

Yoga Sadhana Camp

(From 12.06.2019 to 16.06.2019)



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Om Namo Bhagavateh

“Without self-giving there is no love; but self-giving is very rare in **human love** which is full of selfishness and demands.” TMCW/14/127

The Mother

“When the true and sacred love is there (love *from* the Divine and *for* the Divine), whatever happens is always utilised as a means for increasing and perfecting the (Divine) union. This leaves no place for worry, regret and depression, (worry, regret and depression are outcome of human love) but, on the contrary, fills the consciousness with the certitude of victory.” TMCW/14/131

The Mother

Divine Amar Atman!

Divine Blessed Aspirant Souls,

All love and The Mother’s special blessings to you. On behalf of The Mother’s International Centre Trust, a Yoga Sadhana Camp is organised from 12.06.2019 to 16.06.2019, at Sri Matriniketan Ashram premises, which takes place every year. The objective of this camp is to study human love and Divine Love as hinted in Savitri. For school students, inmates and devotees this camp is an awareness of higher Spiritual life and this awareness will help them in this and the succeeding births to pursue integral Yoga seriously. We are inviting you to participate in this movement of Consciousness to hold Their Love, Force, Wisdom and Grace.

With my eternal love and Her blessings,
At Their Lotus Feet

S.A. Maa K rishna

Founder

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“Since the beginning of the earth, wherever there was the possibility of manifesting a ray of consciousness, I was there (through numberless emanations).”

The Mother

“These Emanations are the many divine forms and personalities in which men have worshipped her (The Mother) under different names throughout the ages.”

Sri Aurobindo

“...I am waiting—I am millions of years old and I am waiting... (to complete the Divine task of last *Avatara*).”

The Mother

‘A force in her (*Savitri*) that toiled since the earth was made’ *Savitri*-19

“For we (*Savitri & Satyavan*) were man and woman from the first (first dual *Avatara*),” *Savitri*-614

‘The Mighty Mother shall (again) take birth in Time (as last *Avatara*)’
Savitri-705

Yoga Sadhana Camp (From 12.06.2019 to 16.06.2019)

Program

04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	<i>Yogasana & Pranayama</i>
06.00 A.M. to 06.30 A.M.	Group Meditation
06.30 A.M. to 07.45 A.M.	<i>Karma Yoga</i> near <i>Sri Matrimandir</i> (Under construction)
08.00 A.M. to 08.30 A.M.	Breakfast
08.30 A.M. to 09.45 A.M.	<i>Karma Yoga</i> near <i>Sri Matrimandir</i> (Under construction)
10.00 A.M. to 10.30 A.M.	Meditation near the Sacred Relics
10.45 A.M. to 12.45 P.M.	Spiritual Discourse
12.45 P.M. to 02.00 P.M.	Lunch Break
02.00 P.M. to 03.00 P.M.	Work and leisure
03.00 P.M. to 04.45 P.M.	Spiritual Discourse
04.45 P.M. to 06.00 P.M.	<i>Karma Yoga</i> , plantation near <i>Sri Matrimandir</i>
06.00 P.M.	(On 12.06.2019) Spiritual Flag Hoisting
06.00 P.M. to 06.30 P.M.	Refreshment
06.30 P.M. to 07.00 P.M.	Group Meditation
07.00 P.M. to 08.30 P.M.	Question/Answer on above discourse
08.30 P.M. to 09.00 P.M.	Cultural Program.
09.00 P.M. to 09.45 P.M.	Dinner and <i>Karma Yoga</i>
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest
10.00 P.M. (16.06.2019)	Camp Fire and Spiritual Flag down

N.B. Discourse Subject: 12.06.2019: Introduction of *Savitri* book 13.06.2019: The Message of *Savitri* book, The Injunctions issued to the truth seekers who want to pursue integral Yoga, 14.06.2019: A review of *Savitri* book and its link with traditional Yoga, Aim and the indispensable Self-discipline 15.06.2019: A review of *Savitri* book and its place in integral Yoga, Dangers and difficulties of the path, 16.06.2019: The Human love and Divine Love and Recapitulation.

OM TAT SAT

“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.”

The Mother

10th February, 1967

“I am not doing it (French translation of *Savitri*) to show it to people or to have anyone read it, **but to remain in *Savitri*'s atmosphere, for I love that atmosphere.** It will give me an hour of concentration, and I will see if by chance... I have no gift for poetry, but I will see if it comes! (It surely won't come from a mentally developed in this present existence- there is no poetic gift!) So it's interesting, I'll see if anything comes. I am going to give it a try.

I know that light. I am immediately plunged into it each time I read *Savitri*. It is a very, very beautiful light.”

The Mother

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Introduction

Sri Aurobindo was able to accommodate His (and also *The Mother's*) all life's comprehensive high Spiritual Visions and experiences in symbolic characters of incarnations, emanations and instruments, depicted from the legendary epic *Mahabharata* where *Savitri*, the descending Godhead, *Avatara*, the all Mother, the Mother of all Time, knew her fiery Self and her Being's aim of pursuing the Soul of earth, symbolised as *Satyavan* in his earthly form in each birth and in all life. She glimpsed the glory for which she had chosen earth and its atmosphere for gradual and subsequently constant, intense, comprehensive and instantaneous total descent of Divine attributes of Truth-Light, Power, Wisdom and Delight. She keeps her will alive to drive human Souls and fills in their brute elements, the endless hope to Divinise clay and confronts the riddle of Birth, inevitable Death, grooves of iron Law and fixed Fate in them with the sheer power of her unchanging Soul force manifested as Divine Love. She has chosen the Souls who have long suffered on this harsh globe, for the field of her sacrifice and action and she is even ready to walk and waste all infinity with wounded feet to accomplish her seemingly impossible task of transforming earth's shadow, twilight and grey inhibitions.

Satyavan, a mere woodsman raised his consciousness to the status of the ascending integral Godhead, *Avatara*, by the Power of consecration and loss of ego and was destined to fulfil *Savitri's* mighty Mission of bridging the gulf between Heaven, Earth and Hell. He was also the Eternal Consciousness, a unique rare treasure loaned by Gods, who accompanied *Savitri* from the beginning of the creation as first 'man and woman'⁵ or first dual Incarnation and the Supreme had promised to grant physical immortality in all life when the first *Avatara's* 'heart dared death and suffered life.'⁶ He continued his life in many successive births and bodies as 'twin souls born from one undying fire'⁵ of this mortal existence to endure in his human heart a million wounds representing the delegate Soul of earth. His Godhead status does not prevent him from living 'in one house with the primal beast'¹⁷ in the forest, colloquies with the *Djinn* and *Asuras* of the Subconscient world; thus in the Divine's single plan he reveals solidarity with antagonist powers; 'high meets the low'¹⁷ or 'God's summits look back on the mute Abyss';¹⁷ accepts to be small and human on earth. While tracing the path of immortality he signed salvation's testament with his blood and broke into the dangerous and dark Inconscient's depth and if he were to meet the **Spiritual fall** in the form of death while attempting to break the wheel¹⁴ of earth's doom and to balance the dark account of mortal Ignorance then this would be a great loss for humanity.

In *Savitri* and *Satyavan*, Soul and Nature had realised equal Divine Presences and merged themselves in oneness of wide harmony and balance. They had treasured the rich relation of their brief human birth through a subtle link of union or clasp of two eternities through many successive births and bodies of un-beginning past and felt the call of Spirit's unending future joy; even they knew their Selves older than the birth of time. A vast intention of love's unseen Presence has drawn these dual incarnating Powers closer in this life and their love asks to wait endlessly as if they

have all eternity ahead for their self-fulfilment. Together they have disdained from the God's everlasting Night of Inconscient world and turned away from His everlasting Day of *Sachchidananda* plane and returned to earth to wage a million wars against the universal dark rebel forces attached to present unstable existence, to bear the earth Mother's ancient adversary and to accomplish their double task of raising the world to God's deathless Light, a permanent ascent of Divine Consciousness and bringing down Divine *Shakti* to earth and men, a permanent descent of Divine Consciousness.

Aswapati, King of *Madra*, the son of God, destined to do some special work of the Divine, *Vibhuti*, represents the human aspiration, hard *Tapasya*, askesis, and concentrated endeavour to explore all the multiple planes of Consciousness through vast and multiple identities. He was able to retrieve the earth's lost Spiritual energies, discovered earth's secret beyond all already attained Spiritual wisdom, nurtured Almighty's Power in silence and solitude, sought the Divine strength that was not yet manifested on earth and called down the Divine Mother in the form of his daughter, *Savitri*. As Spiritual Teacher, *the Guru*; firstly, he made her aware that her world Mission of awakening 'Almighty powers (that) are shut in Nature's cells', 'meet the Omnipotent in this house of flesh' and hewing the path of immortality would be accomplished not by her own effort alone but by venturing to find her second self, future Lord, unknown Lover, personal Godhead of the race and lyrist of her 'soul's most intimate chords'¹³ in distant lands, who alone can match the measure of her waiting Soul, can walk with him like Gods in Heaven and can stand up as her equal comrade and peer; secondly, 'must fire always test'¹ the greatness of her Soul, who must wrestle with supernatural Darkness and must leave behind *Death's* night to raise the fallen world. None can possess the kingdom of heaven and supreme Delight that has not passed through the 'stones of suffering'¹⁶ and tragic torture of giant sons of Falsehood; thirdly, she must continue her father's unfinished Yoga and unfinished mission of 'pure perfection and a shadowless bliss'¹⁵ for the whole of suffering humanity and of changing all future time by unlocking the doors of human Fate.

Narad, the heavenly sage, the God, a mediator between Heaven and Earth, who was aware of the source and mystery of human fate and was having the power to foresee the future of man and knowledge of truth behind this creation, came down to earth to make *Savitri* aware that Soul's greatness is measured through the capacity to bear pains of hell and she must cross on the stones of supreme universal suffering to arrive at her high mission, though he was having no power at his disposal to change her destiny and hence incapable of changing human destiny. *Savitri's* Psychic being has the ability to give shelter where all the 'high Gods could live.'¹⁰ This Divine stationed in the heart centre is also projected as 'greater than the God,'⁷ *the Guru* and personal Godhead and has the capacity to see beyond the limiting boundary of Heaven. To bring all the worlds under her loving control and to uplift her body's destiny or destiny of the race, her Soul entered a series of world adventure in different planes of Consciousness to become one with Divine Will and with the growth of Consciousness, a sort of mastery, a harmony and peace preoccupied the cells of the body and further extended to her multiple Selves of Sun-vast Truth.

Dyumatsena, the self-exiled King of *Shalwa*, father of *Satyavan*, is the Divine's Conscious instrument, *Yantra*, here fallen blind, limiting his capacity to three *gunas* and walks lamely on this dangerous world with slow evolutionary mental footsteps. Through this **Spiritual fall** he has lost the celestial inner kingdom of seven immortal Selves and through that loss its kingdom of outer glory and opulence. Due to this adverse fate, he now sojourns a wiser life in the solemn rustle of the wood and his yearning towards All meets two solitudes (1) that of outcast from the empire of the outer light symbolically represented as crutch upon which his faltering-limb supports and he helplessly stumbles in the rushing speed of hasty Time and (2) lost to the comradeship of five galloping hooves of sense that of sound, touch, sight, taste and smell symbolically represented as his sightless blind identity. This double doom of his father compelled *Satyavan* to live in the high peopled loneliness of the Spirit which called the Divine Mother to enter his earthly life in human form and finally helped his long pure childhood's lonely dream to restore King *Dyumatsena's* steady royal walk in high dynamic outer Kingdom and a deeper visionary eye of Divine Wisdom. Restoration of outer Kingdom was also the outcome of his revival of inner kingdom through *sadhana* in double seclusion.

The *Queen*, the wise mother of *Savitri*, the Divine's unconscious instrument in Ignorance, *Yantra*, represents mankind preoccupied with earthly life of surface consciousness with having partial static Divine realisation through illumination of intellect, *sattwic mind*, and in her understanding of the mystery of creation and the Creator, the truth was distorted. She was unaware of the secret of abundant dynamic Divine's Grace and Bliss that hunt behind all effort to accept danger and pain to resolve the fundamental problem of existence and hence to decline all greater adventure by rejecting the doomed *Satyavan* was identified by her as the best solution. She, like common man was unable to recognise the greatness, nobility and action of world redemption of an *Avatara* and hence nourished no regard and gratitude towards him. She was also not aware that all unforeseen events are part of God's secret plan and that He can overrule the Iron Law of Nature by conscious human effort and dynamisation of His Super nature. So *Narad* asks the *Queen* not to interfere in matters that are beyond her understanding and power and stand back from the stupendous scene and tremendous strife of her daughter's heaven-sent task. The *Queen* was a representative Soul of moderate Spirituality or beginner of integral Yoga and during critical hour of daughter's choice of *Satyavan*, she experienced **Spiritual fall** as her Soul was not sufficiently trained to lean on the pure and tranquil Spirit for all necessary aid and help during the hour of extreme adversity. Her only daughter and husband's mighty Spiritual Presence did not help her to overcome this fall of Consciousness.

Death, the dire universal impersonal dark Force, here personified as godhead of the Inconscient world, *Yama*, who as the intolerant dark instrument of the Divine, *Yantra*, guards and obeys the Divine's fixed immutable Iron law of Nature which is a part and derivation of His dynamic Super nature and his hunger through world spreading death-net-trap can devour all those who are unable to open towards the Spirit's changeable Supernature¹⁶ and endless truth. He was aware of static Divine

union of Saints and *Avataras* and the *Ananda* and Freedom gained through this union was not enough to dismantle death from outer existence. For him man's identity was diminished as 'the naked two-legged worm'² and he was not aware of the Divine's mighty whole, total vision and swift evolutionary change in Knowledge through dynamic Divine union for His unfinished world existence and was aware only of the incomplete task given to him during the passage of man's tardy evolution in Ignorance within the boundary of three *gunas*. He, like cosmic Gods, has the immeasurable heart of silence, knowledge of past, present and future, *trikaladristi* and limited power of offering boons to the wounded mortals and in his understanding of existence, the Soul saving truth is thoroughly distorted and his Soul slaying words have denied contact with the Spirit and Divine. *Savitri's* Mind and Soul's clarity delivered *Death* partly from limitation of gospel of human love and twilight thought and he became powerless before a superior incarnating Divine Mother Power. The future vision of *Savitri* promises that when she will enter Spiritual experience of everlasting Day, this formidable shape of *Death* and his pessimistic harsh philosophy will be changed into beauty of suns and a sum of all sweetness will gather into his limbs. His grand fort of darkness, huge Inconscient's grasp and sad destroying might will be abolished forever, his vague infinity filling the universe with dangerous breath will be transformed and he will emerge as wonderful God. Now the Spiritual significance and utility of *Death* is to 'force the soul of man to struggle for Light'⁹ and a 'whip to his yearning for eternal bliss.'⁹ The nobility of Divine instrumentation of untransformed *Death* is still hidden from humanity as he abruptly ends the parable of the charm of life. This greatness will be revealed to man when he will be aware of the Divine's comprehensive plan extending over all life confirming that death is a passage and Spirit's opportunity to begin greater life.

The above characters along with many more luminous, benignant, powerfully helpful Beings of higher planes that we think or name as Divine, the influence of the great forefathers/Dead who ever live in earth's atmosphere as immortal and illumined figures and could leave their glory, splendour and wisdom beyond birth and death and dark titanic, gigantic, demoniac, ignorant and adverse powers of lower planes that create vast and formidable upheavals are Supraphysical Forces in both subtle and human emanations, who assist and hinder man that overpass the normal human measure and compel our steps towards large or little gains; thus earthly life becomes a vast battle field of Supraphysical forces of either character. We are sometimes possessed by the above greater invisible Divine Personalities for larger instrumental world action and receive a king Idea or a great Word from some high transcendent Source, which is neither our force nor our creation, yet we feel it as our own. Thus we look back to some god-phase of our birth beyond our present imperfection and through this kinship towards immortal worlds we treasure some sort of perfect Spiritual experience and high Spiritual destiny. If we are seeker and explorer of higher planes of Consciousness then we receive assistance of beings of high kingdoms, mighty wardens, Immortal Powers or sun-eyed Guardians of those flaming hierarchies and they sweep past our doors with thousand keys to approach the Unknowable. Also we meet dangerous dark nether countless universal forces, haters of light, dire antagonist energies, terrible tenebrous powers, ominous masks, kings of evil, titans of

dark armed with soul slaying word, who seem stronger than our ‘trembling Soul;’⁴ whose purpose is to prolong the reign of the Ignorance, impose their adverse constructions on earthly creatures, defeat the victories of light, truth and beauty, even shatter the upward evolution and resist the growth of the human Soul towards Supreme Consciousness and Divine Existence.

An opening into subtle physical, subtle vital and subtle mental consciousness can liberate an activity of abnormal and supernormal mysterious powers in a *Sadhaka*, which the untrained hasty mind can easily mistake as Spiritual revelation, inspiration and wisdom and his mental ambition draws beings from subtle planes towards himself whose deceptive disguise believe him to be incarnation of great personality; thus he opens doorways to high voices in the night, misleads himself to disastrous Powers of inferior planes, kindles his altar flame to demonic powers and declines heaven’s flaming light and ‘a greater adventure’s call.’³ So as per the intensity of his aspiration, will and capacity to discern truth from falsehood, a *Sadhaka* can enter ‘Truth’s inmost cabin of privacy,’⁸ becomes a field, channel and receiver of immutable Divine force, can house the homeless fire to call down prophetic words, tear the veil between God and life and fit his action to some Transcendent scheme that fixes upon the Divine Mother’s ‘mighty aim’⁴ and confronts with his Soul’s strength the nether Inconscient dark opposing Powers that strive to deflect, depress and prevent upward immortal journey. During this exercise if he meets **Spiritual rise** and **Spiritual fall**, then these too are considered equally by Supreme Divine Diplomat as ‘means for greater rise’¹² of Consciousness.

Incidentally, the three main characters, King *Aswapati*, *Savitri* and *Satyavan* of this great epic were *Karma Yogis* and a *Sadhaka* has to reconcile the *tapasya*, askesis aspect of the King with the consecration aspect of *Satyavan* and finally he has to hold together the dual Godhead, *Savitri* and *Satyavan* in his inner most chamber of heart. Thus he is able to utilise Psychic heart centre as field of Psychic, Spiritual and Supramental action. He must pursue *Sadhana* by outwardly becoming a mere man of action like woodsman status of *Satyavan* and inwardly drops all his separative identity in the Divine, possesses the highest objective of *Jnana* and *Bhakti Yoga* by becoming a *Karma Yogi*. He has to (1) lay bare Spirit’s absolute power¹¹ and (2) dynamise it as Divine *Shakti* to hold, see, hear and meet the personal form of the Divine Mother. These are the two luminous intimate conditions for prolongation of life, transformation of Nature and attainment of physical Immortality.

OM TAT SAT

References:-

- 1: Savitri-423, 2: Savitri-634, 3: Savitri-238, 4: Savitri-427, 5: Savitri-614, 6: Savitri-59, 7: Savitri-375, 8: Savitri-660, 9: Savitri-666, 10: Savitri-531,
- 11: “Reveal thy (2) power, (1) lay bare thy spirit’s force,
Then will I (Death) give back to thee (Savitri) Satyavan.” Savitri-664
- 12: Savitri-34, 13: Savitri-374,
- 14: “They are caught by the Wheel that they had hoped to break,” Savitri-445,
- 15: Savitri-340, 16: Savitri-457, 17: Savitri-541,
- 16: “To be perpetually born is the condition of material immortality.” CWSA/23/5,

The Message of Savitri book:

“Q: *Savitri* represents the Mother’s Consciousness, doesn’t she?

Ans: Yes.

Q: *What does Satyavan represent?*

Ans: Well, he is the Avatar. He is the incarnation of the Supreme.”¹⁸

The Mother

The Supreme has created faultlessly this unfinished evolutionary marvellous earth with a greater unforeseen plan and purpose. The earth being’s heavenward growth began to unveil the Spirit’s timeless Power or a force in *Savitri* had toiled from the beginning of creation to reverse ‘fate’s cold dead turn.’¹ The tremendous limitations of material nature ask for long and patient exposure to ‘burning test of the godhead’⁷ or to the vibrations of higher worlds so that it may be one day able to hold the Force of the Infinite. There is a method and a long Divine plan through which King *Aswapati* foresees the future Godhead in a worm and works out her incomplete task. It is hard to persuade surface nature for any constitutional change as it can bear only a slow advance. There are higher worlds where response to the Truth-Light is swift and sure whereas similar invasion to the material nature meets with violent opposition. *Savitri’s* mission and action on this earth cannot be broken or depressed by above deaf resistance.

The very strong aspiration of earth compelled *Savitri’s* mortal birth. (1) Excessive physical beauty and brightness, (2) inherent purity of mind, life and body which is least interested in all objective enjoyments of life and (3) direct contact with the Divine through her instrumental Yogic method of impersonal Divine emptiness or ‘Annul thyself that only God may be,’¹¹ right from the birth, are her special threefold personality. As the goddess of Heaven, she leans down as Divine *Shakti* to embrace earth from all sides. She has a mighty role in moulding the fate of the mortal creatures on earth, the Gods of heaven and the devils in hell and she leads them all towards the pure perfection and shadowless bliss. The earth is the chosen battlefield of Gods and *Asuras* where heaven raced with hell for supremacy and the Divine Love confronted Doom and human love. Her strong far-winged Spirit travelled back in Time to share and illumine the yoke imposed by ignorance, fate, labour and stress of mortal days. And doom visited her as the ancient disputant who encircled her like giant figures wrestling in the night. The dark godheads born from the dim unconscious awoke in her to give the experience of struggle and pain and by their pressure she forgot awhile to arrive at all life’s goal. They are guardians and dark adventurers of the abyss and inherited the long agony of the globe; due to their presence the fine entries of celestial Fire were blocked and all the fierce negations of man’s hours relived. The sacrifice of suffering and desire, earth offers to the immortal ecstasy began again. She heard the ignorant cry of living things and looked on this green smiling difficult world. Amid the chaos and discord of the earth’s unchanging field her secluded Soul gathered and accumulated the extreme Divine force in order to confront Time and Fate. This was the hour of absolute supernatural darkness that visited *Savitri* in the form of

Satyavan's death, when he was drawing closer to God, the Lord of Immortality. To give back *Satyavan* his earthly home and live with him the celestial Divine life that cancels no mortal joy but fulfils it through Heaven's touch, was her Soul's special issue.

The entire aim of *Savitri* is concentrated around the foreknowledge of the death of *Satyavan* in the forest. The acceptance of his death was against the Mission of *Savitri's* Soul of which she was completely aware. The Yoga of *Savitri* was intended to overcome the Spiritual crisis of the inevitable doom over the head of *Satyavan*. The power of his growing Divinity was meant to confront the earth's dark adversary calmly with sure footsteps in the growing Night. This dark shadow of limitless denial is the delegate born from the universal Inconscient that previous *Avataras* seemed to leave ignored and untouched. The present universal Inconscient of earth is less heavy than the universal Inconscient of the earth when it was created; because with the evolution a part of its shadow is permanently illumined. Similarly the Inconscient Sheath of the present and future *Avataras* will be less heavy than the past incarnations. *Savitri* and *Satyavan*, both were conscious or aware of their all life or successive past, present and future births and bodies and their thousands of years of Soul incarnations as birth history of *Vibhutis* and *Avataras* generated countless miracles of illumining Inconscient Sheath. Thus a greater Power and larger Light grow on earth and Night recedes and till all the evil and dark adverse forces are slain in their own Inconscient home, *Satyavan* must labour on, face world's blows and his Divine task is half done.

The darkness below and a fathomless Light above are the two mighty arms of Divine through which existence is balanced and the current of both the worlds of Ignorance and Knowledge awaken an immense dynamic World-force. The Divine Mother's great world task proceeds through their interaction, fusion and reconciliation and to illumine Ignorance is her difficult issue.

King *Aswapati* adventured the dark Inconscient world to force open the door that was denied and closed, experienced death without dying, overruling the prohibition imposed by past Spiritual guidelines to shield the Spirit from the horror of Night; for the key of evolution or the key of immortal life is kept secretly in Inconscient Sheath. Exploration of this world of immense negation to Spiritual things is highly dangerous and he would bear fierce inner and outer wounds that are slow to heal. His warrior Nature's wounded limbs suffered in the Inconscient Night are healed when he entered the kingdom of Life Gods where he experienced utter ecstasy that could shatter mortal flesh. Only those who are established in their Spiritual experience in Supramental Self are authorised and capable to rend the Inconscient's seal of sleep and in those dark provinces they still keep intact the Spirit's radiant truth. So *Satyavan* and *Savitri's* Yoga are identified as the extension and continuation of King *Aswapati's* unfinished Yoga in Subconscient and Inconscient plane.

The foreknowledge of *Satyavan's* death in the forest preoccupied *Savitri* exclusively to enter the inner world in search of the true almighty Power and discern it from other ambiguous dark misleading forces and expel these forces of ignorance; for

such is the means to resolve the fundamental problems of existence. The issue before *Savitri* is to pour down Light and Love over the dark shadowed head of *Satyavan* and replace it with the aura of bright golden nimbus around his head. The strength and brightness of the protective aura that surround every living creature defines the longevity. The secret behind the dying Soul is symbolically revealed here and this inevitable death can be avoided or overcome through the change of fixed fate which is the outcome of past energies, manifested as *karma* and this change and reversal of inevitable doom is possible by entering a new domain of higher Spiritual destiny, where the Supreme Will or a higher Divine force carries the burden of life. Death visits in the life of an individual as a consequence of past *karma*, through a sudden inrush of dark forces from the Inconscient World to surface physical Nature. There are periods of long night which visits in the life of man, can be met and overcome by accumulation of Spiritual forces, without which the individual Soul will recoil and submit to the hand of all devouring *Death*. The ability to stand the shock of *Death* through accumulation of Spiritual force and its power to annul the intensity of dark forces, are possible in the life of aspiring Souls. This is the subject of interest of *Savitri*; for she stands on earth as a powerful saviour force, with whose intervention alone the accidental death due to the fixed destiny can be driven out from the life of individual Souls. But the permanent elimination of death is a question of transformation of decaying cells and each individual Soul is entitled to meet in his inner life the play of *Savitri* and *Satyavan*, *Shakti* and *Shiva*, the dual Godhead who work out the long, deep subjective game of immortality of their creation.

Man escapes death at every second and from cradle to grave we are constantly threatened by the presence of *Death*. How a man experiences the inner death far before his outer death was first revealed to King *Aswapati*, and then to *Savitri*. Before the physical death, due to the arrest of growth of consciousness, the Psychic being or the Soul in the heart, leaves the body or 'From the veiled sanctuary the God retires.'¹² So the chamber of the Psychic sheath, where the Psychic being dwells, becomes empty and cold. The gold nimbus which protects the body is now no more visible or it is changed into dark shadow. The Psychic voice of guidance ceases and a white Spiritual ray no longer burns in a dying Soul. Due to this **Spiritual fall**, his name is struck out from the record book of God and the Soul's high aspiration is no longer marked by the Angel of the Vigil tower. Thus the living Soul's story ends. This is the tragedy of inner death. Those whose mind, life and body and the surrounding atmosphere do not collaborate in the Psychic growth, their Psychic being decide to leave the body, which is a Spirit's recoil from the Matter. Long after this inner death one experiences the outer death. During this outer death the physical consciousness or *Annamaya Purusha* leaves out of the body. The present event of outer death is a story written long back in the subtle plane. Man, as developing Soul has closed his door from saviour power of Superconscient plane and succumbs to *Death*. He does not find means to surmount the inner and outer death and no miracle can bring the dead to life. Whereas, developed Souls represented here as King *Aswapati*, *Savitri* and *Satyavan* experienced inner death without experiencing physical death. *Death* captures man as a sudden surgical stroke from the denser darkness. One must be aware of it. In Spiritual life one must be aware of such Inconscient assault and equip himself with Psychic,

Spiritual and Supramental invasion in order to confront it. *Savitri* arrived at a point of intense *Sadhana*, where Fate's dark and lethal sphere is transformed into 'A golden circle'¹³ above the head of *Satyavan*. This is the turning point through *sadhana* by which outer death can be confronted and conquered. *The Mother* had recounted of Her two experiences of physical death for a brief period twice, the first time it was in the vital plane, while searching the *mantra* of life with Her former Mentor *Theon* at *Algeria* and the other one was way up above in the Spiritual plane with *Sri Aurobindo* at *Pondicherry*.

Savitri's tremendous task was to erase the past *karma* of the world through the symbolic representation of *Satyavan* by the intervention of higher Spiritual forces. The dark shadow over *Satyavan's* head was the heaviness, negations and downward pull of earth's Inconscience, symbolising a possible death threat over his life. The threat from Inconscient world may even swallow the whole human race into its Eternal Night and can disintegrate all things into the original Matter, *panchabhuta*. This shadow of *Death* pursues every living creature as final state of refuge requires attention; for this foreknowledge of death through premonitional vision can be utilised as an aid towards changing an individual's fixed destiny.

Savitri has to face the dark forces that declare endlessly its theory of negations that seem to survive through all eternity. *Death*, the dark-browed sophist of the Inconscient world, repeatedly advised *Savitri* to pursue the Divine in the Superconscient Self and Supreme Self by renouncing life and world and by forgetting *Satyavan*; because all the past effort to unite with the Divine ended in extinction into *Param Dham*, leaving *Death* an opportunity to perpetually reign over the earth. *Death* was absolutely against *Savitri's* vision of the manifestation of Divine in the Inconscient Sheath and surface physical Sheath and a descending Divine light will transform life as well as death. *Death* leans on to rule those who are subjected to the fixed law of three modes of Nature that strongly survives on earth as unchangeable Iron Law by ignoring the Divine's changeable dynamic Supernature.

Death had the strong conviction that *Satyavan* is dead and no sweetness can lure him back to life and there is no magic on earth which can bring back the dead to life. Even the God obeys the fixed Law he made and never can it change. The *Avatars*, Sages and Prophets even submit to the law of *Death* and their life, thought and action are futile and meaningless. *Savitri's* longing to build Heaven on Earth seems vain to *Death*; for Heaven can never come down to unhappy earth and there is no house for God in hurrying time. According to him, if *Satyavan* had lived long mortal love would have died in the tired heart, but since *Satyavan* is dead so love shall live awhile as a sweet memory. *Death* was totally unaware of the Light above the head, Divine Love in the heart and Truth's victory which can change Nature and destiny but he was fully aware of the recoil of life either through physical death or through *Nirvana*, the static experience of ecstatic union with the Divine. *Death* proposes the best established solution for *Savitri* is to live in her Soul and experience the calm *Nirvana* and all the negating Absolute and go back alone to the vain life on earth by abandoning her 'doomed husband' who can never again return to her.

Savitri admits no victory of *Death* and Fate that pursues behind every living Soul, rather she toils in each Soul with new attempts of hope to transform the changeless Law and protect and nourish the imperishable stuff in perishable things. In successive lives, the imperishable subtle physical elements grow within the perishable frame. Thus the species moves towards immortality. The law of Immortality exists here and that will supersede the Law of *Death* in all life. The aura of subliminal Self that protects every living creature from the clutch of death has to grow in the light of superconscient Self, till that imperishable stuff is able to consume and transform the perishable stuff.

There exists a Superconscient Light whose presence leads one beyond birth and death and it can also descend immensely and penetrate inside the cells of the body to cancel death in mortal things and transforms the passion of the flesh into the Spirit's stuff. At the core of the World, there is a quiver of God-light and God-love in the form of Inconscient Self, and this sweetness knows not *Death's* law. *Savitri* has to uncover the Divine Love's deathless moment and 'the Lover's everlasting Yes.'¹⁷ For *Savitri*, *Death* speaks of time made truth that slays the Soul and is unaware of the timeless Truth that changes and saves life. There is a truth above in the form of Bliss Self by whose descent the truth below in the Inconscient sheath can wake. *Savitri* is preparing to trample *Death* with the help of her living feet symbolising opening of Subconscient and Inconscient Self, in order to bring for humanity the hour of God and the perennial Consciousness that transcends pain, fate and death. Her dynamic Divine Will or Super Nature commands more Power than *Death's* static fixed Nature's Law. She stood on the luminous edge of Eternity and realised that the world was none other than the Divine and pursued Him in the earthly incarnation of *Satyavan*. The mortal body of God must reveal Him and will become Immortal.

The message of *Savitri* is like a 'sealed order'⁶ or 'fiery seal'⁸ from the unknown immortal Light that has to be opened in addition to the 'drowsy seal'⁹ and 'inconscient seal'¹⁰ for the expansion of an existing human vessel to hold the ever growing intensities of the Divine faculties through a deeper plunge into the realms of Consciousness. 'The secret mission'⁶ which the Divine Mother insists is the adventure into obscure geographies of the three firm lands that of surface physical, surface vital, surface mental; explore and sail into the ten deep larger seas or inner oceans that of Inconscient, Subconscient, Subtle Physical, Subtle Vital, Subtle Mental, Psychic, Spiritual, Universal, Supramental and Bliss Ocean, through thunder's roar, windless hush, fog and mist where nothing more is seen; intended towards the discovery of ten Selves that of Inconscient Self, Subconscient Self, true physical, true vital, truth mind, Psychic Being, Spiritual Being, Universal Being, Supramental Self, Bliss Self and through their huge working of Soul Forces, purify, transform, perfectly build the Immortal's secret house of ten Sheaths enveloping and overlapping these ten Selves, and unwind and liberate the triple dominance and downward pull of surface physical, vital and mental domains, bringing the greatness of Spiritual dawn; this exercise will follow the great Mother's directive to finally uncover the city of God with new body and mind and enshrine the Immortal in his glory's house.

In this Spiritual endeavour, the discovery of Inconscient Self is identified as the one of the last flaming burst of Divinities and the most profound Spiritual experiences of perfect rhythm of illumining Matter's depth, 'the grand solution'⁵ in which the height of mortal effort ends and it is the waking of matter's great Serpent Power 'For large utilities in life's little space.'² The opening of Inconscient Self will break the Inconscient sheath's blind mute wall of Ignorance and each part of the Being and the surrounding sheath or every limb and cell receive Divine Mother's Delightful touch to remake our life and feel her helping hand in every circumstance. The discovery of Subconscient Self through difficulty and pain is identified as another important achievement for dismantling and illumining an obscure sheath 'whose priceless value could have saved the world.'³ Silencing the mind, vital and body paves the passage clear towards the vast domain of subtle mental, subtle vital and subtle physical oceans and in its heart there is true mental being, true vital being, true physical being, and subsequently in this journey in the innermost domain the Psychic sheath and Psychic being are unveiled. Psychic being unveils the passage towards the discovery of still higher selves of Spiritual, Universal, Supramental and Bliss Self. Still there are other sequences through which these Selves can be activated and dynamised. The discovery of Supramental Self directs the Truth-Light to 'strike earth's massive roots of trance'⁴ of the Subconscient and Inconscient oceans and wake their respective Selves. Thus dynamisation of the ten Selves and purification, transformation and perfection of ten respective Sheaths are part of *Savitri's* Individual, Universal and Transcendental Divine action. Then one no longer waits for intervention from above for transformation action but it will take place more vigorously from within and from below.

Savitri reminds us constantly that the Divine Love is 'the heavenly seal of the Supreme'¹⁴ whose abrupt descent without sufficient preparation would shatter the earthly vessel. Or this Divine Love is a sealed book for developing Soul or integral Yoga for beginner because the inability to conquer the greatest trouble of vital and emotional impurities drags him down towards the profanation of the Spiritual mysteries, the loss of their truth and significance and corruption of the purity of its motive resulting in the **Spiritual fall** on the Eternal's road, 'Forfeiting the spirit's lonely chance in Time.'¹⁵ *Savitri* further recognises all gross physical and vital enjoyment as the wine of desire whose cupbearer is *Death, Yama*, and one who begins the initial effort to conquer *Death* must abstain himself from all objective enjoyment and disrupt and dislodge by the Soul's force his past ordinary life that stands as a block on the immortal's road. After rejecting desire he will further abandon social duty, family obligation and influence, religious activities, profession, serving the nation and humanity. The child Soul or infant-Spirit needs these inferior attractions of separative identity badly in his growth so long as they are not in conflict with his higher Spiritual pursuit, but they drop in the 'ripened Soul.'¹⁶ Few prepared Souls through their thousand years of birth history can call down the Supreme's descent and hold Love's nectar wine in their earthly vessel. For developed Soul, the indivisible Divine Love is identified as the most powerful of all redeeming and creative forces,

The Injunction issued to the Truth Seeking Souls:

“There is no rest for the embodied soul...
Forbidding to him **rest** and **earthly ease**,
Till he has found himself he cannot pause.”

Savitri-339,

“This transient earthy being if he wills
Can fit his acts to a transcendent scheme.”

Saviri-370

As per King Aswapati's directive, *Savitri's* outer wandering began in order to trace her own Lord who has taken human birth. She was able to recognize each soil and country as her own home in past births and strangers of this birth as comrades of her past emanations.

The Synthesis of Yoga speaks of two types of liberated Souls; one who does not leave the society and home and other who lives in new centre of action and vision. The first types of liberated Souls are defined as: “Hard is it to be in the world, free, yet living the life of ordinary men; but because it is hard, therefore it must be attempted and accomplished.”¹ The second type of liberated Souls are of twelve types, each having some unique character of his own. (1) She came across few King sages who were perfect Karma Yogis and adventurers of Consciousness. They lived happily with birds, beasts, flowers, sun lights and rustles of leaves. (2) Some plunged deep inside by renouncing earthly joy; they lived in the soul's unprofaned star-white recess, ever living Bliss, all-revealing Light and realized the one Self in all or Spiritual Being through boundless Divine love. Every day they climbed to new Spiritual heights and their Spiritual eye opened to penetrate inside untransformed Nature. Above these Spiritual realms were Supramental Sunlight. (3) She met nameless austere Ascetics without home, world-naked hermits; they sat absorbed alone by renouncing desire, speech, and motion and arrived at the immaculate tranquil heights of the Self and concentration's voiceless peaks. (4) She met ancient Vedantic Seers and their young grave initiated disciples with action as the chief means of Yoga to reconcile Matter and Spirit. They transformed the world through contact with universal Divine will. (5) She met far wandering truth seekers on Eternal's path; their Spirit's thirst met the quite founts, treasure of silent hours, peace and ways of calm, bathed in the purity of mild gaze and descent of Divine force. (6) She met infants of the monarchy of the world, king-children, and adventurous leaders of future time who were plastic and firm beneath the Eternal hand. In them Soul and Nature were perfectly reconciled through dynamic Divine realization. (7) She met sages who breathed God's delight in things along with their young disciples in whom great truths are sowed. These sages opened the gates of freedom to few disciples. Their speech and silence were great help to humanity. From them one Mother's Divine Love flowed in order to heal the hard and wounded world. (8) She met other Souls carrying the silent mind and they were fit to call down Divine force into the body and were capable to experience cellular

transformation. Their speeches are vibrant with overhead intuitive knowledge. They sang infinity's name which is known as *Japa* and called down Spiritual powers. (9) Some lost themselves in the ocean of motionless impersonal Powers. They are comrades of everlasting Will, visioned with the infinity's Light and surveyed the plan of past, present and future time. (10) Some winged like bright birds out of cosmic sea and vanished into featureless Vast. They silently watched to the world dance and were indifferent to world movements. (11) Some arrived at the absolute trance of *Turiya* from which few **Souls can return** to the body. (12) Some reached alone the Ineffable and she meditated with these hermits in the forest.

But none of them are fit to hold Savitri's full Divine Love.

Some indications and hints are also observed in *Savitri* related with gathering together of large number of followers for some auspicious purpose. During *Savitri*'s outer wandering in search of her own Self before becoming guide of the race, she came across a crowded place where devotees were gathered together for Spiritual yearning and she felt the impatient longing to 'hasten like them'² to save the God's world. But she 'reined back the high passion in her heart'² as she knew that those who have found their Soul can only save themselves and save others and those who have found the desire soul but not the true Self can guide the world but they cannot guide themselves; so she took the firm resolution that she must first find her Psychic Being. She also observed that the age long grey restraints of earth cannot be broken by the man's slow impatient evolutionary life which is hurried towards a 'sudden splendid path'³ by the revelation, sermon and profound words of 'human gods.'³ She was further informed by the Divine that most of the human beings are built on Nature's early evolutionary plan and 'owe small debt to a superior plane';⁴ thus man's 'mind is closed between two firmaments'⁵ of seeking truth through (1) sight and sound or images and words, and (2) surface and brute out sides or consciousness is projected outward, and is unwilling to plunge into the inner depth. So the Divine advised *Savitri* not to disturb the life of common man and their settled balance of created things by intervention of Spiritual energy and leave them to 'heavy toil and slow aeonic steps'⁶ and all shall be done for them 'by the long act of Time.'⁶

From above study following injunctions are issued to Devotees, *Ashramites* and *Sadhakas*.

A moderate developing nature of a **Devotee** is at once a seeking after truth, light and knowledge, a struggle and war against lower desire driven own Nature and the surrounding world, a constant production, adaptation and skill applied to the gross material life and a life dedicated for part self-giving and partial service to the Divine. A **true or ideal Devotee** is he who has transcended all enjoyments through outer aids and searches the inexhaustible source of delight through inner movement. His life is fulfilled with his new birth of *Ashramite* and he can prevent integral Yoga from transforming into a religion by giving more importance to the *Avatara*'s impersonal form⁷ than His personal manifestation.⁸ An ideal devotee is at once a student of *French*²³ in order to enter *The Mother's* Teachings and its original Divine Presence, a student²⁴ of *The Life Divine* in order to pursue Her uninterrupted and laborious large-

scale Divine Work, a student of *The Synthesis of Yoga*, in order to practice rigorously integral Yoga, a student of *The Mother* book in order to open himself towards intermediate Spiritual plane and perfect his life with the aid of four-fold Mediatrix Mother powers, a student of *Savitri*, in order enter relation with the incarnating dual Godhead.

An '*ideal Ascetic Ashramite*'⁹ through the path of renunciation of desire and ego should neither be attached to the Divine work, *na mam karmani limpanti*,¹⁰ nor attached to initiation of ordinary work, *sarvarambhaparityagi*,¹¹ nor attached to his home or home state, *aniketa*,¹² nor attached to any *Shastra* or written truth, *sabdabrahmatibartate*,¹³ nor attached towards His devotees, *madbhakta sanga barjitah*,¹⁴ nor attached to the sect, community¹⁵ and limitation of religious activities, *sarvadharmam paritejya*,¹⁶ but attached alone to the Divine,¹⁷ *Majyasakta*,¹⁸ who is All, with the knowledge of All Life and All Time, *veda sarvani*.¹⁹ All his thought, impulses, feelings are to be referred constantly to the Divine for His approval or disapproval. He will do all action by uniting with the Divine, *yogasthah kuru karmani*.²⁰ True *Ashramites* are they whose mind, life, body and Soul are perfectly satisfied from the first day of entry and stepping into *Ashram* living.

From the above study it is felt that few *Sadhakas* (of integral Yoga) must first find their Psychic and Spiritual Self and change centre of living from surface to within and above and connect the thread of this life to all life; then they can choose earth and 'suffering men'²¹ as field of their Divine action and trace that Divine Love which can embrace all mankind. This is the injunction²² issued to developed Soul that while experiencing swift individual Spiritual evolution he will learn the lesson to live a life of hard toil patiently and reconcile it with slow evolving collectivity and drops all his separative identity by uniting more and more with the Divine.

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References:

- 1: SABCL/17/The Hour of God-91, 2: Savitri-501, 3: Savitri-652, 5: Savitri-690, 6: Savitri-689-91,
- 7: "The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it." The Mother's Agenda-4th May-1967,
- 8: "*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship." CWSA-24/The Synthesis of Yoga-556, "The inexorable law of Karma is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma*." CWSA/21/The Life Divine-101,
- 9: "...there are a **good third** who are here only because they are comfortable: you work if you want to, you don't work if you don't want to, you always eat, you always have shelter and clothes, and, ultimately, you sort of do as you please (you pretend to obey, that's all). And if you are denied a convenience, you start grumbling—Yoga is simply out of picture! It is a hundred thousand miles away from their consciousness

(their mouths are full of words, but it is only lip service). Sometimes you have a little scruple in order to appear to be doing some work. And some have grown very old or come here because they have become unfit for life outside...so we cannot send them away! (It was wrong to accept them—I must say I have little to do with that acceptance: I will say no, and ninety-nine times out of hundred, they (Secretaries) will pretend they heard yes, but any way... that is life.) So I cannot send them away. But I am going to **make life ascetic for them**: one won't be here to be comfortable anymore—then for what?" The Mother's Agenda-5/36,

10: The Gita-4.14,

11: The Gita-14.25, 12.16,

12: "Take advantage of the circumstances to **get rid of all attachment** to the members of your family. You must learn that you have no more brothers, sister, father, mother, except *Sri Aurobindo* and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all." The Mother's Centenary Edition/14/305, "He is equal to praise and blame, who is silent, content with whatever comes, **with no attachment of home**, *aniketa*, firm in mind, full of devotion, is dear to Me." The Gita-12.19,

13: The Gita-6.44,

14: The Gita-11.55,

15: "Therefore **attachment and desire must be utterly cast out**; there is nothing in the world to which we must be attached, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, **nor our work and mission**, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things." CWSA-23/The Synthesis of Yoga-329-30,

16: The Gita-18.66,

17: "Ninety-nine out of a hundred people come here to be comfortable and do nothing; one in a hundred comes with a Spiritual aspiration, and even then...it is mixed.

The three conditions: (A set of rules for admission to *Ashram*)

a: The sole aim of life is to dedicate oneself to the Divine realisation.

b: *Sri Aurobindo's* absolute authority (represented by *The Mother*) (through inner contact) is recognised.

c: To those who want to practice the integral Yoga, it is strongly advised to abstain from three things. So the three things ([laughing] you put your fingers in your ears): sexual intercourse (it comes third) and drinking alcohol and...[whispering] smoking." The Mother's Agenda-6/128-129,

18: The Gita-7-1,

19: The Gita-4.5,

20: The Gita-2.48,

21: "Too far thy (Divine's) heavens for me (Savitri) from suffering men.

Imperfect is the joy not shared by all." Savitri-686,

22: "Accept the difficulty and godlike toil,

For the slow-paced omniscient purpose live." Savitri-335-336,

23: “So I have said that if people want to read what I have written...**but those who want to read me, well, let them learn French, it won’t do them any harm!...**

French gives a precision to thought like no other language.

Because it’s something else altogether. Untranslatable, not the same mentality! Like French humour and English humour—so far apart that they are usually impervious to each other!” The Mother’s Agenda-3/347,

24: “If you really want to please Me (I believe you do!),... concentrate on the book on *Sri Aurobindo*—**you can’t imagine how much I am interested!** And as I LOOK, I see into the future (not with this little consciousness), I see that it’s a thing of GREAT importance. It will have a great action. So, I want to clear the way for you now, for us to have time.” The Mother’s Agenda-2/156,

The Study of *Savitri* Book in the Light of *The Gita*:

“Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, *Para-prakriti*, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This ‘uphold’ means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected.”

The Gita-7.4, 5

“But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti*, *para maya*, into the lower or human nature.”¹

Sri Aurobindo

A traditional *Sadhaka*, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness feels that this realisation cannot be reconciled² with untransformed nature of three *Gunas*. So he has no unfinished task left and hence concentrates on the issue of freedom from rebirth and escapes into supreme abode of *param dham* through the passage of *Purushottama* state. In integral Yoga, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness or after realisation Psychic, Spiritual and Supramental Being, a *Sadhaka*'s difficult task begins of reconciling static Matter with dynamic Spirit and thus Divine *Shakti* pours into the material vessel. His Psychic, Spiritual and Supramental purification, transformation and perfection resume action from firmly established Psychic heart centre and from firmly established *Karma Yoga* where Divine Will, Knowledge and Love are perfectly reconciled.

Savitri further bridges the gap between the *Nirvanist* and *Illusionist* of the later *Vedantic* schools and the Integral Yogic vision of *Sri Aurobindo*. The Traditional Yoga identifies the first three static Selves (Waking or *Virat*, Dream or *Hiranyagarva* and Sleep, *Suspti* or Supramental) as Illusion or construction of an illusory consciousness and the last state of *Turiya* as the sole real Reality and has not developed much of their fourfold dynamic higher Divine state (Three *gunas* of *Apara Prakriti*, Psychic and Spiritual Mother Power, Supramental Mother Power and Creatrix Bliss Mother Power of *Para Prakriti*) and hence they can be considered as part of Illusion, *Maya*. In integral Yoga all the four states of *Brahman* are accepted as different planes of Consciousness of one Reality and their respective dynamic *Brahman* or *Shakti* are meant for the manifestation of Divine Reality and transformation of earthly Nature.

The Lord of *the Gita* is a *Karma Yogi* and He abides verily in the path of sleepless action, *varta eva cha karmani*.³ If He did not work then He would have been the creator of confusion and destroyer of His creation. *King Aswapati*, *Savitri* and *Satyavan* are *Karma Yogis* and they abide in action all the time sleeplessly and

Satyavan's woodsman status symbolises the meeting of high and low consciousness, reconciliation of Heaven and Hell, truth and abyss and they are decreed in the human body of the *Avatara*.

The Gita symbolically categorised two types of women, (1) one, *striyah*,⁴ that of inferior earth bound consciousness and negative energy who lead (sense) enjoyable life and are placed among the status of man of evil conduct, *duracharo*, outcast, *byapasrityah*, born from the womb of sin, *papajonayah*, money possessed person, *Vaisya* and man dominated in his life by subjection of lower nature, *Shudra*;⁵ (2) the other types of women are superior human beings, *Vibhuti*, identified as *Kirti*, symbol of glory, *Shree*, symbol of beauty, *Vak or Vani*, symbol of speech, *Smriti*, symbol of sweet Psychic memory, *Medha*, symbol of purified intelligence, *Dhriti*, symbol of steadfastness and *Kshama*, symbol of compassion and forgiveness.⁶ It also hints of feminine Divine Incarnation, *Avatara*, identified as *Para-prakriti*,⁷ symbol of virgin Mother and *Para-Maya* or *Daivi-Maya*,⁸ as symbol of creatrix Mother.

These two symbols of feminine personalities are restated in integral Yoga as (1) inferior Soul slaying 'Mother of Evils,'⁹ 'harlot (mother) Power,'¹⁰ and 'barren mother,'¹¹ representing negative Inconscient energy extending their influence on Physical, Vital and Mental planes respectively of *apara Prakriti*; the untransformed *tamasic*, *rajasic* and *sattwic* energies of Subconscient plane are represented as 'Mother of seven-sorrows,'¹² 'Mother of (limited) might,'¹³ and 'Mother of (limited) light,'¹⁴ respectively and they wait for their Divine transformation to become 'the Mother of seven *Ananda*,' 'the Mother of unlimited supreme Power' and 'the Mother of unlimited supreme Light' respectively; and (2) as superior Soul saving Emanations, *Vibhuti*, identified as 'virgin bridals of the dawn,'¹⁵ symbol of purity and the 'citizens of that mother state,'¹⁶ symbol of selfless fosterer and superior Soul saving Incarnation, *Avatara*, identified as *Savitri*, symbolising 'virgin Mother,'¹⁷ 'sunlight moulded like a golden maid,'¹⁸ 'high-bred maiden,'¹⁹ 'golden bride,'²⁰ 'the eternal bride,'²¹ 'golden virgin,'²² of *Para Prakriti*. They are the symbolic representation of human and Divine Love respectively and a seeker of truth has to go through series of experiences of rejection of inferior enjoyments and destruction or broken to pieces of all gross and crude inadequate human love before its transformation into Divine Love. It is by flooding of Divine Love the world can be rescued from Ignorance and transformed into a figure of Truth and Light of the Spirit.

The Mother's bare and absolute Power is represented through *Savitri's* Virgin Force, *Chit Shakti*, which burns in the solitudes of the thoughts of God and the whole world gets the Divine touch through the lonely ray of her sun. Her Divine Presence is eternally pure like Sun Light which questions changeless destiny and strives against the immutable Will from the inception of this creation. Her high nude Soul tramples fixed destiny and the groves of mortal law with her living feet.

Twenty-one distinct characters (7x3=21) of *Savitri* are identified which form the basis of her virgin Mother status and from them the Law of Virginity is evolved. Adherence to this law gives a seeker capacity to reverse the course of world event

from the worst to the best and accumulates Spiritual energy to fight against Ignorance, Falsehood, Suffering and Death.

Savitri searched her integral purity through the first door of entry of **physical virginity** which is reflected in her outward nature. She awoke among these common tribes like a parable of dawn and lived like a mighty stranger in the human field. Heaven guarded her physical purity till the arrival of some great Soul, her second Self, and the Godhead in the form of *Satyavan* leading her towards comprehensive virginity. The physical substance can open itself towards the pure Divine touch. Her single glance can make his whole day wonderful. The first sign of *Savitri's* **physical virginity** is that she took no interest in small earth bound enjoyments, life's fragile littleness, heaven's brief light. She came to love, help and save all, spoke no word, strong, calm like a hill and a dark foreknowledge of *Satyavan's* early departure separated herself even from those she loved. *Savitri* gives us this message that she was absolutely not interested in any small happiness and sense-enjoyments because that cannot help her to resolve her single and sole issue which she concentrates on each birth, "This was the day when *Satyavan* must die."²³ Rather these small earthly enjoyments are door of escape and recoil from the problems of existence. The second sign is that she had disrupted and dislodged by her Soul's force her past that stood as a block in the immortals path or 'A giant dance of *Shiva* tore the past.'²⁴ In her inner adventure of Consciousness, each new peak of Consciousness she explored she would look up to the much that still can be explored and from each new height she would bring down its Power and Light to nether mortal members and illumine them. Thus a flame that seemed the body of the God consumed the limiting figures of the past and made a large room for the new Self to live; to quote *the Mother's* word, "At every moment we must shake off the past like falling dust, that it may not soil the **virgin path** which, at every moment also, opening before us."²⁵ Thirdly, she was never interested in any solitary bliss; rather she aspired for her Spirit's Freedom and Joy for all. Her task was to raise the world to God and deathless Light and called down a fire of Eternity to make the body's joy as vivid as the Soul's; earth she would permanently lift to the neighbourhood of Heaven, reconcile the Eternal and the Abyss through invasion of Divine Force and her greatness rose to 'stay the wheels'²⁶ of earth's Doom.

Savitri's fulfilled vital was flower-sweet, adamant, passionate and calm. The vital substance and sensory organs can open themselves towards pure Divine Delight which is an inlet of ocean's force and can retain their vital virginity. The first sign of *Savitri's* **vital virginity** is that an inner law of beauty shaped her whole life; by the pressure of the Soul force 'the proud ambition and its master lust'²⁷ were transformed into instruments of great calm sway; 'daily dwarf desire'²⁷ was changed into a sweet and boisterous play of delight; the second sign is that all her sense instincts or organs are in search of beyond sense pure delight; a power within and above shaped and moulded her sense; the body's sense renounced its earthly look and Eternity's contact broke the moulds of sense and kindled a Divine identity; thirdly she gives no interest in human association which generally takes a vitalistic turn. The common earthbound Souls who generally draw irresistibly towards the forbidden fruit of *Adam* and *Eve*,

the Souls tempted by Nature have eaten, which is again mind and body's faltering search through *Prakriti's* possession of *Purusha* in Ignorance. A puritan God made pleasure a poisonous fruit or red drug in the market place of *Death*. *Savitri* symbolises all gross enjoyment of life as wine of desire and projects the lord of *Death* as the 'cup bearer of the wine';²⁸ so in order to fight and conquer against *Death* one must give up all desire, ego and earthly enjoyment and must turn inward and upward.

The surface mind has to open itself towards the Divine wisdom which generally lives far from the authentic light and thus it retains mental virginity. The first sign of *Savitri's* **mental virginity** is that she loves mind's solitude which remains untouched in the battlefield, mart and crowded places; her mind was an enormously empty sea of white sincerity resulting in the simple purity which knelt down before the seat of the Eternal and all the mind's twilight thoughts were abolished and delivered to save her naked Self and transformed Nature. In the still mind a Timeless Ray descends into our heart and multiple subtle bodies and we are rapt into her eternity. Thus the obscure physical mind and the impure vital mind can be transformed into plenary Supramental illumination. Secondly, she accepted the earth, the woods, the thatched house, never spared the labour of the broom, the jar and the well and heap the fire and no slight task she allowed to others; thus in the simplest movement of action she could bring strange Divinity and Oneness with earth's growing robe of Light and her commonest, smallest and meanest doing welled from an inner Light; the third sign is that she is 'forbidden to walk unveiled in public ways'²⁹ because the mental purity always insists seclusion as the highest and best opportunity to multiply the value of Time, use time as a bank to accumulate Spiritual force and economise the limited and passing moments towards God union.

The Psychic being is the perennial virgin stationed in the heart of this mutable form, by whose influence the surrounding desire soul can regain its purity and retain the virginity of Psychic sheath. The first sign of *Savitri's* **Psychic virginity** is that her Psychic being was that half opened lotus bud of the heart which bloomed and stood disclosed to the earthly ray and she called the mighty Mother of the worlds to the heart centre to make this earthly tenement her house; the waking witness Soul looks at the Truths unseen and scans the Unknown and all assumes a new marvellous face; secondly after the Psychic being is opened, a mighty movement rocked the inner space and out of Inconscient's mindless and soulless night a flaming serpent rose and climbed mightily and stormily on its way and touched her six occult centres with its flaming mouth. Those centres, lotus of the head, lotus of the throat, the lotus of the heart, navel lotus and two nether lotus centres bloomed and laughed surcharged with light and bliss and then at the crown of the head they joined the Eternal's space. Thus a firm ground was made for Heaven's descending Spiritual Might, Love, Light, Wisdom and Force and the third sign is that she surrendered herself entirely into the great World-Mother's hands and she obeyed her sole supreme command in the enigma of Inconscient's world. Thus her Psychic being entered complete Divine union in Supramental plane and the Supramental Mother consented to stay permanently in the heart centre.

The Spiritual Being is the eternal virgin whose release can dim the moon and it is stationed in an immutable form, by whose influence the Fate's dark and lethal orb over *Satyavan's* cherished head was transformed into a golden circle of mystic Sun. The first sign of *Savitri's* **Spiritual virginity** is the grace and beauty of Spiritual light which is a blank pure immutable Consciousness of celestial fire that replaced the mind and ascends to the emptiness of the Supreme so that all in her may reach the blank absolute state; the second sign is that Spiritual virginity opens the doors of sheer truth discernment, sheer truth vision, sheer truth hearing and sheer truth touch, it understands without the aid of thought, utters what is needed to be said, does what is needed to be done, a pure perception is her only power; she has come down to this suffering world to help a blind and suffering mortal race, to open to Light the eyes that could not see and to bring down bliss into heart of grief; thirdly activation of Spiritual Virgin Being ensures a secured and enlightened earthly life without any danger of Spiritual fall and possession of a Bliss that none can ever hope to taste and experience of a Love without the Lover and the Beloved. So *Savitri* recommends that 'we must search our nature with spiritual fire'³⁰ and 'must break'³⁰ all earth's smallness, pettiness and narrowness. It further asks not to remain content with one conquered realm of subtle world and adventure all the subtle bodies to make the whole world under her possession.

The Supramental Being is the virgin Source of all existence, by whose movement this whole existence can retain the integral virginity including the purification of the Subconscious and Inconscious Sheath. It is this integral virginity that gives birth to the status of eternal Bride and eternal Bridegroom for which *Savitri* and *Satyavan* were destined for the earthly play. The first sign of **Supramental virginity** is that in its Truth Consciousness there is no place of negation and division and she stands firmly on earth united with the Divine who represents 'the Lover's everlasting Yes';³¹ an invisible sunlight ran within her veins, flooded her brain with overwhelming light and woke a wider sight than earth could know; a lightning from the height entered the hell of the abyss; it is a flame that cancels death in mortal things and radiates the human limbs that knows not birth and death; her kindly care is a sweet temperate sun which has the capacity to embrace all human contacts without any disturbance, discord and disharmony; the second sign is that she wishes to make all one immense embrace and she might house in it all living things; there are regions where her absolute Powers meet and made circle of bliss with married hands, light stood embraced by light and fire wedded fire to find all the world within her lonely breast; Superconscious thoughts rose in her that no earthly mind can hold; *Savitri* had developed in her lonely days the inner capacity in Consciousness of serving the earth from above like the strong splendid Sun and lighting around her, she kindles all other suns representing ten Selves and the whole world lives in a lonely ray of her Supramental Sun; thus she moulded her life like golden maid; thirdly, a mighty transformation came on her as heaven's light consented to descent; her forehead's span vaulted the Omniscient's gaze, the Presence of virgin Sun came down as Divine Force and held the lotus centre of her brow and opens the third mysterious eye; when the golden ecstatic Light seized the brain then eternal Wisdom and Will captures the mortal being; it stirred in the lotus of the throat the song and in her speech throbbed

the immortal Word; the God's sun glided into the lotus of her heart and woke in it the Force that alters the Fate and when it came to the navel lotus centre made desire a pure celestial flame and when it broke into the nether centre where coiled World-Energy sleeps, smote the thousand hooded serpent Force and it climbed to clasp the World-Self above.

Savitri had brought with her human form the calm delight that weds one Soul to all and that is the key to the flaming door of ecstasy and the All Blissful smites with rapture the heart's throb. Bliss Self is the ultimate virgin Power of the existence, the Creatrix Mother, the artist Bride of the Supreme, by whose intervention the whole existence retains its oneness with the Supreme and seeks for forms to manifest the Truth Supreme, sustains all other intermediate worlds for the dynamisation of multiple delights and illumines the Inconscient and Subconscient Sheath with intensest *Ananda*. The first sign of all-creating unmanifest **Bliss virginity** is the manifestation of utter gladness in the trinity of the Enjoyer, the Enjoyed and the Delight that unites them; a giant drop of Bliss unknowable shatters the mortal flesh and with immortal pleasure cleansed and purified the whole Nature and the Soul became a fiery ocean of felicity; His bliss laughs to us or its call concealed like a far-heard unseen entrancing flute from the moonlit branches of the throbbing wood tempting our angry search and passionate cry; the second sign is that it manifested as trinity of the Lover, the Beloved and the Love, where Love has the capacity to heal all disorder and bitter cruelties of earth, turns worst into the best and sustains this creation; her love was not the hunger of the heart, nor was it the craving of a flesh and it came to her from All Bliss and to All Bliss it returns, and the third sign of Bliss virginity is that it is manifested as trinity of possessor of Beauty, the Beauty possessed and the Beauty. In beauty she treasures the sunlight of her smile. The All Beautiful's ray is a miracle in each shape and it is caught and flowered in Art and Life.

References:

- 1: CWSA/19/Essays on the Gita-162,
- 2: "They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Field and the knower of the Field, and the liberation of the *Purusha* from *Prakriti*, they attain to the Supreme state and they shall not be born again." The Gita-13.24, 35,
- 3: The Gita-3.22,
- 4: "Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin (even a man of very evil conduct, The Gita-9.30), women, *Vaisyas*, even *Shudras*, they also attain to the highest Goal." The Gita-9.32.
- 5: "When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and murderer and adored the feet of the harlot; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean." *Sri Aurobindo*, SABCL/17/The Hour of God-94-95. This statement of *Sri Aurobindo* is a restatement from the following words of *the Gita* and *Essays on the Gita*, "Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin (even a man of very evil conduct, The Gita-9.30), *striyah*, women, *Vaisyas*, even *Shudras*,

they also attain to the highest Goal.” The Gita-9.32, “A divine compassion for the ignorance of the struggling mind, a divine will to pour forth on it all light and power and happiness there will be, indeed, for the apparent man; but for the divine Soul within him there will be more, there will be adoration and love. For from all, from the thief and the harlot and the outcaste as from the saint and the sage, the Beloved looks forth and cries to us, “This is I.” “He who loves Me in all beings,” — what greater word of power for the utmost intensities and profundities of divine and universal love, has been uttered by any philosophy or any religion?” CWSA/19/Essays on the Gita-208. “If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, the harlot and the outcaste?”

CWSA/19/Essays on the Gita-359,

6: The Gita-10.34,

7: ‘Earth, water, fire, air, ether, mind, reason and ego is my eightfold divided Nature, *apara-prakriti*. Know too my other Divine Nature, *Para-prakriti*, different from this, this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld.” The Gita-7.4, 5,

8: “This is my Divine *Maya*, creatrix Mother of the three *gunas* which is hard to overcome by mortal man. Those who go beyond the three *gunas* approach Me as *Purushottama* and subsequently as Supreme Nature, *Para-maya*, *Daivi-maya*.” The Gita-7.14,

9: “He saw a Shape (Mother of evil) illimitable and vague

Sitting on *Death* who swallows all things born.” Savitri-222,

10: “A divine compassion for the ignorance of the struggling mind, a divine will to pour forth on it all light and power and happiness there will be, indeed, for the apparent man; but for the divine Soul within him there will be more, there will be adoration and love. For from all, from the thief and the harlot and the outcaste as from the saint and the sage, the Beloved looks forth and cries to us, “This is I.” “He who loves Me in all beings,” — what greater word of power for the utmost intensities and profundities of divine and universal love, has been uttered by any philosophy or any religion?” CWSA/19/Essays on the Gita-208.

“Awaits him armed with **soul-slaying word**.” Savitri-336,

“Or lie with the **harlot** Power that **slays the soul**.” Savitri-185,

“A strong and fallen goddess without hope,

Obscured, deformed by some dire Gorgon spell,

As might a **harlot** empress in a bouge,

Nude, unashamed, exulting she upraised

Her evil face of perilous beauty and charm

And, drawing panic to a shuddering kiss

Twixt the magnificence of her fatal breasts,

Allured to their **abyss the spirit’s fall**.” CWSA/33/Savitri-212

“O Death, thou speakest truth but **truth that slays**,

I answer to thee with the **Truth that saves**.” Savitri-621.

11: “Or else Mind might be the matrix in which some original Illusion or Ignorance, *Maya* or *Avidya*, cast the seed of a false impermanent universe; Mind would still be the mother, — a “**barren mother**” since the child would be unreal, — and *Maya* or

Avidya could be looked at as a sort of grandmother of the universe; for Mind itself would be a production or reproduction of Maya.” CWSA-21/The Life Divine-512,

12: “The **Mother of seven sorrows** bore

The seven stabs the pierced her bleeding heart:” Savitri-503,

13, “The **Mother of Might** looked down on passing things,” Savitri-508, “**Madonna of might**, Mother of work and force,” Savitri-513,

14: “**Madonna of light**, Mother of joy and peace,” Savitri-520,

15: Savitri-401,

16: Savitri-262,

17: “But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti*, *para maya*, into the lower or human nature.” CWSA/19/Essays on the Gita-162,

18: Savitri-400,

19: Savitri-496,

20: Savitri-718,

21: Savitri-666,

22: CWSA/34/Savitri-384,

23: Savitri-10,

24: Savitri-343,

25: CWM/1/p-42,

26: Savitri-19,

27: Savitri-530,

281: Savitri-431,

29: Savitri-496,

30: Savitri-240,

31: Savitri-310,

The Study of *Savitri* Book in the Light of *The Synthesis of Yoga*:

“Many times in his writings, particularly in *The Synthesis of Yoga*, Sri Aurobindo warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.”¹

The Mother

The imperishable Yoga of ‘the largest development in shortest possible path’ was revealed by Lord Sri Krishna to Vivasvan (the Sun God) during the beginning of creation. Vivasvan gave it to Manu, the father of men. Manu gave it to Ikshavaku, the head of the Solar line. Thus it came down from royal sage to royal sage till it was lost in the great lapse of Time. This same ancient and original Yoga was declared again to Arjuna by Lord Sri Krishna in the war field of Kurukshetra. The Lord first asks Arjuna to pursue Sankhya/Buddhi/ Jnana Yoga to open his Spiritual being/Akshara Purusha, before beginning the great task of Karma Yoga in the war field. With the opening of Akshara Purusha of immutable and silent Self, his desire of fruit of the action reduces and hence the pursuance of Karma Yoga became easier and thus his Psychic being/Kshara Purusha was made open. With mind going beyond the impersonal status, the emotional desire to enjoy life reduces and thus his Bhakti or Psychic adoration attained full power. After he is established in Karma and Jnana Yoga or after he moved a long period between Kshara Purusha/waking trance and Akshara Purusha/non waking trance, superseding his three gunas, the Lord asked him to practice Bhakti Yoga and taught that Bhakti through which the Purushottama Consciousness was made open. Thus Arjuna was able to move his Consciousness between Kshara, Akshara and Purushottama and finally established himself in Purushottama Consciousness of waking trance. Now this truth of ‘the largest development in shortest possible path’ or highest secret of Purushottama Consciousness and its dynamic state, Para-prakriti, is again revealed to Sri Aurobindo in *The Synthesis of Yoga*, where he gave importance of opening first of the Soul in mind or Spiritual being. This is the first *siddhi* of integral Yoga. Next by its descent as dynamic Spiritual Shakti, the Psychic being in the heart will open and by its ascent as static Spiritual Consciousness, the Supramental Being will open. When the intermediate Psychic and Spiritual planes are thoroughly explored, then the Supramental Mahashakti will descend to the lower nature of mind, life, body, Subconscious and Inconscious Sheaths and pursue large transformation action. This truth ‘to arrive by the shortest way at the largest development of spiritual power’² has been further clarified and simplified in *The Mother* book where the intermediate Spiritual plane is thoroughly dynamised by four mediatrix Mother Powers, who will make Supramental action facile and easy. Then to dynamise Psychic, Spiritual and

Supramental energy from the Psychic heart centre through ‘complete Divine’³ union is identified as largest reconciling Divine action in material plane.

In *The Synthesis of Yoga*, Sri Aurobindo has taken sufficient care for beginners to pursue integral Yoga without experiencing any Spiritual fall and without experiencing impatience. For this He differs in approach from traditional Yoga and proposes to open first the Spiritual Centre or ‘Soul in mind’² through *Vedantic* amended method of *Karma, Jnana and Bhakti Yoga*, then by the descent of its Light, Force, Purity, Knowledge and Freedom the lower centres of Soul in the heart or Psychic Being, Soul in the vital and Soul in the body will open. If one will begin the all-inclusive and all-embracing integral Yoga through traditional *Tantric, Hathayogic* and *Rajayogic* method then the possibility of Spiritual fall cannot be ruled out; so these specialised Yoga except some of their simple methods are dispensable for beginners and indispensable for developed Souls. So we conclude that *the Mother’s Yoga* or *Savitri’s Yoga*, a representative of *Vedic* or *Tantric* method, is meant for developed Souls who do not suffer the danger of Spiritual fall and *Vedantic* methods proposed by Sri Aurobindo or as pursued by King Aswapati are safe indispensable methods for developing Souls and later both the methods are to be fully reconciled.

References:

- 1: The Mother’s Centenary Works (second edition)/10/15,
- 2: “In the method of synthesis which we have been following, another clue of principle has been pursued which is derived from another view of the possibilities of Yoga. This starts from the method of *Vedanta* to arrive at the aim of the *Tantra*. In the Tantric method Shakti is all-important, becomes the key to the finding of spirit; in this synthesis (Integral Yoga) spirit, soul is all-important, becomes the secret of the taking up of Shakti. The Tantric method starts from the bottom and grades the ladder of ascent upwards to the summit; therefore its initial stress is upon the action of the awakened Shakti in the nervous system of the body and its centres; the opening of six lotuses is the opening up of ranges of the power of Spirit. Our synthesis takes man as spirit in mind much more than a spirit in body and assumes in him the capacity to begin on that level, to spiritualise his being by the power of the soul in mind opening itself directly to a spiritual force and being and to perfect by that higher force so possessed and brought into action the whole of his nature. For that reason our initial stress has fallen upon the utilization of the powers of soul in mind and the turning of the triple key of knowledge, works and love in the locks of the spirit; the *Hathayogic* methods can be dispensed with, --though there is no objection to their partial use, -- the *Rajayogic* will only enter in as an informal element. To arrive by **the shortest way at the largest development** of spiritual power and being and divinise by it a liberated nature in the whole range of human living is our inspiring motive.” CWSA/24/The Synthesis of Yoga-612-13,
- 3: “Because Divine is without origin and eternal, not limited by qualities, the imperishable supreme (not the dynamic Mother) Self, though seated in the body (Psychic heart centre), O Kaunteya, does not act, nor is affected (witness state of the static Divine.)” The Gita-13.32,
“In its deep lotus home her being sat

As if on concentration's marble seat,
Calling the mighty (Supramental) Mother of the worlds
To make this earthly tenement her house."

Savitri-528

The Study of *Savitri* Book in the Light of *The Life Divine*:

Can one imagine establishment of Consciousness in *The Life Divine*? It is beyond our mental capacity, but that can only come to our necessity when we have sufficiently evolved in the whole range of Consciousness to see it as our principal endeavour. But establishment of Consciousness in *The Life Divine* also asks more effort, the manner in which *Sri Aurobindo* pursued forty years of concentrated *Tapasya* in isolation. Those who have approached *Sri Aurobindo* with their active mind gained little of His vast Spiritual wealth and those who have approached Him in passive or silent mind can become fit to carry ahead of His mission. The first part of this effort asks that we must dare to go below the clear surfaces of things on which the mind loves to dwell, to tempt the vast and obscure fields of Inconscient world towards the Divine Light, to penetrate the unfathomable depths of consciousness and identify ourselves with states of being that will lead us towards an infinite series of Spiritual experiences which can build a strong Spiritual foundation; the second part of the effort identifies the highest Spiritual experiences hinted in *The Life Divine* and the last part of the effort their full development and consummation.

In *The Life Divine*, the knowledge hinted but not sufficiently developed in *The Synthesis of Yoga* is restated again, with greater intensity, finer precision, larger universal approach and clearly spelt hierarchies between the Matter and the Spirit, seven-fold Ignorance and seven-fold Integral Knowledge, Exclusive Concentration and Integral Concentration, Separative Knowledge by indirect contact and Knowledge by Identity, Higher Mind and Supermind, Inconscient self and Bliss self; gives us ample opportunity to go beyond *Buddha*, *Shankara* and *the Gita*; defines Religion and Occultism in their evolutionary context and possible emergence of Divine community, for the wider and total benefit of the humanity; so the norms imposed by *The Synthesis of Yoga* for the *Sadhakas* of Integral Yoga and the norms imposed by *The Life Divine* for the comprehensive growth and intense evolution of the individual and the race are almost same. And again in *Savitri*, the issues that are hinted but not sufficiently developed in *The Life Divine*, are profoundly experienced which are identified as the Presence of Divine in the Inconscient sheath, the passage through which ordinary destiny of man can be shifted to higher Spiritual and Supramental destiny, the finding of the soul through movements of successive layers of desire souls and intermediate soul forces, the secret of true association of the incarnating dual Power where the **law of departure** is applicable, which means the evolutionary leap

can be experienced without undergoing through the experience of successive stages of ascending evolution, the experience of transforming Divine force in the different sheaths without experiencing any actual feeling of Divine descent, adhering to psycho-physical method of *sadhana* through *japa* and cataleptic trance during difficult journey in the inconscient realm and critical stages of *sadhana* like conquest of physical death etc. *Savitri* also hints about five gradations of transformation of Nature that of slow, constant, high, comprehensive and instantaneous change that reinforced the triple transformation hinted in *The Life Divine* that of Psychic, Spiritual and Supramental.

The Life Divine provides opportunity for five gradations of ascending humanity to arrive at the Divine Life which is at once the mundane Ignorance and the Supra-mundane Knowledge and their effective reconciliation. The **sons of Death** have ascended through these gradations to become the **children of Immortality**.

1) **Mundane:** A mundane renounces the inner subjective life of the Spirit and concentrates on the outward material life to arrive at the highest human perfection.

2) **Moderate:** Moderate spirituality provides material man the means to enter the secrets of existence through Religion, which is an ‘unconscious Yoga of Nature through devotion’ and through Science, which is an ‘unconscious Yoga of Nature through Intellect’.

3) **Ascetic or Later Vedantic Saint:** The path of the Ascetic is the path of an equal indifference and renunciation leading to the distant Bliss of the *Sachchidananda* consciousness, transcendent of the universe and aloof from outer life. *The Life Divine* declares, “In practice also the ascetic spirit is an **indispensable** element in human perfection;”¹ which liberates humanity from the subjection “to an always insistent animalism.”¹

4) **Consecrated Individual or Ancient Vedantic Seer:** The path of a consecrated individual is the path of surrender and loss of ego leading to the all-embracing Bliss of the *Sachchidananda* consciousness which is at once individual, universal and transcendent and possession of an all-pervading equal delight; it is the path of the ancient Vedantic sages who affirmed that the perfect and the liberating knowledge excludes neither the Self nor its Creations and he is preoccupied in organising the world and its objects.

5) **Virgin or High-bred golden Maiden of the Veda, *Surya Savitri*:** *The Life Divine* declares that difficult ascension in the path of the Divine Life becomes easy and facile to those who dwell from the beginning on a ‘virgin stuff of mind and matter’² and they act upon the world from the ‘fortress’³ of their inner Spiritual being and in the inmost sanctuary of this inner world they are alone with the Divine and one with the supreme Existence. This highest hinted secret for collective living of *The Life Divine* is further developed in *Savitri*, where this Supreme *Shastra* promises that the earth life can be made equal and peer of Heaven and Heaven’s joy can be stabilized on earth if Earth

can be made pure and virgin. That is the condition of the complete descent of the Unknowable of which the individual is a channel and centre of the universe, collectivity is a condition and field and humanity is a mould and circumscription.

A similar five-fold ascension of consciousness is also observed in *Savitri*, where Death is projected as the Mundane Godhead who has spread his net of death over the whole world to easily catch the weaker section of the humanity and he understands world through mundane eye. King *Aswapati's* wife, the Queen of *Madra*, represents the moderate Spiritualist who has realised God but ignorant of God's power that can transform human nature and subsequently human destiny. King *Aswapati* represents the concentrated effort, *Tapasya*, askesis aspect of the hard ascetic living and he was capable of bringing down the Divine Mother to earthly tenement through his Spiritual Power. *Satyavan* represents the fit vessel of consecration by loss of ego at the feet of the Divine Mother and has the spirit of the ancient Vedic *Rishi* who has equal regard and reverence for both Matter and Spirit to find their reconciliation. And lastly we find the Virgin *Savitri*, a concentration of the universal Mother for earth's salvation, whose path was to annul herself to find the Supreme alone and her strong subtle physical Presence could not be caught by the *Death's* net and she further extended her power to save her consecrated child and playmate, *Satyavan*, who is at once the Godhead, the doomed husband and the representative Soul of the whole of humanity. So to escape from the death, a mundane has to shun attachment to outward living and outward enjoyment and enter inner life to realise God. Then this realisation is to be universalized and transcended through increase of concentration or *tapasya* which will culminate in total consecration to call down the entire presence of the Divine Mother. The more one enters the subtler world the more it becomes difficult for *Death* to catch in his world spreading death-trap. *Death* is conquered through the complete possession of the Divine Mother which is an unfolding of the unending mystery of the Spirit. Those who want to go beyond or develop the highest hinted secret of *The Life Divine*, of arriving at fullness of Being, fullness of Consciousness and fullness of Life can receive *Savitri's* assistance.

OM TAT SAT

References:

- 12: CWSA/21/The Life Divine-27,
- 2: CWSA/22/The Life Divine-948,
- 3: CWSA/22/The Life Divine-1013,

The Study of *Savitri* Book in the Light of *The Mother*:

“A silence in the noise of earthly things
Immutably revealed the secret Word,
A mightier influx filled the oblivious clay:
A lamp was lit, a sacred image made.
A **mediating (Divine) ray** had touched the earth
Bridging the gulf between man’s mind and God’s;
Its brightness linked our transience to the Unknown.”

Savitri-353

“A **Mother-wisdom** works in Nature’s breast
To pour delight on the heart of toil and want
And press perfection on life’s stumbling powers,
Impose heaven-sentience on the obscure abyss
And make dumb Matter conscious of its God.
Although our fallen minds forget to climb,
Although our human stuff resists or breaks,
She (Mother-wisdom) keeps her will that hopes to divinise clay;
Failure cannot repress, defeat o’erthrow;
Time cannot weary her nor the Void subdue,
The ages have not made her passion less;
No victory she admits of Death or Fate.”

Savitri-353-354

The One whom we adore as *the Divine Mother* is the *Chit Shakti*, the **Creatrix Mother** of all Godheads, Deities, Creatures and Object, who serves as the golden **Mediatrice Mother**, linking earth to the Supreme. Her name is a Power and Force of inevitable Word. As the **Executrix Mother**, She gives Her all embracing Touch and Contact of Divine union in the Ignorance of Mind, Life and Body, whose Sun Light can kindle all our suns in the closed heart of things.

So *Sri Aurobindo’s ‘The Mother’* book is identified as the initiator of supreme affirmative energy and through contact with this dynamic Divine realisation the individual, the community and the race can experience supreme Divine transformation. It speaks of triple truth, the truth that rejects falsehood, the truth that is supremely destructive of all falsehood that are unwilling to transform and transforms all falsehood that are willing to change; the former is the activation of Psychic and Spiritual energy and the latter two are the result of activation of Supramental energy. The last one does not wait for rejection of falsehood but the truth force penetrates into falsehood or ‘In that high realm where no untruth can come.’¹² After *The Mother* and *Sri Aurobindo’s* arrival, a new Consciousness or Supramental Consciousness is already active in earth’s atmosphere very close to material world and more and more

young aspirants will be open towards it unknowingly and witness miraculous result. But the flash of this Supreme consciousness can be stabilised after the intermediate Subliminal, Psychic and Spiritual planes are thoroughly explored through prolonged *sadhana*.

The Mother book gives importance to rejection of falsehood and *Savitri* book gives importance to Truth which is supremely destructive of all falsehood or “It (*Savitri*’s heart) bore the stroke of That which kills (falsehood) and saves (truth)”¹⁰ and virginity which can call down and hold the Divine Love and annul human love. If we reconcile both then truthfulness and virginity are interrelated and a virgin can be entirely truthful or a virgin can guard ‘Truth’s diamond throne.’¹¹ In Spiritual life, those who live in the higher nature of *Para-prakriti*⁹ are identified as virgin. In Spiritual life Truth is not a moral principle but a descending overhead force from Spiritual plane and indwelling Soul force from Psychic plane. Through practice of *sadhana* of both the books a reconciliation of Divine Truth and Divine Love is practicable or the Mediatrix Mother of *The Mother* book paves the passage clear for the emergence of the Creatrix Mother of *Savitri*.

The Mother’s Spiritual identity hinted in *The Mother* book is fulfilled and culminated in *Savitri*. In *Savitri* the Overmental Power of *Maheswari* is culminated in the Supramental experience of Truth supreme, which is identified as highest Spiritual/Supramental experience of *Savitri* book and by its activation *Savitri* can conquer Death. Similarly the Overmental Power of *Mahakali*, *Mahalakshmi* and *Mahasaraswati* are culminated in Supramental Shakti of Power supreme, supreme Delight and Will supreme respectively.

References:

12: *Savitri*-301,

9: “In spiritual life, one is always a **virgin** every time one awakens to a new love, for in each case it is a new part of the being, a new state of being that awakens to divine Love.” *The Mother*’s Agenda/6/119-120, “But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti*, *para maya*, into the lower or human nature.” CWSA/19/Essays on the Gita-162,

10: *Savitri*-20, and another complementary line is “Her force that moves, her powers that save (truth) and slay (falsehood),” *Savitri*-64

11: *Savitri*-358,

The Aim of Integral Yoga as revealed in *Savitri* Book:

Self-concentration and Self expansion of Developing Souls:

Self's inward movement is identified as Self-concentration and outward movement is identified as Self-expansion. The former is the first evolutionary Spiritual urge pursued through all life and the latter is the second evolutionary Spiritual urge pursued through this life. The effort given for self-concentration in this birth continues and accumulates Spiritual energy in the succeeding births whereas effort given towards self-expansion is virtually lost after this birth. So the manifestation of *The Mother's* Consciousness is identified as second evolutionary Spiritual urge of Nature. If manifestation is from Psychic, Spiritual and Supramental plane then it survives for the longer/longest period than the period of survival of any physical, vital and mental manifestation. Integral Yoga proposes that both self-concentration and self-expansion are complementary to each other and must be pursued primarily by movement of consciousness and secondarily by psycho-physical machinery.

Primary Movement of Self-concentration of developed Souls:

“An invisible sunlight ran within her veins
And flooded her brain with heavenly brilliances
That woke a wider sight than earth could know.”

Savitri-356

“A divinising stream possessed his veins,
His body's cells awoke to spirit sense,
Each nerve became a **burning thread of joy**:
Tissue and flesh partook **beatitude**.
Alight, the dun unplumbed **subconscious** caves
Thrilled with prescience to her longed for tread
And filled with flickering crests and praying tongues.”

Savitri-334

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

Savitri-710

“A **joy exceeding earth's** and heaven's poured down,”

Savitri-685

“A Power that lives upon the heights must act,
Bring into life's closed room the Immortal's air
And fill the finite with the Infinite.”

Savitri-316

“All that denies (Supramental energy) must be torn out and slain
And crushed the many longings (of desire) for whose sake

We lose the One for whom our lives were made.”

Savitri-316

Secondary Movement of Self-expansion of developed Souls:

“All Nature dumbly calls to her alone
To heal with her feet the aching throb of life
And break the seals on the dim soul of man
And kindle her fire in the closed heart of things.”

Savitri-314

“Only he (King Aswapati) longed to draw her presence and power
Into his heart and mind and breathing frame;
Only he yearned to call for ever down
Her healing touch of love and truth and joy
Into the darkness of the suffering world.
His soul was freed and given to her alone.”

Savitri-316

“A lightning from the heights that think and plan,”

Savitri-336

“A strange and grandiose symbol was his birth
And immortality and spirit-room
And pure perfection and a **shadowless** bliss
Are this afflicted creature’s mighty fate.”

Savitri-340

“Again the mighty yearning raised its flame
That asks a perfect life on earth for men
And prays for certainty in the uncertain mind
And **shadowless** bliss for suffering human hearts
And Truth embodied in an ignorant world
And godhead divinising mortal forms.”

Savitri-369

“He who would save the world must be one with the world,”

Savitri-537

“He still must travel Hell the world to save.”

Savitri-450

“One man’s perfection still can save the world.”

Savitri-531

“One soul’s ambition lifted up the race;”

Savitri-44

“And guards the world with its all seeing gaze.”

Savitri-317

“He mastered the tides of Nature with a look:”

Savitri-219

“Its gaze controls the turbulent whirl of things.”

Savitri-571

“Her aspiration called high destiny down;”
Savitri-358

“I have pursued him in his earthly form.
A lonely freedom cannot satisfy
A heart that has grown one with every heart:
I am a deputy of the aspiring world,
My spirit’s liberty I ask for all.”
Savitri-649

“In me the spirit of immortal love
Stretches its arms out to embrace mankind.
Too far thy heavens for me from suffering men.
Imperfect is the joy not shared by all.
O to spread forth, O to encircle and seize
More hearts till love in us has filled thy world!”
Savitri-686

Tertiary Large movement and juxtaposition of Self-concentration and Self-expansion:

“If once it met the intense original Flame,
An answering touch might shatter all measures made
And earth sink down with the weight of the Infinite.”
Savitri-18

“Overpowered were earth and Nature’s obsolete rule;
The python coils of the restricting Law
Could not restrain the swift arisen God:
Abolished were the scripts of destiny.”
Savitri-82

“A touch can alter the fixed front of Fate.
A sudden turn can come, a road appear.
A greater Mind, may see a greater Truth,
Or we may find when all the rest has failed
Hid in ourselves the key of perfect change.”
Savitri-256

“A fiery stillness wakes the slumbering cells,
A passion of the flesh becoming spirit,
And marvellously is fulfilled at last
The miracle for which our life was made.”
Savitri-278

“At the head she stands of birth and toil and fate,
In their slow round the cycles turn to her call;
Alone her hands can change Time’s dragon base...
The Might of all that never yet came down...”
Savitri-314

“Awake not the immeasurable descent,

Speak not my secret name to hostile Time;
Man is too weak to bear the Infinite's weight.
Truth born too soon might break the imperfect earth."

Savitri-335

"Omnipotence, girdle with the power of God
Movements and moments of a mortal will,
Pack with the eternal might one human hour
And with one gesture change all future time."

Savitri-345

"A Magician's formulas have made Matter's laws...
All here can change if the Magician choose.
If human will could be made one with God's,
If human thought could echo the thoughts of God,
Man might be all-knowing and omnipotent...
Then is he a miracle doing miracles."

Savitri-457-58

"All now is changed, yet all is still the same.
Lo, we have looked upon the face of God,
Our life has opened with divinity.
We have borne identity with the Supreme
And known his meaning in our mortal lives."

Savitri-719

The indispensable Self-discipline as revealed in *Savitri* Book:

“Annulled was the contact formed with time-born things.”¹ Annulling all external contacts to unite with the Supreme is the *Vedantic* approach and good for developing Soul seekers. The Tantric way of uniting with the Supreme is “In the world’s (all) contacts meet his (Divine’s) single touch”² or “All contacts it assumes into its trance.”³ This is applicable for developed Soul seekers in Supramental plane.

The Mother’s principal method of *Sadhana* was identified as ‘annul oneself’⁴ or ‘I deliberately keep the mind absolutely still.’⁵ Her subordinate or dispensable method of *Sadhana* was *Japa*, the word she was repeating in French was ‘*Gloire à toi Seigneur*’ which She later translated into Sanskrit Mantra, ‘*Om Namō Bhagavate*.’⁶ About which She said, “...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.”³ There is some similarity of above *Japa*, which the *Vedantist* repeat as triple definition of *Brahman* in sacred occasion- ‘*Om Tat Sat*’⁹ as indicated in *the Gita*. We observe from the epic *Savitri*, that her main method of *Sadhana* was ‘Annul thyself that only God may be.’⁷ *The Mother* translated it into French as, ‘*Annule-toi pour que seul le Divine soit*.’⁸ *Savitri’s* subordinate or dispensable method of *Sadhana* was, “And fixed her thought upon the saviour Name.”¹⁰

OM TAT SAT

References:

- 1: Savitri-322, 2: Savitri-476, 3: Savitri-356,
- 4: “Fabulous experiences. A gold *Krishna* came. During the *Darshan* I was gone, perhaps everywhere: no more physical centre! **Annul oneself so that the Supreme Lord may be.**” *The Mother’s Agenda*-1/358-59,
- 5: *The Mother’s Agenda*-4/110-111,
- 6: “The first word (*Om*) represents: the supreme invocation, the invocation to the Supreme. The second word (*Namō*) represents: total self-giving; perfect surrender. The third word (*Bhagavateh*) represents: the aspiration, what the manifestation must become-Divine.” *The Mother’s Agenda*-6/29,
- 7: “Consent to be nothing and none, dissolve Time’s work,
Cast off thy mind, step back from form and name.
Annul thyself that only God may be.” *Savitri*-538,
- 8: *The Mother’s Agenda*-6/273,
- 9: “The formula OM, Tat, Sat, is, it says, the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old and in it resides all their significance. Tat, That, indicates the Absolute. Sat indicates the supreme and universal existence in its principle. OM is the symbol of the triple Brahman, the outward-looking, the inward or subtle and the superconscient causal Purusha. Each letter A, U, M indicates one of these three in ascending order and the syllable as a whole brings out the fourth state, Turiya, which rises to the Absolute.” *The Gita*-17.23, *Essays on the Gita*-493,
- 10: *Savitri*-491,

The Danger and Difficulties as revealed in *Savitri* Book:

Spiritual fall of the Developing Souls:

“An old pull of subconscious cords renews;
It draws the unwilling spirit from the heights,
Or a dull gravitation drags us down
To the blind driven inertia of our base.
This too the supreme Diplomat can use,
He makes our fall a means for greater rise.”

Savitri-34

“So might one (Spiritual) fall on the Eternal’s road
Forfeiting the spirit’s lonely chance in Time
And no news of him reach the waiting gods,
Marked “missing” in the register of souls,
His name the index of a failing hope,
The position of a dead remembered star.”

Savitri-210-11

“Uplifted towards luminous secrecies
Or conscious of some splendour hidden above
They leaped to find her in a moment’s flash,
Glimpsing a light in a celestial vast,
But could not keep the vision and the power
And fell back to life’s dull ordinary tone.”

Savitri-362

“In man a dim disturbing somewhat lives; **(Physical and vital mind)**
It knows but turns away from divine Light
Preferring the dark ignorance of the fall.”

Savitri-366

“Heaven’s call is rare, rarer the heart that heeds;
The doors of light are sealed to common mind
And earth’s needs nail to earth the human mass,
Only in an uplifting hour of stress
Men answer to the touch of greater things:
Or, raised by some strong hand to breathe heaven-air,
They slide back to the mud from which they climbed;
In the mud of which they are made, whose law they know
They joy in safe return to a friendly base,
And, though something in them weeps for glory lost
And greatness murdered, they accept their (Spiritual) fall.
To be the common man they think the best,

To live as others live is their delight.
For most are built on Nature's early plan
And owe small debt to a superior plane;
The human average is their level pitch,
A thinking animal's material range."

Savitri-689

"Yet in the exact Inconscient's stark conceit,
In the casual error of the world's ignorance
A plan, a hidden Intelligence is glimpsed.
There is a purpose in each stumble and fall;
Nature's most careless lolling is a pose
Preparing some forward step, some deep result."

Savitri-

The Gita further issues injunction on earth bound Souls that it is better to experience Spiritual fall while the individual Soul pursuing the Divine, *svadharme nidhanam sreya*,¹ than to follow an alien law of worldly life and separative identity, which in spite of its noble appearance and good result can raise fear in the being and this fear will be accumulated in the passage of time to take worst shape, *paradharmo bhayabahah*.¹ So a seeker of truth, *jijnasu*, who experiences Spiritual fall in this life, *Yogabhrasta*, his Spiritual effort is not lost or destroyed; rather the memory of his past askesis recovers his mental state of Divine union in the next birth and he endeavours for perfection through practice of *Shastra* and finally goes beyond the written truth. In one birth through persevering endeavour, he can cross the askesis of many births and attains the highest goal. Integral Yoga further ensures this hope to developing Souls that those seekers who have 'complete sincerity and perfect self-giving'⁷ will not have to go through the experience of Spiritual fall.

Spiritual fall of the Developed Souls:

"A day may come when she must stand unhelped
On a dangerous brink of the world's doom and hers,
Carrying the world's future on her lonely breast,
Carrying the human hope in a heart left sole
To conquer or fail on a last desperate verge,
Alone with death and close to extinction's edge.
Her single greatness in that last dire scene
Must cross alone a perilous bridge in Time
And reach an apex of world-destiny
Where all is won or all is lost for man."

Savitri-460

"Even if he seems to leave her to her lone strength,
Even though all falters and falls and sees an end
And the heart fails and only are death and night,
God-given her strength can battle against doom
Even on a brink where Death alone seems close
And no human strength can hinder or can help.

Think not to intercede with the hidden Will,
Intrude not twixt her spirit and its force
But leave her to her mighty self and Fate.”

Savitri-461

“But Savitri answered, “Surely I shall find
Among the green and whispering woods of Life
Close-bosomed pleasures, only mine since his,
Or mine for him, because our joys are one.
And if I linger, Time is ours and God’s,
And if I fall, is not his hand near mine?
All is a single plan; each wayside act
Deepens the soul’s response, brings nearer the goal.””

Savitri-636

Above study indicates that ‘supreme Diplomat’² gives blow and forces all the developing and developed Souls to experience Spiritual fall of Consciousness and He gives reward in the form of ‘greater rise’² of Spiritual Consciousness after each blow. The time period of oblivion in between the fall and rise of Consciousness becomes short/brief in the greatest Souls. But when a Developing Soul, *jijnasu*, experiences Spiritual fall on the Eternal’s road, *yogabhrasta*,³ his period of oblivion related with his highest Divine mission becomes long and even in this life he forfeits ‘the spirit’s lonely chance in Time.’⁴ The accumulation of his Spiritual energy of past and present birth is not lost and in the next birth he again engages in assiduous endeavour⁵ and attains highest Spiritual goal.

The *Savitri* book indicates the *Sadhaka* to be aware and always prepare himself to meet the most critical hour of the earth’s destiny where *Savitri* within ‘must stand unhelped on the dangerous brink of the world’s doom and hers.’⁶ She must cross alone without the aid of collectivity behind her, a perilous bridge in all Time on a last desperate verge, where all must be won by the intervention of total instantaneous dynamic Divine consciousness or all must be lost by the non intervention and witness state of static Divine Consciousness. She will stand alone in her transaction with Soul, Death and Destiny in an intermediate plane of consciousness between mortal Time and the immortal Timeless state. Here in this transition either the being must end his earthly journey or life rebuilds its base through rebirth; she arrived in a transitional consciousness where either she must conquer Life or must meet the Spiritual fall of the Death. No human being, no armoured God and no Heaven can help her to overcome that transition except the power of her almighty saviour Psychic being. Her Psychic being or the Supreme stationed in the heart centre alone can hold Supramental Love and can battle against doom to save herself and the world.

OM TAT SAT

References:

- 1: The Gita-3.35,
- 2: Savitri-34,
- 3: The Gita-6.41,

4: Savitri-210,

5: “A few are saved (experience of Spiritual rise), the rest strive on and fail (experience of Spiritual fall).” Savitri-448,

6: Savitri-460

7: “These perils (of Spiritual fall) were well-known to a past spiritual experience and have been met by imposing the necessity of initiation (of fit Souls), of discipline, of methods of purification and testing by ordeal, of an entire submission to the directions of the path finder or path-leader, one who has realised the Truth and himself possesses and is able to communicate the light, the experience, a guide who is strong to take by the hand and carry over the difficult passages as well as to instruct and point out the way. But even so the **dangers** will be there and can only be surmounted if there is or there grows up **a complete sincerity**, a will to purify, a readiness for obedience to the Truth, for **surrender to the Highest**, a readiness to lose or to subject to a divine yoke the limiting and self-affirming ego.” Sri Aurobindo/CWSA/22/The Life Divine-939, “That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are *sure* to attain the spiritual goal.” **The Mother**/The Mother’s Centenary Works (second edition)/8/243,

The Human Love and Divine Love:

“But **vain** are human power and **human love**
To break earth’s seal of ignorance and death;...
Man, sole awake in an unconscious world,
Aspires in **vain** to change the cosmic dream.”

Savitri-315, 336

“Or bound by the senses and the longing heart,
Adoring with a turbid **human love**,
They could not grasp the mighty spirit she was
Or change by closeness to be even as she.”

Savitri-363

“Only a little lifted is Mind’s screen;
The Wise who know see but one half of Truth,
The strong climb hardly to a low-peaked height,
The hearts that yearn are given **one hour to love**.”

Savitri-372

“And the human heart knows only **human love**”

Savitri-703

Human love is defined as an exclusive dual enjoyment and a fragile happiness between the lover and the beloved in their heart’s secret chamber by an entire separation from the World, the Self and the God; whereas in the Divine Love this exclusive enjoyment excludes neither the World, nor the Self, nor the God and could deliver mental, vital and physical love from their utter deficiencies. The heart that yearns human love will be tired within one hour, unable to feel it in a continuous way whereas Divine love is tireless in its nature and can be experienced through all eternity. The transformation of transient unstable vital enjoyment of human love into eternal Divine Love is the prerogative of few decreed developed Soul¹ through practice of mutual self-giving, an interfusion of inner substance, vision through identity, by rapturous fusion of two Souls into one body of the God followed by similar fusion of two bodies into one Soul of God. The former is the Psychic experience of ‘wedding of the eternal Lord and Spouse’² or ‘A diarchy of two united souls,’³ in waking trance and the latter is its extension of Spiritual experience of ‘Wedded to all he had been, became himself’⁴ or ‘A single being in two bodies clasped,’³ in dream and sleep trance. Or in integral Yoga, exclusive Psychic Divine Love begins with the Soul’s union (*Jivatma*) with the Divine (*Paramatma*) and here one could love without return for love and could live without the attraction of mental imitations and without the aid of human lover. This Psychic Love cannot keep itself satisfied with the highest intensities of exclusive enjoyment; it calls down entire truth of Divine Love in Spiritual plane; which is universal, includes all the worlds and worlds beyond to be possessed by the intensities of Supreme *Ananda*. The nature of highest Divine Love is all inclusive, all embracing, all compassionate, universal, eternal, absolute immobility and unparalleled intensity of absolute vibration. In order

to keep Divine Love unalloyed, warm and homogenous vibratory mass it must search truth in close proximity with the Divine union in Personal, Impersonal, Universal and Transcendent plane.

Human love is experienced by exciting the mind, life and body and in the Divine Love they are silenced. In the Yoga of devotion, the normal emotional human aspect is applied no longer to transient worldly relation, but to the joy of All-Loving, the All-Beautiful and the All-Blissful.⁵ Human love can least satisfy human emotions because it is not free from desire, fear, reaction, fluctuation and attachment and is helpless to harmonise its myriad deformations and perversions. In human love, (whose essence is Divine Love) this unlimited Divine Love suffers limitation, incomprehension, embarrassment, corruption, degradation and narrowness and restricts itself to the participation of small happiness, external life's crude movement and obstinately inferior motives.

The Divine Love is entirely motiveless and is possessed by self-existent Bliss. Man can ascend to the stairs of self-existent motiveless enjoyment through four successive stages of devotion. First, he is an *arta*, who calls the Divine during moments of crisis and distress, unable to possess Him but entirely possessed by forces of Ignorance and powers that labour to debase; secondly, he is an *artharathi* devotee, who seeks the Divine for personal gains, for the satisfaction of his desire, eager to possess Him but limited in capacity through deceptive instruments; thirdly, he is *jijnasu*, the seeker after God knowledge who seeks both to possess and be possessed, to receive and give himself to Him in a limited way and lastly he becomes *Jnani*, the God-knower who possesses Him utterly and be possessed by Him utterly. The God-knower is also God lover because by knowledge of His being comes the whole delight and he becomes a living channel of Supreme's descent and the cells become capable to hold this supreme Vibration. The human love, governed by Nature's law, which has no power to break the earth's seal of ignorance, incapacity, inertia and death and it can be transformed into all powerful Divine Love, governed by Supernature's Law, only when the Lover and the Beloved either by the privilege of past birth or by the *Tapasya* and consecration of present birth open either to their larger, deeper and more plastic Psychic or Spiritual Being. Thus the depth and sweetness of mortal emotional joy is fulfilled by emergence of a wider and more complete movement of Divine Love. Those who have received *Savitri's* Divine Love for them all earthly joy, heavenly joy and self-existent joy become pale, insufficient and obsolete.

The Earth, Heaven, Heaven descended on Earth and Hell's or the Inconscient sheath's fourfold opposition in the destined union of *Savitri* and *Satyavan* require attention. The true Divine Call is often mocked by the surrounding world and so this call is executed by fit and capable Souls in isolation and secrecy.

The First Opposition:-

Savitri's human mother is personified as wise, passionate and her aspiration is like a sacrificial fire. She is partly self-realised and God realised and is the wife of King *Aswapati*. Her Spiritual status has the capacity to put some light on the

Ignorance but not capable to transform Ignorance into Knowledge by eliminating falsehood and confusion. She was not free from doubt, impatience and fear and she had no strong conviction and foreknowledge that all happens for the best and her partial realisation of the Divine prohibits her from understanding the mystery of the creation entirely. She has not understood the Divine and His law in its entirety. The *Queen* was ignorant of the Supernature that is above the law of nature, when dynamised can work out miracles, beyond the limitation of mind.

She was not aware of that part of God and His Divine Light that is responsible for earth's transformation. She did not enter within nor called the tranquil Spirit to her aid during the period of extreme adversity to counter it, instead she blamed circumstances and opened herself to the floodgates of sorrow. She was completely ignorant about *Savitri's* universal mission of bearing the burden of earth because she did not care to explore within and discover the Spirit's endless mysteries. During this transition or critical hour her Spiritual achievement did not help, she lost her hard-won silence, which means a **Spiritual fall**¹⁶ and entered the three *gunas* of ordinary man. The *Queen* was a strong moderate by nature and hence she recoiled from any high mission and discouraged *Savitri* to step back from her Soul's choice and asked her to follow an easier established path without any risk. As a moderate, she realises the Divine as cruel, hard hearted and a monster and who does not care to satisfy her desire and interest. Due to her erroneous understanding of World, Self and God, she considers life as merely a game of chance. Right relation leaves an impression on Divine as All Love, all Delight and all Compassion and all the unforeseen events are experienced as God's secret plan.

She wanted her daughter to confine her life within the boundaries of narrow individualistic happiness and persuaded her to reject all that was not compatible with this selfish end. She was absolutely against *Savitri's* choice of her future home and future companion and was not ready to share the doom that *Satyavan* was carrying over his head and she persuaded *Savitri* to leave this fated head and choose once again a less rare Soul who may call happier fate and long mortal joy. To this *Savitri* replied that what her Soul has received from *Satyavan* for a moment of deep unchanging love is more than the riches of a thousand fortunate years of ordinary living and happy days. Momentary intense Divine union and its joy are having infinitely more value than a long successful ordinary life.

Pain visited *Savitri* as Heaven's privilege and she must cross on the stones of suffering in order to reach the goal of ineffable *Ananda*. *Narad* discouraged *Savitri's* mother to put any effort to change her Heaven sent task and Heaven's wiser Love always rejects the mortal's prayer as ordinary human prayer is not free from blind hopes, desire and fear. *Savitri's* final arrival at *Satyavan's* home is the first victory over falsehood of the above mentioned opposing force.

The integral Seeker must know that during the critical hour man turns to misleading powers, mortal grief and Nature's fixed law. So if he will do Yoga and develop constant direct contact with the Divine, then during difficult moments he will

turn only to the dynamic Divine *Shakti* and her Supernature. By establishing direct contact with the Divine all the problems of existence can be resolved swiftly if not instantly.

The Second Opposition:

“All here must learn to obey a higher law,
Our body’s cells must hold the Immortal’s flame.
Else would the spirit reach alone its source
Leaving a half-saved world to its dubious fate.”

Savitri-35

The second opposition came from *Savitri’s* Spiritual experience of all negating Void Supreme or Spiritual experience of *Brahma Nirvana* born out of world negation. This recoil of Spirit from Matter and Life or Spiritual experience of *Brahma satya jagat mithya*, is the later *Vedantic* solution of the problem of existence that dominated the earth life of saints and ascetics for more than two thousand years. This experience discouraged *Savitri* to ‘call a mightier Light into life’s closed room’⁶ and a greater Law of Immortality into man’s little house. So one part of *Savitri’s* Being decided to follow behind *Satyavan’s* inevitable hour of death ‘And pass through night from twilight to the sun’⁶ and escape into a Supreme state of *param dham*, where they can rest in armed breast upon breast, untroubled by thought and emotion and forgetting the responsibility to rescue man from the clutch of death and the Soul’s highest Call of inverting apex Spirit to nether Matter. Escape can neither uplift an abandoned race nor can it bring Spirit’s victory over Matter, nor God’s reign over earth life.

Death further proposed *Savitri* to deliver *Satyavan* from earthly bondage, not to call him to the treacheries of earth, rather permit him to live in the silence, felicity and vast tranquil peace. *Savitri* accepts death as a passage of escape into white Spiritual calm and *Nirvana* to tear off the bonds of tired developing Souls ‘those who were tied to body and to mind’⁷ and she refused this highest lure proposed by *Death* to ‘Annul thyself in his immobile peace.’⁷ Rather her developed Soul accepted this principal method of *Sadhana* of ‘Annul thyself that only God may be’⁸ as a means, passage and half way journey of her world mission. The God she realised is an ever growing dynamic flame and not a static Divine of escapist Spirituality and this dynamic Divine union insists ‘But I (*Savitri*) have loved too the body of my God (*Satyavan*)’⁹ and she had strong aspiration to live and pursue ‘him in his earthly form.’⁹ The victory over this second opposition of recoil from life came when she received the clear Divine Call from the highest Spiritual heights reminding her of her Soul’s final task of conquering Time and *Death* by opening the doors of Fate and to lead man towards Truth’s wide and golden path.

For an integral seeker of Truth, the Spiritual experience of all negating *Nirvana* is a first perfection, indispensable foundation for exploration of higher ranges of Consciousness and its utility ends with all affirmative cosmic Divine union. Through this dynamic Divine union Spirit and Matter can be reconciled and Spirit’s victory over Matter can be experienced. He will liberate himself of three later *Vedantic* interim solutions towards life that (1) of chain of bound action, *Karma*, (2) escape

from wheel of rebirth, *Mukti* and (3) cosmic illusion, *Maya*. In integral Yoga these three negations are transcended and (1) the binding law of *karma* is replaced with freedom of Soul and execution of all action through intervention of Divine Will; (2) rebirth is not considered as the Soul's circling in the net of desire, but an opportunity of Spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life; and (3) this Illusion-Power which creates appearances can be removed by ascending into the higher Consciousness and Matter can be the solid ground for manifestation of the highest Spirit.

The Third Opposition:

The third opposition was from *Savitri's* own untransformed Nature, instincts, murmurs, voices that were ruled by the dark Inconscient energy. The transformation of nature or transformation of her triple Soul-forces is one of the important aspects of *Savitri's Yoga*; for complete union with physical embodied individual Godhead, *Satyavan* and complete union with the universal and transcendent Godhead, are dependent on the complete transformation of Nature. Complete Union with *Satyavan* means, she will realise oneness with Him or realise the Divine identity in Supreme Self, Superconscient Self, Universal Self, Subliminal Self, Surface Physical Self, Subconscient Self and Inconscient Self. The intensities of Divine Grace, which will descend to earth is dependent on their degree of purity of subtle body and Divine union in all those Selves. During the transformation of Nature one attains conquest of *Death* from within, and then begins the preparation of conquest of *Death* from without.

Her dissatisfaction of untransformed Nature echoed with the following question:-

“Why should I lift my hands to the shut heavens
Or struggle with mute inevitable Fate
Or hope in vain to uplift an ignorant race
Who hug their lot and mock the saviour Light...
What need have I, what need has *Satyavan*
To avoid the black-meshed net, the dismal door,
Or call a mightier Light into life's closed room,
A greater Law into man's little world?”

Savitri-475

She even sometimes failed to reject *Satyavan's* death from her physical mind. Grief and fear became the food of that mighty love. So she thought of submitting herself before *Death* or preferred to live an unaccompanied lonely life without *Satyavan*. They are:

“Although with a vain imaginary bliss
Of fiery union through death's door of escape
She dreamed of her body robed in funeral flame,
She knew she must not clutch that happiness
To die with him and follow, seizing his robe

Across our other countries, travellers glad
Into the sweet or terrible Beyond.
For those sad parents still would need her here
To help the empty remnants of their day.”

Savitri-472

She even met silent *Death* from within, while tracing the passage from Psychic Self to Spiritual Self and this immense negation she experienced without dying. This experience moved her towards the experience of conquering *Death* from without.

“An abyss yawned suddenly beneath her heart.
A vast and nameless fear dragged at her nerves
As drags a wild beast its half-slaughtered prey;
It seems to have no den from which it sprang:
It was not hers, but hid its unseen cause.
Then rushing came its vast and fearful Fount.
A **formless Dread** with shapeless endless wings
Filling the universe with its dangerous breath,
A denser darkness than the Night could bear,
Enveloped the heavens and possessed the earth.”

Savitri-534

She met death again while attempting to conquer him from without. The continuation of her experience in *mrityu loka* or Inconscient home of death without being caught in the net-trap of *Death* was very disturbing issue for the dark God.

“Solitary in the anguish of the void
She lived in spite of death, she conquered still;
In vain her puissant being was oppressed:”

Savitri-584

“Unslain I (Savitri) have survived the clutch of Night.”

Savitri-588

“O Death, I (Savitri) have triumphed over thee within;”

Savitri-633

“For victory in the tournament with death,”

Savitri-687

The purification, transformation and perfection of her ten sheaths known as higher Divine Nature, *Para Prakriti*, and lower untransformed Nature, *Apara Prakriti*, and their reconciliation with the respective ten Selves are the real Spiritual Mission of *Savitri* of which conquest of physical *Death* is one of her largest and widest transformative action of Nature and victory of Spirit over Matter. The transformation of lower Nature, *apara Prakriti*, is also divided into ten fragments which *Savitri* met during the passage of her inner journey from surface Nature to the inner most Psychic Being. They are identified as (1) world of titans and *asuras*, (2) the world of lower nature of forbidden joy, (3) the world of vital mind surrounding the vital self, (4) the world of physical mind, (5) the world of schoolman mind, (6) the world of fixed mind, (7) the world of outer mind, (8) the mother of seven Sorrows, (9) the mother of (limited) Might and (10) the mother of (limited) Light respectively.

Savitri met three untransformed Soul forces or untransformed Psychic *Shaktis* of *tamasic* Compassion, *rajasic* Strength and *sattwic* Light, which limit her universal world action and high Mission and they are to be transformed into the Divine Nature or pure Divine *Shakti* reflecting the Psychic Being. These three untransformed Soul forces are present in all man to guide and help him bear the difficult journey of his life and evolution within a limited circle.

Savitri came to a narrow path to tread the rare wounded pilgrim feet of the first ascent in inner mind and met **the Mother of seven sorrows**, the untransformed Soul force, who projected herself as pessimist and experienced the suffering of this creation wrongly. A patient prayer has risen in vain from her breast to change this great hard world of pain. She came to share the suffering of this world, draws the children's pangs into her breast. God gave her love and power to solace but not his force and power to save; she has seen the slashed corpse of the slaughtered child, heard the woman's cry ravished and stripped, shared the toil of the yoked animal drudge; she shared the daily life of common man, the unwanted tedious labour without joy, the burden of misery and the strokes of fate and lived with the prisoner in the dungeon cell. In her shoulders she weighs the yoke of Time, watched the nature's cruelty to suffering things without God's help. She hoped to look towards her God who never came to her. When the mother of seven sorrows is transformed into the mother of seven *Anandas*, then misery shall be abolished from earth, and everywhere there will be peace and joy and all embracing Divine love and compassion.

Then *Savitri* recognised the Mother of seven sorrows, an incarnation of pity as first desire soul of *tamasic* force and passed ahead in her Spirit's upward route. Next, she met **the Mother of Might**, an incarnation of some intermediate egoistic Power, the second desire soul, the ambitious *rajasic* force, who sat in a gold and purple sheen, her feet on a couchant lion's back. A formidable smile curled round her lips, heaven-fire laughed in the corners of her eyes, her body a mass of courage and heavenly strength her speech is like a war cry and her word is of luminous command. She came down into the human world with a faculty which seems to be Almighty to help the unfortunate and save the doomed. She smites the Titan who bestrides the world, slays the ogre in the blood-stained den and tramples the corpses of the demon hordes and guards man from the red wolf and snake. She has the power to guide, save and help the few and the mass falls back unsaved. She is the delegate Power of the four Overmental *Mahashaktis* and the former seems to be proud and strong *Durga*, fair and fortunate *Laksmi*, and wears the face of *Kali* when she kills. When **the Mother of Might** is transformed, hate, fear and weakness will no longer dwell in the human heart. Wisdom will be combined with Power to give the appearance of Omnipotence and Omniscience and all shall be might, bliss and happy force.

Savitri still ascended to find her Soul's upward route and arrived into a high and happy space, a wide tower of vision to see all, a clear and crystal light; there she met **the Mother of Light**, an incarnation of some intermediate *sattwic* wisdom, the third desire soul whose mission is to lift the human Soul slowly towards the light through error and sin. She represents limited charity, silence, knowledge, peace,

courage, a power that labours towards the best and her smile could persuade a dead lacerated heart to live again and feel the hands of calm sweetness. She brings strength and solace to man's struggling life, a figure, imagination and dream of God, and draws harmony and peace of a higher sphere. She is the glad resignation of the Saint, indifferent courage to the wounds of Time, and the hero's might that wrestles with death and fate. Man can be free from himself and live with God only when Eternity takes time by hand and infinity weds the finite's thought. With her help the man's mind will admit the sovereignty of Truth; heart will at last hold the Divine Love and the body can bear the immense Divine descent. The intellect's hard and rocky soil is difficult to transform by the pressure of the Divine force and the mind of the man restricts the flow of intuition's ray. So she must nurse hunger for the Eternal in the human heart, and fill his yearning heart with heaven's fire and brings down God into the life and body. One day **the Mother of Light** shall see the face of the Absolute, then shall the holy marriage between the Matter and Spirit be achieved and a Divinely transformed family will be born and there shall be light and peace in all the ten worlds or planes of Consciousness.

Savitri's transformation of untransformed parts through the process of *Yoga* entered a series of Spiritual experiences. The different stages of her transformation are:-

- “And all emotions **gave themselves to God.**”
Savitri-529
- “Its proud ambitions and its master lusts
Were **tamed into instruments of a great calm sway**
To do a work of God on earthly soil.”
Savitri-530
- “Its childish game of daily dwarf desires
Was **changed into a sweet and boisterous play,**”
Savitri-530
- “Then sin and virtue **leave the cosmic lists;**”
Savitri-531
- “Her mind now seemed like **a vast empty room**
Or like a peaceful landscape without sound.”
Savitri-543
- “Her mortal ego **perished in God's night.**”
Savitri-552
- “**Over was the haunted pain, rending fear:**”
Savitri-573
- “My (Savitri's) unwept tears have **turned to pearls of strength:**
I have **transformed my ill-shaped brittle clay**
Into hardness of statued soul.”
Savitri-588
- “It takes the world's grief and **transmutes to strength,**”
Savitri-633

The transformation of the above mentioned Nature was *Savitri's* third victory of falsehood from within. This transformation authorised her to meet the fourth and final opposition. *Savitri* and *Satyavan* were eligible to confront *Death* from without as they had conquered *Death* from within. The passage from conquest of death from within to the conquest of death from without is the most difficult one as the cells of the body are the most recalcitrant and obstinate and to persuade them for complete transformation is the most difficult task.

The Fourth Opposition:-

“I think *Sri Aurobindo* deliberately made this *Death* very vulgar to discourage all the *Illusionists* and *Nirvanists*.”¹⁰

The Mother

The fourth opposition was from *Death*, a limitless denial of all being, one of the dreadful Godheads of the Inconscient world. *Death* had a pragmatic mundane theory of its perishable Law under whose control the mortal life was restricted and he had developed his own sad false idea on existence to veil eternal Reality and to shut out the descending Light. *Death* was equipped and well informed about all the past Spiritual knowledge that men and personal Godhead, *Avataras* had sought and those Spiritual wisdom of silent all negating still Supreme approved *Death* to perpetually reign over the earth. *Death* was absolutely careless about the past Spiritual exercises because the Spiritual forces of the past were helpless to confront him and remained satisfied with passing back into nothingness of blank Eternal. This escape from vain existence leaves a barren silence without the kingdom of delight on mortal life. *Death* had wrongly understood the ascent of aspiring man to the status of emptiness of the Supreme which is a half way preparation of his Being and Nature towards complete possession of the Absolute. He had no regards for *Avataras*, as he had not understood their great sacrificial role and instrumental utility in Divine's comprehensive plan and vision. He was not aware that those whose Psychic or Spiritual being are open, they do not come under the purview of his fixed death bound perishable law, but subject themselves to another law of willed death, *Ichha Mrityu*. He was also not aware that while attempting to break the Wheel of earth's doom *Avataras* are caught and trampled by it to suffer their mighty death.

Death never heard about the invasion of Truth-Light above the head and below the feet and Truth's final victory. He does not believe the descent of happy heaven to transform unhappy earth. He was completely ignorant about the new Divinity manifested through *Savitri* of Truth Supreme, Light Supreme and Love Supreme, which will transform the nether law of life. For him love in the physical world is a vital passion and this love does not exist in the Superconscient plane, as it is 'Alone' and non-dualistic. For him man's bright hope, seeking for life's golden Truth and longing for divine Love are unreal call, bright hallucinations and interim delusions.

Death holds immortality of Soul and Nature of imperfect man as simply an unsubstantial dream and invention of *Savitri's* marvellous subliminal mind and all her yearning to build eternity from dust has evolved from the same source. For him all in

this earth by his mercy breathe, live awhile and he has accepted the popular concept of human love which seems to be the extension of mind and body's faltering search. For him human love is only a gross physical union and a sweet secretion of erotic glands with flattering and torturing of burning nerves. This is a wayside sweetness which the earth-bound Souls would pluck. For him man is a two-legged worm, prisoner of Nature and his Soul is a figment of human imagination made out of mortal's longing, a brief flower constructed by gardener mind and is a product of flesh. This angel in the body is called love, which shapes his wings from emotion's hues. Human love is a passion of the yearning cells and fine raiment for the body's nude desire. It is a flesh that calls flesh to serve its lust. In vain man clothes love's perishable mud. *Death* is unable to understand the force behind the Eternal Love and believes that Divine Love cannot survive on earth. For him man has deified the mortal's love and a thrill in its yearning makes it seem divine. It is a conscious yearning of the flesh; it is a glorious burning of the nerves; it is a great red rapture and torture of the heart.

He has perfectly understood and developed his own distorted theory of beginning and end of divisible human love in man's life which slays the Soul. It is a falsehood mingled with sad strains of truth. When love suddenly breaks into the life, man first steps into a world of the unreal sun. In his passion he feels heavenly elements and a marvellous aspect took of heaven's outburst. But behind this rose of love, snakes and worms hide in the form of lower nature. Love cannot live by heavenly food alone, only on the sap of earth it can survive. This love is a hunger of the body and heart and a refined sensual passion and it can tire and cease or turn towards attraction of other bodies and other faces. Or love may meet a dire and pitiless end by bitter treachery or wrath with cruel wounds. The first love's joy lies stripped and slain and a dull indifference replaces the fire of love. The love turns into imitation -- and within the routine of life's compromise an outward and uneasy union lasts. Then two strive to associate constantly without joy, two egos straining in a single bond, two minds divided by their jarring thoughts and harsh words and two spirits disjoined forever in separation. Thus the ideal of love is falsified in man's world and life's unkind reality stares at the Soul. *Death* saves the above Souls from their untold miseries, permanent discord and unending quarrel.

So as per *Death's* logic, if *Satyavan* had lived longer then love would have died in the bitterness of life; but *Satyavan* is dead and love shall live a little while in the sad heart of *Savitri*, until his face and body fade on memory's wall and other bodies and other faces come. For *Death*, love is a transient painting on holiday's floor and it is traced for moment's beauty. He proposed to *Savitri* that the death of *Satyavan* need not make her unhappy till the end as grief soon dies in the tired human heart and other guests soon fill the empty chamber. And when she had half forgotten *Satyavan*, other men with their beauty, strength and truth will appease her. One of them will wind himself around her heart's need and some human answering heart will lean against her body. How can the mortal beings live alone? Then with the new love and her children's tender hand, *Satyavan* will glide into the past. Then one day she will wonder whether actually she had loved *Satyavan* at all. Such is the short-lived love of earth which claims from brief life her bribe of joy and vain oneness.

Whereas *Savitri's* concept of Divine Love has evolved out of her subtle physical union with *Satyavan*, which extended Soul's Divine possibility to the domain of material transformation. Her concept of life is not lived by the flesh and it is not to be misguided by common lure of weak Souls and gifts offered by the *Death* as all these attractions are perfectly meaningless before the Divine Love in her that knows the truth's all changing mask.

Divine Love's golden wings have the power to agitate *Death's* void. The eye of Love gazes star like through death's night; the feet of Love tread naked hardest worlds. *Savitri* defined that her Love is not a hunger of the heart, nor it is a craving of the flesh. It comes to her from God and to God it returns. It is that flame which is ever pure in the skies of unseen and its mighty vibration can descend on those who are very pure and strong. All our earthly evolution starts from mud and ends in Heaven. The Love that was once an animal's lust; then became the sweet madness in the rapturous heart and ardent comradeship in the happy mind and finally became a wide Spiritual yearning's space. The heart that loved man thrills to the love of God and body is his chamber and his shrine. Then is our being rescued from separateness; all is itself, all is new-felt in God. A Lover leaning from his cloister's door gathers the whole world into his single breast. When unity is won, when strife is lost and all is known and all is clasped by Love, then ends the Law of Ignorance, Falsehood, Pain and Death. The Divine as Consciousness labours in the Inconscient depths, exults on the *Sachchidananda* heights and He shall surely remake *Death's* perishable universe.

Death was completely ignorant about Divine Love that was manifesting through *Savitri* and *Satyavan* which is a continuation from their past incarnation. He was ignorant about a subtle physical and causal body union where physical body is only a minor portion of vast world of subliminal Self, Superconscient Self and Supramental Self. There Matter and Soul or ten-fold Sheaths and ten-fold Selves in conscious union meet like lovers in a lonely secret place. In the event of *Savitri* and *Satyavan*, since their subtle bodies are universalised or they feel the universe as their larger Self, so their subtle physical union is the extended union of Universal Self and higher Selves which are responsible for the reversal of Earth's consciousness and it has a great liberating and transforming influence on the Universe. *Death's* firm idea of human love confining to gross physical union exciting the lower nature and loss of energy and virginity, was thoroughly rejected by *Savitri* and she proposed that it was an acceptable enjoyment of the weak and unfit Souls. Gross physical union generates short-lived happiness in this life and its play is over after the death of the lover. Whereas subtle physical is the imperishable part and is not consumable by *Death* and it is extended towards all Time through all life. Subtle physical union continues after the death of the Lover or the Love may be more intensified as the subtle physical growth and expansion continues after the death also or as hinted in *Savitri*, 'Wordless she travelled in her lover's steps.'¹¹ In subtle physical, the whisper of Divine voice is heard, the slavery of lower instincts is replaced with the breath from higher vibrations of eternal spheres and the subtle physical can be our constant home of normal waking, dream and sleep trance. When the subtle physical union is established then, begins the

life of earthly heaven, and the formless Infinite intrudes into the Inconscient's reign which is a preparatory step towards the Life Divine. *Death* was completely unaware about the above-mentioned secrets behind *Savitri's* life and was perplexed by seeing her escape from his death-net-trap. The clarity of *Savitri's* Soul followed by her mind's deliverance from all twilight thoughts helped *Death* to liberate a part of his narrowness and the world's darkness consented to open partly towards Heaven's-light.

Savitri in her eternal journey towards Soul's immortality and the immortality of physical substance met four principal *Asuras* in the Inconscient Sheath. Though God created the world for His delight, these ignorant Powers and their deep falsity mastered earth life and their dark will replaced the Divine Will. In '*Savitri*' the *Asura* of Ignorance and *Asura* of *Death* have been partly personified and the action of *Asura* of Suffering and *Asura* of Falsehood were symbolically revealed. These two *Asuras* were not personified, most probably due to the non-accommodation of these characters in the original story of *Mahabharata*. *Sri Aurobindo* probably made an attempt to accommodate the whole of His Spiritual experiences within the original characters and framework, which He borrowed from the *Mahabharata*. The active power of the Godhead, the Mediatrix Mother, linking the Supreme with earth consciousness are --*Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati*; they descend continuously into earth's atmosphere, whose intensity is dependent on earth's aspiration and earth's degree of purity and perfection through individual vessel, in order to transform these four *Asuras*. 'A mother's eyes are on them...her rebel sons.'¹² and this transformation is their special privilege over 'What the white gods had missed.'²¹ *Maheswari* is the Godhead of Knowledge, *Mahakali* is the Godhead of Power, *Mahalakshmi* is the Godhead of *Ananda*, Love, Harmony and Beauty and *Mahasaraswati* is the Godhead of Work and Perfection and by the active pressure of these four Mother powers, the *Asura* of Inconscience, *Asura* of *Death*, *Asura* of Suffering and *Asura* of Falsehood will be partly transformed respectively or these four *Mahashaktis* in the lower range of Supramental plane act in close union and harmony with each other multiplying their illuminating action in the Inconscient world and also they prepare the ground for calling down of the highest Supramental *Maha Shakti*, who can fully act in the Inconscient sheath in illumining and transforming it. The existence and perpetual reign of these four violent and darkened *Asuras* over the earth life are also closely inter-linked and their hostile action on earth is multiplied by their unity though each of them differs in their evil's game.

Without giving due importance to the four *Mahashaktis* and four *Asuras*, if we consider *Savitri* as an event of Love conquering *Death*, then we have to realise *Savitri* as a revelation of *Mahalakshmi*, in Spiritual plane, an intermediate manifestation of Divine Love, who in the Supramental plane as creatrix Bliss will trample or destroy all Laws of mortal world with her living feet and establish the Law of Immortality on earth. *Savitri's* victory over *Death* is the final victory of Spirit over Matter.

The question may arise, why death visited *Satyavan* while both were moving in haste to the Eternal's gate and both had come to share the burden of humanity. During this journey in the cells of the body a discrepancy was observed between the higher

intensities of descending Divine force and the receiving cells of the body of *Satyavan*. At certain stage of self development, the cells of the body were not ready to collaborate the transformation action in the line intended by the descending Force. This non-collaboration of the cells of the body may be due to *Satyavan's* long neglected and self-tortured body in the sylvan life. Heaven's care and nourishment for *Satyavan* took material shape only after the final arrival of *Savitri* to *Satyavan's* home. Whereas *Savitri's* early life in *Madra's* spacious palace offered her the privilege to get true nourishment and care of the cells of her body. The company of her gracious father and wise and pragmatic human mother helped to build a sound physical structure in order to withstand the greatest shock and burden of humanity.

We see again that *Satyavan* came as love, lover and beloved to 'taste the honey of tears'¹² and bear the burden of earth. The discrepancy between *Satyavan's* aspiration in bringing down higher intensities of Divine force and earth's readiness to assimilate it may be another reason behind *Satyavan's* departure. Earth's suffering to be healed in a single body seems too gigantic a work. His body's death is a repayment of God's debt and it is an opportunity for the race to be exposed towards his Soul's vast Truth and Light.

Sri Aurobindo vulgarised human love to such extent that any young conscious aspiring Soul will be aware of its limitation and strives to trace the Divine Love which is a 'mighty Vibration'¹³ descending into the human vessel directly from the Supreme. In one occasion of descent into night He speaks of 'harlot Power'¹⁵ which can slay the living Soul. In another occasion in the debate between human love represented by *Death* and Divine Love represented by *Savitri*, He speaks through *Death* of the 'soul slaying truth'¹⁴ of human love. He also speaks of a Consciousness by whose intervention human love can be transformed into Divine Love. This indicates that human love is a passage through which one falls into harlot's clutch and it is also the passage through which Divine Love and comprehensive virginity can be traced. So the *Savitri* book proposes developing Souls to reject human love in order to escape from *Death's* clutch and few privileged developed Souls to transform human love into Divine Love and subsequently discovery of immortal life. So we are in search of that Psychic and Spiritual Love which rejects human love and Supramental Love which destroys the falsehood in human love and transforms it into Divine Love.

Integral Yoga gives this message that through *Sadhana* the subtle link of Divine union between *Savitri* and *Satyavan* became so strong that it was not possible by the *Death* to break this bond. *Satyavan*, representing the Soul of earth was also man's representative in the house of God, mate of the Wisdom, Spouse of the Divine Sunlight and eternal bridegroom of the eternal bride. *Savitri* further indicates¹⁴ to an integral seeker of Truth that to lay bare the Spirit's absolute force and to call down the personal aspect of the Divine Mother are two conditions for prolonging life and attainment of physical Immortality. So meeting *Death* from within and conquering *Death* from without are the double task entrusted to a *Sadhaka* of integral Yoga, which he has to accomplish in the darkest Inconscient sheath of *Yama loka*.

References:

1: “It is that which the spirit in Love is seeking here in the darkness of the Ignorance and it is that which it finds when **individual human love** is changed into the love of the Immanent Divine incarnate in the material universe.” CWSA/23/The Synthesis of Yoga-160 “In that larger play of the Divine the joy of the relations of divine love also is possible without the lapse into the ego-sense, —just as the supreme state of **human love** likewise is described as the unity of one soul in two bodies.” CWSA/23/The Synthesis of Yoga-367 “And since love is the effective power and soul-symbol of bliss-oneness he will approach and enter into this oneness by the gate of universal love, a sublimation of **human love** at first, a divine love afterwards, at its summits a thing of beauty, sweetness and splendour now to us inconceivable.” CWSA/23/The Synthesis of Yoga-509 “There is a movement of (Divine) love, as in the aspiration of **human love**, to separate the lover and the loved in the enjoyment of their exclusive oneness away from the world and from all others, shut up in the nuptial chambers of the heart. That is perhaps an **inevitable movement of this path**. But still the widest love fulfilled in knowledge sees the world not as something other and hostile to this joy, but as the being of the Beloved and all creatures as his being, and in that vision divine works find their joy and their justification.” CWSA/24/The Synthesis of Yoga-551 “This is in essence the power of love itself in the heart and soul turning from earthly objects to the spiritual source of all beauty and delight. There live in this seeking all the sentiment and passion, all the moods and experiences of love concentrated on a supreme object of desire and intensified a **hundredfold** beyond the highest acme of intensity possible to a **human love**.” CWSA/24/The Synthesis of Yoga-575

2: Savitri-411,

3: Savitri-295,

4: Savitri-410,

5: CWSA (Complete Works of Sri Aurobindo)/Vol-23(or The Synthesis of Yoga)/39,

6: Savitri-475,

7: Savitri-647,

8: Savitri-538,

9: Savitri-649,

10: The Mother’s Agenda-6/164,

11: Savitri-577,

12: Savitri-613,

13: “‘Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not heart’s hunger for affection.

Love is a **mighty vibration** coming straight

from the One. And only the very pure and

very strong are capable of receiving and

manifesting it.’ Then an explanation on what I mean by “pure,” the very pure and very strong. ‘To be pure is to be open only to the Supreme’s influence, and to no other.’ Far

more difficult than what people consider purity to be! Which is something quite artificial and false.” The Mother/The Mother’s Agenda/4/319-20,

14: “O Death, thou speakest truth but **truth that slays**,

I answer to thee with the **Truth that saves.**” Savitri-621,

“And the Word a dart to **slay my living** soul?” Savitri-647

15: “Or lie with the harlot Power that **slays the soul.**” Savitri-185,

16: “She felt the leaden inevitable hand

Invade the secrecy of her guarded soul

And smite with sudden pain its still content

And the empire of her hard-won quietude.

Awhile she fell to the level of human mind,

A field of mortal grief and Nature’s law;

She shared, she bore the common lot of men

And felt what common hearts endure in Time.” Savitri-437,



Recapitulation:

“(Supramental) Love’s golden wings have power to fan thy
(*Death’s*) void:

The eyes of (Psychic and Spiritual) love gaze starlike through
death’s night,
The feet of (Inconscient Self’s Love) love tread naked hardest
worlds.

He (Bliss Self Love) labours in the depths, exults on the heights;
He (Bliss Self Love) shall remake thy universe, O *Death*.”

Savitri-592

“He (Divine Love) is still the godhead by which all can change.”

Savitri-397

So immortality in fundamental sense does not mean personal survival of bodily death but to live in the Consciousness of the Immortality and this limitation of our understanding can be corrected by double awakening as proposed in integral Yoga (a) of realisation of our timeless Eternity of Being followed by (b) realisation of perpetual becoming in Time. The Spirit’s timeless existence is our true immortality and primary objective whose secondary outcome is extended in all Time for realisation of immortality of becoming or perpetual change of Nature. So the seekers of integral Yoga can realise the Soul’s immortality in this life and physical immortality in all life.

Savitri book deals with three extreme sorrows that bring down the consciousness and lead towards Spiritual fall.

The first extreme sorrow in the life of a man is to face his own untimely accidental death. *Savitri* book proposes that neither the *Guru* in the form of *King Ashwapati*, nor the God in the form of *Narad* can change *Savitri*’s destiny; it is only her Psychic being, which is identified as ‘greater God’⁸ can alone save *Satyavan*, humanity and herself. This indicates that each individual seeking Soul must find his Psychic Being in order to save himself and the collectivity. He must be aware of the long debate between *Savitri* and *Death* related with indivisible Divine Love and divisible human love and by rejecting the latter he can escape from the clutch of *Death* and enter the jurisdiction of willed death, *Ichha Mrityu* of the Psychic and Spiritual existence. Spiritual life further proposes that if a seeker of Truth leaves the body after fulfilling his Soul’s mission then no sorrow can touch him and he can die in extreme *Ananda*.

The second extreme sorrow and emotional imbalance of ordinary earth-bound life is the experience of orphan-hood and in the Spiritual life a seeker of Truth must evolve as twice-born Soul, *dvija*, and must shift dependency from

human parents to Divine's eternal parenthood and the Divine fulfils his orphan deficiency by deputing a potential Spiritual fosterer.

For dealing with the third extreme sorrow one must be aware of human love that invites initially 'sweet secretion of the erotic glands'¹ and finally widowhood which is defined as 'Leave then thy dead (Husband), O *Savitri*, and live.'² This symbol of divided life and extreme sorrow can be transformed in Spiritual life into dynamic Divine Bliss which will not permit any division of Consciousness in human relation. Or "I (*Savitri*) have loved too the body of my God (*Satyavan*)'¹⁹ and to live with 'him in his earthly form'¹⁹ is as important as living united with his Spiritual Being. Thus 'Virgin who comest perfected by joy'³ and no trace of sorrow and misery can remain. Nowhere *Sri Aurobindo* used the word 'widow' in His epic *Savitri*, though the whole Spiritual adventure is concentrated on resolving this single symbolic issue, rather this word of curse is transformed into the status of 'golden virgin'⁴ and 'eternal bride of eternal bridegroom.'⁵ Similarly *Vyasadeva's Savitri* gives this clear message to the ordinary earth-bound Souls that if a woman's one and only attraction and object of adoration and faith is her husband, a representative symbol and instrument of Truth and 'only lord,' then **the divisible consciousness** of widowhood cannot touch her. Or if many branching desires of a woman (or man) is substituted by one pointed devotion and concentration or as indicated in *Savitri*, 'Her (*Savitri's*) consciousness grew aware of him (*Satyavan*) alone,'⁶ then she (or he) is absolutely free from the fear and danger of widowhood. This single-mindedness is further defined in *Savitri* as, 'Her aim, joy, origin, *Satyavan* alone.'⁷ Spiritual life does not recognise the widowhood of Soul and higher Nature and the devotee's relation with the Divine or the disciple's relation with the *Guru* demands similar sincerity, faithfulness and single minded concentration to reconcile Spirit with Matter.

This Yoga recognises human love and affection of exclusive oneness between the lover and beloved as means of preliminary long period of evolutionary growth of an immature existence which can help to partly refine and purify the grossness, crudeness and commonness of human life. This love is a self-deceptive falsehood of desire and ego and imitates the true Soul movement. The Divine Love meets the mind and life's faltering search of human love in three ascending stages (1) of **rejection**⁹ to discard the insufficiencies of undivine perversion, (2) of **destruction**¹⁰ or burn away of the grosser elements of human love and (3) of **transformation**¹¹ of human love by pouring in of Divine love which 'could alone create a harmony in the world and a true unity between all creatures.'¹² The three gradations of Divine Love are (1) **Immanent** or symbol of unity of two Souls in one body where Divine is realised as the single body of multiple Souls of the world, (2) **Universal** or symbol of unity of two bodies in one Soul where the world is realised as the single Being of Beloved and (3) **Transcendent** or all-inclusive Bliss-oneness of inconceivable beauty, sweetness and delight and they can deliver the mental, vital and physical love from their utter limitations, deficiencies and

incapacities. ‘If the spirit of divine love can enter, the hardness of the way diminishes, the tension is lightened, there is a sweetness and joy even in the core of difficulty and struggle.’¹² The intensity of Divine Love is ‘hundredfold beyond the highest acme of intensity possible to a human love’¹³ and as explained in *Savitri* ‘The riches of a thousand fortunate years,... ordinary lives and happy days’¹⁴ of human love ‘are poverty’ before the splendour and richness of brief Divine Love. Through thousand year¹⁵ of preparation a Soul becomes ready to hold this Divine Love. Integral Yoga gives this message that human love and world’s external contact¹⁶ can be utilised as means of descent of Divine *Shakti* and reconciliation of Spirit with Matter through its few rare decreed developed Souls and this penetration of Divine *Shakti* through intervention of Divine Love is a ‘sealed book’¹⁷ for developing Soul Seeker and he must either reject or go behind objective human love in order to discover the principle of Divine Love. His vessel is too small¹⁸ to hold the purity of Divine Love and too impure to hold the origin of human love and hence his consciousness experiences Spiritual fall. So he can begin Yoga safely and securely by opening himself towards Divine Will and Divine Wisdom through *Karma and Jnana Yoga* and turning his emotions Godward through *Bhakti Yoga*.

Sri Aurobindo was able to live inside his room for forty years because His earthly vessel was ready to experience the highest form of Divine Love which is identified as the most powerful, pure, rare and intense of all redeeming and creative forces. At present this Divine Love is least frontally active in earth’s atmosphere, least successfully redemptive in collective life and least creative because the human nature is unable to bear its purity, corrupt at once into a vital, sensuous and sensual erotic mysticism. It is the mystic flame which can rebuild the world with its tongues of sacrifice. *Savitri* was able to compress her evolutionary growth of thousand years into a single year by opening Herself towards this Divine Love.

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References:

- 1: Savitri-618,
- 2: Savitri-656,
- 3: Savitri-424,
- 4: CWSA/34/Savitri-384,
- 5: “The eternal bridegroom and eternal bride.” Savitri-638, “The eternal bridegroom of the eternal bride.” Savitri-666,
- 6: Savitri-410,
- 7: Savitri-579,
- 8: “Then meet a **greater god**, thy self beyond Time.” Savitri-375,
- 9: “But vain are human power and **human love**
To break earth’s seal of ignorance and death;” Savitri-315,
- 10: “All that denies (Supreme Love) must be torn out and slain
And crushed the many longings (of desire) for whose sake

We lose the One (Divine) for whom our lives were made.” Savitri-316,
 “All seemed to have **perished** that was undivine:” Savitri-318,
 “It (Savitri’s heart) bore the stroke of That which **kills** (falsehood) and saves (truth)” Savitri-20, “Her force that moves, her powers that save and slay,” Savitri-64,
 11: “Our (human) love has grown greater by that mighty touch
 And learned its heavenly significance,
 Yet nothing is lost of mortal love’s delight.
 Heaven’s touch fulfils but cancels not our earth:” Savitri-719,
 12: CWSA/23/The Synthesis of Yoga-165-166,
 13: CWSA/24/The Synthesis of Yoga-575,
 14: CWSA/34/Savitri-435,
 15: “Rare is the cup fit for **love’s nectar wine**,
 As rare the vessel that can hold God’s birth;
 A soul made ready through **a thousand years**
 Is the living mould of a supreme Descent.” Savitri-398,
 16: “Annulled was the contact formed with time-born things,” Savitri-322
 Annulling all external contacts to unite with the Supreme is the Vedantic approach and good for developing Soul seekers. The Tantric way of uniting with the Supreme is “In the world’s (all) contacts meet his (Divine’s) single touch” Savitri-476. Or “All contacts it assumes into its trance,” Savitri-356.
 This is applicable for developed Soul seekers in Supramental plane.
 17: “Our love (dual *Avatara*) is the heavenly **seal** of the Supreme.
 I (Savitri) guard that **seal** against thy (Death’s) rending hands.” Savitri-633,
 “The doors of (Supramental Love and) light are **sealed** to common mind” Savitri-689,
 18: “Love is a glory from eternity’s spheres.
 Abased, disfigured, mocked by baser mights” Savitri-397,
 “Too far from the Divine, Love seeks his truth
 And Life is blind and the instruments deceive
 And Powers are there that labour to debase.” Savitri-398,
 19: Savitri-649,

Questions in English/Odia language (Open Book Exam.) :

- 1: What are the two conditions, if satisfied, one can avoid Spiritual fall?
- 2: How can human love be transformed in to Divine love?
- 3: How self-consecration can be effective?
- 4: What is the deficiency of moderate Spirituality?
- 5: Which two disturbing elements lead towards Spiritual fall?
- 6: What is right relation between self-concentration and self-expansion?
- 7: What is wrong relation between self-concentration and self-expansion?
- 8: Why Bhakti Yoga is given more importance in traditional Yoga?
- 9: Why Karma Yoga is given more importance in integral Yoga?
- 10: For a seeker of Truth which of the two activities are forbidden?
- 11: Why a developed Soul's death is a great loss for humanity?
- 12: What are the two base of ordinary life?
- 13: Does human love end with quarrel, depression and division?
- 14: If one will read Savitri, then he will compensate which deficiency in work?
- 15: Why *the Mother's* Teachings should be read in French?
- 16: A *Sadhaka of the Gita* always remembers *jatasya hi dhrubo mrityu*, for certain is the death for the born. Similarly a *Sadhaka of Savitri* remembers which line constantly to accumulate the Spiritual energy?
- 17: Why Psychic being is given a status that of greater than God and Guru?
- 18: How a *Sadhaka* of integral Yoga approaches harlot Mother Power, symbol of nether consciousness and virgin Mother Power symbol of higher/highest Consciousness?
- 19: What is the symbol of mental virginity?
- 20: What is the character of bound Soul?
- 21: What is the character of liberated Soul?
- 22: What is the Nature of developing Soul?
- 23: What is the Nature of developed Soul?
- 24: How developing Soul can drop the limitation of his nature and become developed Soul?
- 25: What is the Law of material Immortality?
- 26: What is the reason of fear behind death?

ॐ ନମୋ ଭଗବତେ ଶ୍ରୀମୀରାରବିନ୍ଦାୟ

ଶ୍ରୀମାତୁନିକେତନ ଆଶ୍ରମ

ଯୋଗ ସାଧନା ଶିବିର-୧୨.୦୭.୨୦୧୯-୧୭.୦୭.୨୦୧୯

ନାମ:

ସମସ୍ତ ପ୍ରଶ୍ନର ଉତ୍ତର ଦିଅ: ୬୦ମିନିଟ, ମାର୍କ: ୨୦x୫=୧୦୦

୧। ସତ୍ୟ ସନ୍ଧାନୀ କିମ୍ବା ଦେହଧାରୀ ଆତ୍ମା ପାଇଁ ସାବିତ୍ରୀ ପୁସ୍ତକରେ କେଉଁ ଦୁଇଟି ନିର୍ଦ୍ଦେଶ (ନିଷିଦ୍ଧ କର୍ମ) ଜାରି କରାହୋଇଛି?

୨। ଆଧ୍ୟାତ୍ମିକ ବିଫଳତାକୁ ବିଫଳ କରିବା ନିମନ୍ତେ କେଉଁ ଦୁଇଟି ଦିଗ କିମ୍ବା ସାମର୍ଥ୍ୟର ଆବଶ୍ୟକତା ରହିଛି?

୩। ଆତ୍ମ-ସଂକେନ୍ଦ୍ରଣ ଏବଂ ଆତ୍ମ-ପ୍ରସାରଣ ମଧ୍ୟରେ ସଠିକ ସମ୍ପର୍କ କଣ?

୪। ତାମସିକ, ରାଜସିକ, ସାତ୍ତ୍ୱିକ, ଏବଂ ଗୁଣାତୀତ ଚେତନାମାନଙ୍କ ମଧ୍ୟରେ କେଉଁମାନେ ଜୀବନକୁ ବିଭାଜିତ କରନ୍ତି? ଏମାନଙ୍କ ମଧ୍ୟରୁ କିଏ ମଣିଷର ପ୍ରଗତିର ବଡ଼ ଶତ୍ରୁ?

୫। କର୍ମ ଯୋଗକୁ ପୂର୍ଣ୍ଣ ଯୋଗରେ ଅଧିକ ଗୁରୁତ୍ୱ କେଉଁ କାରଣରୁ ଦିଆ ଯାଏ?

୬। ଭକ୍ତି ଯୋଗକୁ ପାରମ୍ପରିକ ଯୋଗରେ ଅଧିକ ଗୁରୁତ୍ୱ କେଉଁ କାରଣରୁ ଦିଆ ଯାଏ?

୭। ସାଧାରଣ ଜୀବନର ଦୁଇଟି ଭିତ୍ତି ଭୂମି କଣ?

୮। ଚୈତ୍ୟ ପୁରୁଷଙ୍କୁ କେଉଁ କାରଣରୁ ଗୁରୁ ଓ ଦେବତାଙ୍କଠାରୁ ଶ୍ରେଷ୍ଠ ବିଚାର କରାଯାଏ?

୯। ଦେହଗତ ଅମରତ୍ୱର ସୂତ୍ର କଣ?

୧୦) ମୃତ୍ୟୁ କାହିଁକି ଭୟ ସୃଷ୍ଟି କରେ?

୧୧) ମାନୁଷୀ ପ୍ରେମର ସଂଜ୍ଞା କଣ?

୧୨) ଦିବ୍ୟ ପ୍ରେମର ସଂଜ୍ଞା କଣ?

୧୩) ମାନୁଷୀ ପ୍ରେମର ପରିସମାପ୍ତି କେଉଁଠି?

୧୪) ମାନୁଷୀ ପ୍ରେମ ଦିବ୍ୟ ପ୍ରେମରେ କିପରି ରୂପାନ୍ତର ହୋଇପାରିବ?

୧୫) ବିକାଶଶୀଳ ଏବଂ ବିକଶିତ ଆତ୍ମାଙ୍କ ମଧ୍ୟରେ ସୃଷ୍ଟି ହେଉଥିବା ପାଟକୁ କିପରି ଯୋଡ଼ିବା ପାଇଁ ପୂର୍ଣ୍ଣ ଯୋଗରେ ନିର୍ଦ୍ଦେଶ ରହିଛି?

୧୬) ଆଧ୍ୟାତ୍ମିକ ଜୀବନରେ କିମ୍ବା ପୂର୍ଣ୍ଣ ଯୋଗରେ ପତିବ୍ରତା ନାରୀ କିଏ ଓ ତାର ଲକ୍ଷଣ କଣ?

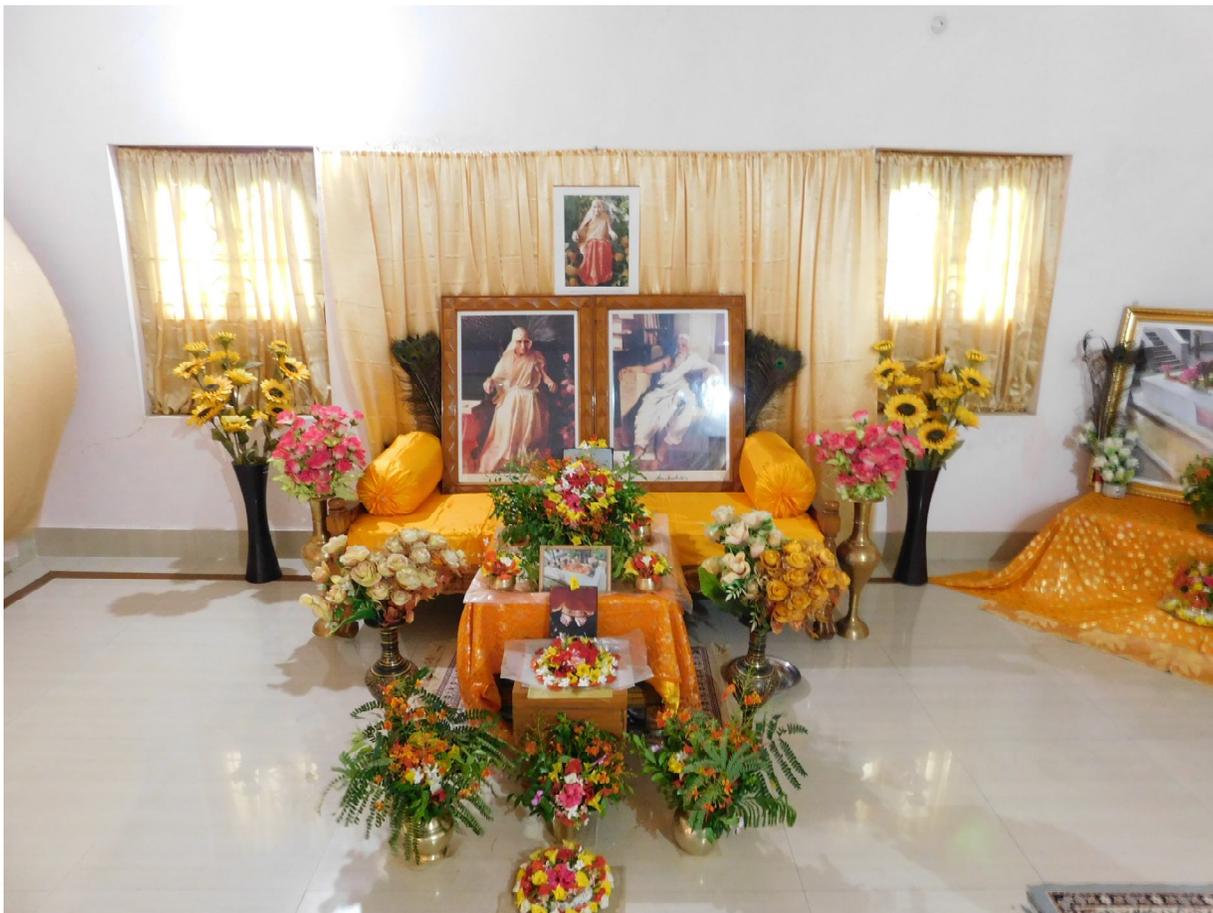
୧୭) ସାବିତ୍ରୀଙ୍କ ଦିବ୍ୟ ପ୍ରେମର ପ୍ରତୀକ ସତ୍ୟବାନଙ୍କୁ ଗ୍ରହଣ କରିବାକୁ କେଉଁମାନେ ବିରୋଧ କରିଥିଲେ?

୧୮) ସତ୍ୟବାନଙ୍କ ପରିବାର ବ୍ୟକ୍ତିମାନଙ୍କ ସହ ସାବିତ୍ରୀ କିପରି ସମ୍ପର୍କିତ ହୋଇଥିଲେ?

୧୯) ବାପା ଓ ମା'ଙ୍କର ସ୍ୱଧର୍ମ ଏବଂ ପରଧର୍ମ କଣ?

୨୦) ଛାତ୍ରର ସ୍ୱଧର୍ମ ଏବଂ ପରଧର୍ମ କଣ?

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