history of

the universal but of the terrestrial creation); the Descent occurs in the individual TERRESTRIAL being, in the individual terrestrial atmosphere.

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. Well, at first there's 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 work; She has chosen the soul of the earth for her work, saying, 'HERE is where I will do work.' Elsewhere *(Mother indicates regions of higher Consciouseness)*, it's enough just to BE and things simply ARE. Here on earth you have to work.

There are clearly universal repercussion and effects, of course, but the thing is WORKED OUT here, the place of work is HERE. So instead of living beatifically in Her universal state and beyond, in the extra–universal eternity outside of time, She says, 'No, I am going to do my work HERE, I choose to work HERE.' The Supreme then tells her, 'What you have expressed is My Will.'.... 'I want to work HERE, and when all is ready, when the earth is ready, when humanity is ready (even if on one is aware of it), when the Great Moment comes, well ... I will descend to finish my work.' That's the story."[92]

July 28, 1961

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"This analogy between the ancient form of spiritual revelations and *Savitri,* this blossoming into poetry of his prophetic revelation is ... what could be called the most exceptional part of his work. And what is remarkable (I saw him do it) is that he changed *Savitri:* he went along changing it as his experience changed.

It is clearly the continuing expression of his experience.

There were whole sections he redid completely, which were like descriptions of what I had told him of my own experiences. Nolini said this. When I recently reread *Savitri,* some phrases were very familiar and I said to Nolini, 'How odd, these are almost my very words!'And he replied, 'But this has been changed, it was written differently; it has BECOME like this.' As the thing became more and more concrete for him, he changed it. The breath of revelatory prophecy is extraordinary! It has an extraordinary POWER!

What struck me is that he never wanted to write anything else. To write those articles for the Bulletin was really a heavy sacrifice for him. He had said he would complete certain parts of *The Synthesis of Yoga,* but when he was asked to do so, he replied, 'No, I don't want to go down to that mental level'! *Savitri* comes from somewhere else altogether. And I think that Savitri is the most important thing to speak about."[93]

September 23, 1961

* * *

"(*Mother speaks of her vision of a tall white being armed with a kind of halberd.*)

What was standing there was a manifestation of one of my states of being, a part of my vital being, or rather one of my innumerable vital beings – because I have quite a few! And this one is particularly interested in things on earth.

A projection of yours – an emanation?

I said one day that in the history of earth, wherever there was a possibility for the Consciousness to manifest, I was there*; this is a fact. It's like the story of *Savitri:* always there, always there, always there, in this one, that one – at certain times there were four emanations simultaneously! ...

Afterwards I told Sri Aurobindo about it, and he explained to me that it was quite natural. And indeed, it is quite natural: with the present incarnation of the Mahashkti (as he described it in *Savitri*), whatever is more or less bound up with Her wants to take part, that's quite natural. And it's particularly true for the vital: there has always been a preoccupation with organzing, centralizing, developing and unifying the vital forces, and controlling them. So there's a considerable number of vital beings, each with its own particular ability, who have played their role in history and now return.

But this one [*the tall white Being*] is not of human origin; it was not formed in a human life: it is a being that already incarnated, and is one of those who presided over the formation of this present being [*Mother*]. But, as I said, I saw it: it was sexless, neither male nor female, and as intrepid as the vital can be, with a calm but absolute power.... Ah, I found a very good description of it in one of Sri Aurobindo's plays, when he speaks of the goddess Athena (I think it's in *Perseus*, but I am not sure); she has that kind of ... it's an almighty

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**"Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there."* March 14, 1952.

calm, and with such authority! Yes, it's in *Perseus* – when she appears to the Sea-God and forces him to retreat to his own domain. There's a description there that fits this Being quite well.*

Besides, all the Greek gods are various aspects of a single thing: you see it this way, that way, that way, this way (turning her hand, Mother seems to show several facets of a single prism).... But it's simply one and the same thing. They are different aspects of one self-existent thing. These beings have merely taken on different aspects depending on the country or the culture.

Sri Aurobindo's description fits this Being exactly. And a few days ago, this same Being came, without my calling it or thinking about it or wishing it to come. And it seemed to be saying it was time for it to intervene. So I let it!

During the whole time Sri Aurobindo was here, the four entities he speaks of, the four Aspects of the Mother**, were always present. And I was constantly obliged to tell one or the other of them, "Now keep calm, now, now, calm down" – they were always inclined to intervene! Did I ever tell you? Last time I went down for the pujas (was it last year or the year before? I remember nothing any more, you know: it all gets swept away, brrt!).... Yes, it was the year before last, in

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**A whiteness and a strength is in the skies...*
Virgin formidable In beauty, disturber of the ancient world! ...
How art thou white and beautiful and calm,
Yet clothed in tumult! Heaven above thee shakes
Wounded with lightnings, goddess, and the sea
Fless from thy dreadful tranquil feet.

(*Perseus the Deliverer,* SABCL 6, page 6)

** *In* The Mother *by Sri Aurobindo.*

'60, after that anniversary*. Durga used to come every year, two or three days before the Durga puja. **I was walking as usual and she came; that was when she made her surrender to the Supreme....** Those divinities don't have the sense of surrender. Divinities such as Durga and the Greek gods (although the Greek gods are a bit dated now; but the gods of India are still very much alive!). Well, they are embodiments – what you might almost call localizations – of something eternal, but they lack the sense of surrender to the Supreme. And while I was walking, Durga was there – really, it was beautiful! Durga, with that awesome power of hers, forever bringing the adverse forces to heel – and she surrendered to the Supreme, to the point of no longer even recognizing the adverse forces: ALL is the Supreme. It was like a widening of her consciousness.

Some interesting things have been happening in that world [*since the supramental descent – Satprem*].... How can I explain? Those beings have an independence, an absolute freedom of movement (although at the same time, they are all a single Being), but they had the true sense of perfect Unity only with the supreme Consciousness. And now with this present intervention [*Mother's*], with this incarnation and the establishment of the Consciousness here, like this *(Mother makes a fist in a gesture of immutable solidity),* in such an absolute way (I mean there are no fluctuations)... HERE, on earth, in the terrestrial atmosphere, this incarnation has a radiating action throughout all those worlds, all those universes, all those Entities. And it results in small events,** incidents scaled to

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** First anniversary of the supramental descent: February 29, 1960.*

*** Like the one Mother just mentioned: Durga's surrender. – Satprem.*

the size of the earth – which in themselves are quite interesting."[94]

June 27, 1962

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"(*Mother refers to a passage from the conversation of June 27 in which she said that her present incarnation on earth didn't have a merely terrestrial effect but an effect on all the other worlds as well – and particularly on the gods.*)

None of those beings, those gods and deities of various pantheons, have the same rapport with the Supreme that man has; for man has a psychic being, in other words, the Supreme's presence within him. These gods are emanations – independent emanations – created for a special purpose and a particular action which they fulfill SPONTANEOUSLY; they do it not with a sense of constant surrender to the Divine but simply because that's what they are, and why they are, and all they know is what they are. They don't have the conscious link with the Supreme that man has – man carries the Supreme within himself. That makes a considerable difference.

But with this present incarnation of the Mahashakti.... She is the Supreme's first manifestation, creation's first stride, and it was She who first gave form to all those beings. Now, since her incarnation in the physical world, and through the position She has taken here in relation to the Supreme by incarnating in a human body, all the other worlds have been influenced, and influenced in an extremely interesting way*.[95]

June 30, 1962

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* *Some days later, Satprem again brought up the above passage, asking whether the Mother hadn't been active on earth since the beginning of*

"*...As one too great for him he worships her;*
He adores her as his regent of desire,
He yields to her as the mover of his will,
He burns the incense of his nights and days
Offering his life, a splendour of sacrifice....
In a thousand ways he serves her royal needs;
He makes the hours pivot around her will,
Makes all reflect her whims; all is their play:
This whole wide world is only he and she.

– Savitri, I. IV. p. 62

What a marvelous work!

He goes into a completely different region, so much above thought! It's constant vision, it isn't something thought out – with thought everything becomes flat, hollow, empty, empty, just like a leaf; while this is full, the full content is there, alive.

It's an explanation of why the world is as it is. At the start he says, He worships her (here again, there are no words in French: *Il lui rend un culte,* but that makes a whole sentence). He worships her as something far greater than Himself. And

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time and not merely "with this present incarnation of the Mahashakti." She replied : "It was always through EMANATIONS, while now it's as Sri Aurobindo writes in Savitri *– the Supreme tells Savitri that a day will come when the earth is ready and "The Mighty Mother shall take birth ..."* [Savitri *Book Eleven, line 1216, p.705] But Savitri was already on earth – she was an emanation."*

So they were all emanations?

They were all emanations, right from the beginning. So we have to say: 'With the PRESENT incarnation.'

then you are almost a spectator of the Supreme projecting Himself to take on this creative aspect (necessarily, otherwise it couldn't be done!), the Witness watching His own work of creation and falling in love with this power of manifestation – you see it all. And ... oh, He wants to give Her her fullest chance and see, watch all that is going to happen, all that can happen with this divine Power thrust free into the world. And Sri Aurobindo expresses it as though he had absolutely fallen in love with Her: whatever She wants, whatever She does, whatever She thinks, whatever She wills, all of it – it's all wonderful! All is wonderful. It's so lovely!

And, I must say, I was observing this because, originally, the first time I heard of it, this conception shocked me, in the sense that... (I don't know, it wasn't an idea, it was a feeling), as though it meant lending reality to something which in my consciousness, for a very long time (at least... millennia perhaps, I don't know), had been the Falsehood to be conquered. The Falsehood that must cease to exist. It's the aspect of Truth that must manifest itself, it's not all that: doing anything whatsoever just for the fun of it, simply because you have the full power.... You have the power to do everything, so you do everything, and knowing that there is a Truth behind, you don't give a damn about consequences. That was something ... something which, as far back as I can remember, I have fought against. I have known it, but it seems to me it was such a long, long time ago and I rejected it so strongly, saying, "No, no!" and implored the Lord so intensely that things may be otherwise, beseeched Him that his all-powerful Truth, his all-powerful Purity and his all-powerful Beauty may manifest and put an end to all that mess. And at first I was shocked when Sri Aurobindo told me that; previously, in this life, it hadn't

even crossed my mind. In that sense Theon's explanation had been much more (what should I say?) useful to me from the standpoint of action: the origin of disorder being the separation of the primal Powers – but that's not it! HE is there, blissfully worshipping all this confusion!

And naturally this time around, when I started translating it came back. At first there was a shudder (Mother makes a gesture of stiffening). Then I told myself, "Haven't you got beyond that!" And I let myself flow into the thing. Then I had a series of nights with Sri Aurobindo ... so marvelous! You understand, I see him constantly and I go into that subtle physical world where he has his abode; the contact is almost permanent (at any rate, that's how I spend all my nights: he shows me the work, everything), but still, after this translation *of Savitri* he seemed to be smiling at me and telling me, "At last you have understood!" *(Mother laughs)* I said, "It isn't that I didn't understand, it's that I didn't want it!" I didn't want, I don't WANT things to be like that any more, for thousands of years I have wanted things to be otherwise!

Of course, it *[this vision or conception]* isn't allowed into action, because when you start accepting everything and loving everything and seeing Glory everywhere – why change!? This is why the Force that had been in me for so long for the world to progress further made me reject precisely all that legitimized things as they are by putting you into contact with the inner joy of living – as he puts it, His Joy is there, everywhere, so nobody wants to leave the world....

In short, I was able to see the situation from above, a little higher than the creative Force – from the other side."[96]

February 15, 1963

* * *

"This Savitri is wonderful, he foresaw everything, saw everything, everything, absolutely everything, there isn't one point he left unexplored!"[97]

April 20, 1963

* * *

"Mahalakshmi is the Divine Mother's aspect of love, the perfection of manifested love, which must come before this supreme Love (which is beyond the Manifestation and the Nonmanifestation) can be expressed – the supreme Love referred to in *Savitri* when the Supreme sends Savitri to the earth:

For ever love, O beautiful slave of God!

Book Eleven, line 1114, p. 702

It's to prepare the earth to receive the Supreme's manifestation, the manifestation of His Victory."[98]

May 11, 1963

* * *

"…Everything is possible to me, you know, absolutely everything, even the seemingly most contradictory things – really, I am totally unable to raise a mental or logical or reasonable objection either to this or to that. But the question ... *(Mother leaves her sentence unfinished).* That is to say, the Lord's Will is very clear to Him, and *(laughing)* the whole thing is to unite with that Will and know it.

It had always seemed to me that way *[the earth as a symbolic point of concentration],* but **I am so convinced that Sri Aurobindo saw things more truly and totally than anyone did that, naturally, when he says something, you tend to consider the problem!**

I don't know, I haven't reached the end of *Savitri* yet. Because I notice (rereading it after the space of a few months, barely two years) that it's altogether something else than the first time I read it. Altogether something else: **there is in it infinitely more than what I had experienced; my experience was limited, and now it's far more complete (maybe if I reread it in a year or two, it would be still more complete, I don't know), but there are plenty of things that I hadn't seen the first time.**

Perhaps that passage I've just read is only one aspect?... I will see when I reach the end.

What he announces, and what I am sure of, is that the Victory will be won on the earth and that the earth will become a progressive being (eternally progressive) in the Lord – that's understood. But it doesn't preclude the other possibility. The future of the earth he has announced clearly, and it's understood that such is the future of the earth; only, if that possibility *[of death as an exclusively earthly phenomenon]* is what we could term "historically" correct, it would sort of legitimize the attitude of those who get away from it. How is it that Buddha, who undeniably was an Avatar, laid so much stress on Deliverance as the conclusion of things? He who stayed behind only to help others ... to get away faster. Then that means he saw only one side of the problem?…

But if there is a whole universe, thousands of universes with alltogether different modes, and if to be here is merely a matter of CHOICE… then the choice is free, of course – there are those who like conquest and victory, and those others who like doing nothing."[99]

September 28, 1963

* * *

"I have tried many things, a great many, I have looked a great deal, and I see only one that's absolute – only one that's absolute and can bring the absolute result, it's this *(gesture turned Upward):* the complete annulment of all that, leaving it all, "To You, Lord – You, You, to You." And it isn't a being with a form, that's not it; it isn't a formless force, it's ... It has nothing to do with thought, only with this: the contact. And the contact, an unmistakable contact, which nothing can imitate – nothing, nothing at all has the power to imitate it. And for every difficulty, every time, whatever it is, simply this: "Everything to You, Lord. Everything for You, to You. You alone can do it, You, You alone, You alone. You alone are the Truth; You alone are the Power." And those words are nothing, they are only the very clumsy expression of something ... a stupendous Power.

It's only the incapacity, the clumsiness, the lack of faith we mix into it that takes away His power. The minute we are truly pure, that is, under His influence alone, there are no limits, no limits – nothing, nothing, there is nothing, no law of Nature that can resist, nothing, nothing.

Only, the whole thing is that the time must have come, there must be only That left – all the rest spoils, whatever it is, even the highest, purest, noblest, most beautiful and marvellous things: all that spoils. Only That.

(Mother opens "Savitri":)

There! Don't you think it's marvellous!

But when the hour of the Divine draws near...

(Mother repeats :)

*But when the hour of the Divine draws near...**"[100]

March 26, 1966

* * *

"Yesterday, I read another part of *Savitri* which tells how the king is transformed *[The World-Soul, II.XIV.]* – those are ALL the experiences my body is now going through! I knew nothing about it (I don't remember that at all), and I seemed to be reading all the experiencesi my body is now going through .... It's interesting.

There's EVERYTHING in this *Savitri!*

And to be able to describe those experiences like that, he must have had them."[101]

July 26, 1969

* * *

"Every time I read *Savitri,* I feel as if I am reading it for the first time, really. It's not that I understand differently, it's that it's completely new: I never read it before! It's odd. It's at least the fourth time I read it.

And truly there's everything in it. All the things I've discovered lately were there. And I hadn't seen it. It's odd.

The first time I read it was a revelation; it hung together perfectly well from beginning to end, and I felt I had understood (I did understand something). The second time I read it, I said to myself, "But this isn't the same thing as what I read!..." It hung together, it made up a whole – and I understood something else. Then, recently when I read, at

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* *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 ...
(Book Eleven, lines 1215-17, p.705)

every passage I said to myself, "How new this is! And how the things I have found since are there!" **Today again, that's how it is, as if I read it for the first time! And it puts me into contact with the things I have just discovered.**

It's a miraculous book! *(Mother laughs)*"[102]

June 6, 1970

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84. *"Invocation" No. 9, Page 24*
85. *"Invocation" No. 9, Page 24*
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