

Hoga Sadhana Invocation

(From 12.06.2021 to 16.06.2021)



“Oneness must sever its recovered bliss
Or fate sunder (divide) our lives while life is ours.”

Savitri-412

“ଆମେ ଯଦି ଏକ ଆନନ୍ଦମୟ ଏକତ୍ୱ ମଧ୍ୟରେ ଜୀବନ ବଞ୍ଚିବାକୁ ସମର୍ଥ ହେବା ତେବେ ଦୁର୍ଭାଗ୍ୟ
ଆସି ଆମ ଜୀବନକୁ ବିଭାଜିତ ଓ ଖଣ୍ଡ ବିଖଣ୍ଡିତ କରିପାରିବ ନାହିଁ।” ସାବିତ୍ରୀ-୪୧୨

Edited by S.A. Maa Krishna,
Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Orissa, India
www.srimatriniketanashram.org

“A casual passing phrase can change our life.”

Savitri-373

“A single word lets loose vast agencies;
A casual act determines the world’s fate.”

Savitri-429

“All that the **lightning-flash of love** reveals...
Even a brief nearness (of this Divine Love) has reshaped my life.”

Savitri-406

Divine Amar Atman!

Divine Blessed Aspirant Soul,

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 12.06.2021 to 16.06.2021, at Sri Matriniketan Ashram premises, which takes place every year. The objective of this camp is to study ‘Savitri’s Yoga in Subconscious Plane’ as hinted in the book ‘Savitri and receive Their special Divine touch. The camp is now changed to ‘Yoga Sadhana Invocation’ organised not for the purpose of Lokasamgraha or gathering together of participants (which is subject to the Government Law) but for the purpose of calling down large Divine descent to hold Their Love, Force, Wisdom and Grace through few of Ashram inmates. The changing world circumstance has reduced dependency on outer aids of sadhana and increased dependency on inner aids and hence earth is unknowingly moving towards a Supramental world with permanent elimination of old and obsolete earth bound laws.

With my eternal love and Her blessings,

At Their Lotus Feet

S.A. Maa Krishna

Founder

Sri Matriniketan Ashram Sri Aurobindo Centre,

Vill: Ramachandrapur, PO: Kukudakhandi-761100

Via: Brahmapur, Dist: Ganjam, Odisha

Om Namo Bhagavateh

“The persistent thrill of a transfiguring touch (of Divine Love)
Persuaded the inert black quietude (of Inconscient Sheath)
And beauty and wonder disturbed the (Inconscient) fields of God.”

Savitri-3

“A touch supreme (a touch of supreme Love) surprised his hurrying heart,
The clasp was remembered of the Wonderful,
And hints leaped down of white beatitudes.”

Savitri-237

“This limited being lifted to zenith bliss,
Happy to enjoy one (brief) touch of things supreme,”

Savitri-239

Yoga Sadhana Invocation

(From 12.06.2021 to 16.06.2021)

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 06.15 A.M.	Meditation
06.15 A.M. to 8.15 A.M.	<i>Karma Yoga</i>
08.15 A.M. to 08.45 A.M.	Breakfast
08.45 A.M. to 10.30 A.M.	<i>Karma Yoga</i> near Sri Matrimandir
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 03.30 P.M.	Leisure
03.30 P.M. to 04.30 P.M.	Spiritual Discourse
04.30 P.M. to 5.30 P.M.	On Line Question and Answer
05.00 P.M.	(On 12.06.2021) Spiritual Flag Hoisting
05.30 P.M. to 06.30 P.M.	Refreshment
06.30 P.M. to 07.00 P.M.	Japa/Meditation
07.00 P.M. to 08.30 P.M.	Cultural Program
08.30 P.M. to 09.45 P.M.	Dinner
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest
10.00 P.M. (16.06.2021)	Spiritual Flag down

N.B. Discourse Subject: 12.06.2021: The Message of Savitri, 13.06.2021: Savitri's Yoga, 14.06.2021: Savitri's Yoga, 15.06.2021: The Questions Raised by Death, 16.06.2021: Recapitulation and open book exam.

OM TAT SAT

He (Divine Love) is still the godhead by which all can change.”
Savitri-397
“He (Divine Love) labours in the depths, exults on the heights;
He (Divine Love) shall remake thy universe, O Death.”
Savitri-592

Contents:

1: The Message of Savitri	5
1a: The Message of Savitri to a Seeker of Immortality: -	12
2: Savitri’s Yoga:	15
2a: Sunlit path:	17
2b: Golden Path:	18
2c: Journey in the Abysmal Night: -	21
2d: Dream Twilight of the Ideal and Earthly Real: -	23
2e: Permanent rise of Soul to <i>Sachchidananda</i> Consciousness:	25
2f: Permanent descent of <i>Sachchidananda</i> Consciousness:	26
3: Questions raised by Death:	29
4: Recapitulation:	49
5: Questions and Answers:	54

The Message of Savitri

- “Abolished were the scripts of destiny.”
Savitri-82
- “The soul is the watchful builder of its fate”
Savitri-184
- “But many-visaged is the cosmic Soul;
A touch (of Divine Love) can alter the fixed front of Fate.”
Savitri-256
- “A flame that cancels death in mortal things.”
Savitri-291
- “Fate’s driving ceased (in Supramental) and Nature’s sleepless spur.”
Savitri-320
- “Let a great word be spoken from the heights
And one great act unlock the doors of Fate.”
Savitri-345
- “One shall descend and break the iron Law,
Change Nature’s doom by the lone spirit’s power.”
Savitri-346
- “Fate shall be changed by an unchanging will.”
Savitri-346
- “A greater destiny waits you (Savitri) in your front.”
Savitri-370
- “Her force and will exceed her form and fate.
Savitri-371
- “(Higher beings) Have made our fate the child of our own acts,”
Savitri-378
- “Oneness must sever its recovered bliss
Or fate sunder (divide) our lives while life is ours.”
Savitri-412
- “Let Fate do with me what she will or can;
I (Savitri) am stronger than death and greater than my fate;
My love shall outlast the world, doom falls from me
Helpless against my immortality.”
Savitri-432
- “And make the soul the artist of its fate.”
Savitri-465
- “Cam’st thou (Psychic being) not down to open the doors of Fate,
The iron doors that seemed for ever closed,
And lead man to Truth’s wide and golden road
That runs through finite things to eternity?”
Savitri-476
- “My soul can meet them (stone eyes of Law and Fate) with its living fire.”
Savitri-589
- “And woke in it (heart) the Force that alters Fate.”

Savitri-665

“The soul in man is greater than his fate:”

Savitri-691

“You (Savitri) are my (Lord’s) Force at work to uplift earth’s fate,”

Savitri-702

Savitri proposes the seekers of Immortality to live in the Bliss of Oneness or else fate will be able to divide their life. Those who (1) quarrel, (2) speak lies or soul slaying truth, (3) have superstition or twilight thought, (4) enter human association and love and (5) have personal will in place of Souls’ aim invite death unconsciously and they are prone to fall in the world spreading death net trap which divides life.

Here we find three new elements that build our destiny. They are intervention of (1) our own action and thought,²⁴ (2) intervention of higher beings who are attached with us from our birth²⁵ and (3) intervention of the transcendent Divine²⁶ who silently watches all things.

The Supreme has created faultlessly this unfinished evolutionary marvellous earth with a greater unforeseen plan, purpose and unabridged beauty. 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 beauty²¹ 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.’²² 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 energy 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.

Men escape death at every second²³ 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 Superconscious 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 strike 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 Superconscious 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 'inconscious 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 Inconscious, Subconscious, 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 Inconscious Self, Subconscious 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 Inconscious 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 end and it is the waking of matter's great Serpent Power 'For large utilities in life's little space.'² The opening of Inconscious Self will break the Inconscious 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 Subconscious 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 Subconscious and Inconscious 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 the feet.

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, most frontally active in his earthly life and the greatest force for transforming Nature and does not submit to the law of earthly attachment and death.

The Message of Savitri to a Seeker of Immortality: -

“Her (Savitri’s) deep original sin, the will to be,
And the sin last, greatest, the spiritual pride”

Savitri-599,

(Death said) “Vainly thou seekst in Matter’s world an aim;
No aim is there, only a will to be...”

Savitri-644

“Above mind’s **twilight** and life’s star-led night
There gleamed the dawn of a spiritual day.”

Savitri-26

“A mind delivered from all **twilight** thoughts,” (Savitri’s mind)

Savitri-638,

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

I (Savitri) answer to thee with the **Truth that saves.**"
Savitri-621,
"But I (Savitri) forbid thy (Death's) voice to slay my soul."
Savitri-612,
(Death said) "Two strive, constant associates without joy,
Two egos straining in a single leash,
Two minds divided by their jarring thoughts,
Two spirits disjoined, for ever separate.
Thus is the ideal falsified in man's world;
Trivial or sombre, disillusion comes,
Life's harsh reality stares at the soul:
Heaven's hour adjourned flees into bodiless Time.
Death saves thee from this and saves Satyavan:"
Savitri-611
"But **vain** are human power and **human love**
To break earth's seal of ignorance and death;"
Savitri-315,

A *Sadhaka* of integral Yoga, searching a passage of immortality must identify five elements that require attention, rejection, purification, transformation and perfection. They are (1) will to become something, (2) twilight thought, (3) soul slaying truth, (4) quarrelling with others and (5) indulgence in human love and association. The three *gunas* of *sattwa*, *rajas* and *tamas*, which dwarf human life are identified as the parent of above five elements. In the quest for immortality the will to become something is transformed into the aim of deep central faith which 'see only the Divine and seek only after the Divine';²⁷ mind's twilight thoughts become boundless Superconscient Light; Soul slaying truth is transformed into Soul saving Truth; all dispute is transformed into great unity, order and harmony, and limited human love is transformed into boundless Divine Love. Then can one *Sadhaka* (or Savitri within) vanquish Time and Death.

Those who want to resume struggle against *Death*, their first step is to shun (1) all sense or mortal enjoyment, (2) of happiness of intermediate worlds of elite and artist, (3) of heavenly bliss and (4) of a self-dissolution and self-drowning in the Absolute, an ineffable actionless peace 'In the Immobile's wide uncaring bliss,'¹⁸ *param dham*, where problems are non-existent. All problems of existence are to be accepted and resolved either through intervention of higher planes of Consciousness like 'A lightning from the heights that think and plan'¹⁹ or by countless battles fought by the dynamic Divine *Shakti* in the lower planes of Consciousness like bearing 'the stroke of That which kills (falsehood) and saves (truth).'²⁰

OM TAT SAT

References: -

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- 4: Savitri-72,
- 5: Savitri-90,
- 6: Savitri-71-72,
- 7: Savitri-14,
- 8: Savitri-76,
- 9: Savitri-84,
- 10: Savitri-108,
- 11: Savitri-538,
- 12: Savitri-225,
- 13: Savitri-533,
- 14: Savitri-633,
- 15: Savitri-210,
- 16: CWSA/23/The Synthesis of Yoga-210-11,
- 17: Savitri-310,
- 18: Savitri-335,
- 19: Savitri-336
- 20: Savitri-20,
- 21: “And **beauty** and grace and grandeur had their home,
Harboured the childhood of the incarnate Flame.” Savitri-359
- 22: Savitri-340, 369,
- 23: “Although Death walks beside us on Life’s road,” Savitri-600,
“A net of death in which by chance we live.” Savitri-50,
- 24: “Nothing we think or do is void or vain;
Each is an energy loosed and holds its course.” Savitri-378
- 25: “The **dim-masked hooded godheads** rode who move
Assigned to man immutably from his birth” Savitri-377
“They are led by a clue **the calm immortals** keep.” Savitri-456
- 26: “Yet your least stumblings are foreseen above.” Savitri-456
“Watched by a still all-seeing Eye above.
A prescient architect (all-seeing Eye) of Fate and Chance” Savitri-378,
- 27: CWSA/23/The Synthesis of Yoga-72,

Savitri's Yoga

“The great and unknown spirit (Savitri) born his (King Aswapati's) child.”

Savitri-373

“Heart-bound before the sun, their marriage fire,
The wedding of the eternal Lord and Spouse
Took place again on earth in human forms:
In a new act of the drama of the world
The united Two began a greater age.”

Savitri-411

Savitri had the indication from her father, King *Aswapati* that her Soul had not come down alone to earth. The Eternal Lord is waiting for her in the human form of an unknown Lover to whom she has to venture in this longing breast of earth. Heaven guards her white virginity, till the discovery of her own Lord on earth. Though she was a bright bird tired of her lonely nest, yet she must wait patiently for that destined meeting.

The first meeting with *Satyavan* offered her three distinct experiences. Her illumined head, excessive physical beauty, youthfulness and brightness are further nourished by the flaming touch of *Satyavan*. Her inherent purity of mind, life and body restored its original purity of the Soul and it is further purified and protected by the pressure and influence of the destined Lover. Her direct contact with the Divine was intensified with the new Vision and Influence of the Supreme in a material form.

There is felt the need of understanding the Spiritual status of limitless *Satyavan* and boundless *Savitri* before Their first meeting. They both had the partial realisation of Divine in the Supreme Self, Superconscious Self, Universal Self and Subliminal Self. They both were exclusively preoccupied in uncovering the endless mysteries of existence that can intensify the above mentioned realisation. *Satyavan* was searching the passage through which the gulf between earth and heaven would be bridged whose secrets are already revealed to *Savitri*. They both had knowledge and entry into Subconscious Self, Inconscious Self and Surface physical Self but the intensified realisation of the Divine in those planes were waiting the hour of their dual *sadhana*, which was initiated during their first meeting and would begin concretely after *Savitri's* final arrival to *Satyavan's* home. They further explored the innermost chambers of all those Selves for such is the exercise through which layer after layer darkness of the Inconscious Sheath would be permanently illumined. That is the adventure of the Divine Mother in bringing the earth entirely into her possession and influence. The present earth's sorrow is that it is not yet ready to be swallowed by her absolute Light.

Savitri became the Mother of the *Satyavan's* ‘natural brother’⁸ reared in Mother Nature's house by rising into a Mother consciousness. They felt

Savitri's 'deep childlike motherhood'⁹ and her message of golden change was to live for love and oneness. This idea is confirmed when we find the Supreme directed *Savitri*, 'Thou shalt not shrink from any brother soul.'¹⁰ This is also further noticed when *Savitri* conquered death she identified herself before *Satyavan* as 'sister of thy soul'¹¹ and 'mother of thy wants.'¹¹

When *Satyavan* entered the domain of Supreme Self, there he lost his other Selves, which are Superconscient self, Universal Self, Subliminal self, Surface physical Self and Inconscient Self and these Selves are a part of Divine's all-inclusive totality.

Earth's history is full of events where *Satyavan* like strong Souls got lost in the Supreme Self and declared That as the final exit. *Savitri's* arrival helped *Satyavan* to draw away from the permanent merger in the Supreme Self and through her Divinity she helped *Satyavan* to return to Earth leaving the attraction of merger in Supreme Self; for on Earth awaited the hour of her highest Divine manifestation. *Satyavan* was seeking in vain in other worlds in order to bridge the gulf that separates Earth and Heaven. He was probably not aware or partly aware of the Divine Mother's earthly embodiment prior to his meeting with *Savitri*, who alone can bridge the gulf between Hell, Earth and Heaven. His intimate experience at the first meeting with *Savitri* was: -

"But thou hast come and all will surely change:
I shall feel the World-Mother in thy golden limbs
And hear her wisdom in thy sacred voice.
The child of the Void shall be reborn in God,
My Matter shall evade the Inconscient's trance.
My body like my spirit shall be free.
It shall escape from Death and Ignorance."

Savitri-406

"But now the gold link comes to me with thy feet
And His gold sun has shone on me from thy face."

Savitri-408

Savitri had the quadruple sanction and blessings behind her acceptance of *Satyavan*. The first sanction came from her Psychic being, which is a part of her subliminal Self. Her Psychic being had the complete awareness and knowledge of *Satyavan's* past, present and future. Her half-opened Psychic being was aware of their higher Spiritual destiny and great world action superseding their fixed destiny. The second sanction came from Heaven in the form of *Narad*, the Heavenly Sage who descended down to earth in order to strengthen *Savitri's* Soul force and made her aware of her supreme mission on earth. The third approval was made through her father, King *Aswapati*, who was representative of earth's concentrated *tapasya* and he saw by his fore knowledge a part of the future destiny of *Savitri and Satyavan*. The fourth sanction visited *Savitri* after her realisation of the origin of Existence followed by conquest of death and the formless Supreme revealed to her in a finite form

and granted boons to *Savitri* for her great world mission of transforming humanity.

The First phase of *Savitri's Sadhana* or the Sun-lit Path: -

- “But few are they who tread the **sunlit path**,”
Savitri-448
- “Discoverers of beauty’s **sunlit ways**”
Savitri-344
- “Looks back upon the **sunlit fields** of life”
Savitri-561
- “Else could he roam on a free **sunlit soil**”
Savitri-133
- “And basked in a **sunlit Nature’s** surface thrills,”
Savitri-142
- “Like one who laughs in sweet and **sunlit groves**,
Childlike she swung in her **gold cradle** of joy.”
Savitri-114
- “It planned in **sunlit sky** and starlit air;”
Savitri-258
- “A mighty space of cold and **sunlit air.**”
Savitri-273
- “The **sunlit sweetness** of her secrecies.”
Savitri-275

“I had a sort of spiritual ambition: to bring to the world a **sunlit path** in order to eliminate the necessity of struggle and suffering. I say: one does not have to suffer.”¹⁷

The Mother

The first phase of her life was her childhood and youth where by the influence of her Soul’s purity or ‘the half-opened lotus bud of her heart,’¹⁵ she walked in Light and trod the ‘sunlit-path’. She was born with a flame of radiant happiness in order to set earth alight. Her young Spirit was untouched with tears and she poured the nectar of a sorrowless life. A power dwelt in her Soul, which was too great for earth. The first task of her Soul force was to dislodge her past, which was a block on the Immortal’s road. The second task was to assist in the transformation action. The third task of her Psychic Being was to illumine the matter’s depth, a working of truth force in Ignorance and the last task was with its aid to find her Spiritual, Cosmic and Supramental Self.

In the sun-lit path, the discovery of Soul is considered important as Soul’s guidance protects mind, life and body from ignorance and those who save themselves can only save others. But those who are concerned to save themselves only, they live bare and calm, as in the sunlit path there is no pain and suffering and they enjoy solitary bliss. But those who go beyond the sunlit path and share the burden of humanity must pass beneath the yoke of grief and pain.

The Soul's passage is veiled by multiple layers of desire soul. Behind the surface or gross desire, there are still subtle desires which are very difficult to discern, there are still hidden occult powers which are not the Soul powers but they offer several limiting boons to satisfy the immediate need and the long ambition. So, the sunlit path asks to be absolutely desireless and egoless as the condition to hew the path leading to trace the true Psychic Being.

The discovery of the Psychic being establishes a firm ground and helps the ascent of the Soul (*Vedantic* Sacrifice) to be united with the Spiritual and Supramental Being which calls down the vast descending Divine *Shakti* to open the different energy centres and finally enters the Subconscious Sheath and Inconscious Sheath to discover the last and the greatest Divine energies stationed in the Subconscious and Inconscious Self. This discovery of Inconscious Self is identified as Matter's giant Power 'For large utilities in life's little space.'¹³ This discovery was further complemented by her in the latter part of her *Sadhana* of confrontation with *Death*, she further activated the *Vedic* Sacrifice or descent of Supramental Divine *Shakti* followed by ascent of the Soul or Consciousness (Soul is defined as the static state of Consciousness) to Supramental status. With the opening of Savitri's Psychic Being, the Supreme Mother consented to live permanently in her heart centre and she is identified as Supramentalised Psychic Mother Force.

The Second Phase of Savitri's Sadhana in Superconscious plane or the Golden Path: -

"Climbed back from Time into undying Self,
Up a **golden ladder** carrying the soul,"
Savitri-89

"It grouped the **golden links** that they had lost
And showed to them their divine unity,"
Savitri-90

"It held the splendour of its **golden laugh**"
Savitri-233

"There Love fulfilled her **gold** and roseate dreams"
Savitri-235

"And built a **golden passage** to his heart"
Savitri-312

"A rainbow dream, a hope of golden change"
Savitri-367

"But now the **gold link** comes to me (Satyavan) with thy (Savitri)
feet

And His **gold sun** has shone on me from thy face."
Savitri-408

"And lead man to Truth's wide and **golden road**"
Savitri-476

"And finds the mystic inaccessible gate

And opens the Immortal's **golden door**."

Savitri-488

"Thus for a while she trod **the Golden Path**;"

Savitri-533

"Unlocked the avenues of spiritual sight
And taught the entries of a heavenlier state
To thy rapt soul that bore the **golden key**?"

Savitri-683

The second phase of her life began with the arrival of *Satyavan* with whom she trod a 'Golden Path,' where Soul's guidance is added with the God's direct guidance either in the form of her 'only Lord', who takes the whole burden of external life and inner life in order to prepare her to face the next transition or direct guidance and action from her Spiritual Being above the head. The 'Golden Path' is evolved through a trance of Union where 'all the world is held within one lonely breast'² or they arrive 'on the borders of all meeting world'³ and their Dual Divine vibration multiplied their aspiration to bring down the highest Godhead to all the hierarchies of world. The trance of union is a subtle physical meeting whose intensities of vibration precipitates into physical substance. The subtle body which has extended in space to measureless distance can undergo deep Spiritual union creating countless miracles in those worlds and in this external world. A constant subtle physical union is practicable in the midst of this world of fierceness, chaos and activities, where in the deep silence of the heart, 'She could still feel the quivering from her lover's strong embrace'⁴ and its joy could bridge earth and heaven. Subtle physical union wide opens the gate of Supreme self and a corresponding passage is made to enter other worlds through descending hierarchies.

The Divinities evolved through subtle physical union gives a strong feeling of uselessness of all other vibrations of earth and isolates one in a world where the endless growth of the Divine intensities is worked out. When the subtle physical vibration precipitates into physical frame, the physical body experiences harmony, calmness, less excitement, the sense of security and certainty and if the body remains in the vibration of this new consciousness for hours then the affinity towards old, inert, heavy death bound vibration loses strength. With more and more descent of Supramental force, this subtle physical will have greater Divine action and a new creation is deeply felt on earth's atmosphere.

Savitri and *Satyavan*, when they entered Spiritual union in the Supreme Self, they experienced Oceans of Truth Light and All Bliss rushing into the earth through their subtle and causal body. 'Her human nature faint'⁵ or 'passion tranced embrace'⁶ are the distinct Spiritual experiences in this line.

When they entered Spiritual and Supramental union in Superconscious Self, they experienced rains of Truth-light through Supermind and its

subordinate faculties of overmind, intuitive mind, illumined mind and higher mind and descent of force above the head is experienced. Thus a '**truth-conscious** world come(s) down to earth.'³⁷

When they entered Spiritual union and identity in the Universal Self, they experienced a vast inrush of Divine force all around the body and universalised subtle body. Thus, "The **whole world** could take refuge in her single heart."³⁸

When they entered Spiritual union in the subliminal Self, which 'prolonged the nearness of soul's clasp with soul'⁷; there the experience of Divine is realised not through the Descent of Force. The sense of Descent does not exist there. The Divine spreads the physical from within. This gives the sensation that the Divine is capturing the physical without any sensation of descent.

When they entered Spiritual union in the Inconscient Self and Subconscious Self, the Divine enters the physical, vital and mind through a vast inrush of Divine Force through the feet. As feet are the farthest domain from the complexity of mind, whose centre is head, and head obstructs the free flow of higher Divine forces, so this passage is recognised as more important means of transformation action. Thus "The **bliss which sleeps** in things"³⁹ shall strive to wake.

Surface Physical Self is the base and foundation of all the above Spiritual experiences and all these experiences "claimed deep union with its **outer selves**,"⁴⁰ and are directed towards the physical substance in order to mould it into the image of the Divine.

When they, in their Spiritual union experience identity in all the above Self, then the Divine Force captures the body from top, bottom, all the sides and from within. Thus "Heaven's leaning down to embrace from **all sides** earth."⁴¹

Transformation action continues by opening of any one of the above doors towards the Supreme and this Divine inrush is intensified by opening of all 'the unseen doors'⁴² towards the Supreme.

Death was completely ignorant about the above lines of Spiritual development extending over multiple subtle bodies and was only concerned about the gross physical human relationship with false play and faltering interaction of untransformed instincts and forces that still rule the earth nature. Such life of limited and earth-bound Consciousness or 'mind and body's faltering search'⁴³ is foreign to *The Mother's* golden glorious Influence. When *The Mother's* Consciousness captures different organs of our body, then is ended the play of lower forces, then the lower vital and lower physical dark

forces leave the lower centres of the body and *The Mother's* Light only predominates as the sole Divine Autocracy.

The Third Phase of *Savitri's Sadhana* in Inconscient Sheath or the Journey in the Abysmal Night: -

“This was the sun before **abysmal Night**.”

Savitri-533

“There was no course, no path, no end or goal:..

But now a silent gulf between them came (Savitri & Satyavan)

And to **abysmal loneliness** she fell,

Even from herself cast out, from love remote.”

Savitri-584

“That once had lodged in some **abysmal** heart.”

Savitri-601

“His abysms of bliss became insensible deeps,

Eternity a blank spiritual Vast.”

Savitri-621

“Out of **abysmal trance** her spirit woke.”

Savitri-715

The third phase of her life of ‘abysmal Night’ or plunging into eternal Night began with the death of *Satyavan* in the forest, where she travels across the eternal Night armed with Soul guided and God guided Light in order to arrive at a new Dawn and everlasting Day. The first two phases of the life helped her to be established in the Sun-lit path and Golden path where the accumulation of Psychic and Spiritual force during those periods will authorise her to uncover the Supramental Self, and it is only the Supramental force that can transform the inconscient Sheath. The meeting of the *Death*, the dim and awful Godhead, helped her to slay the last remnant of untransformed Nature.

“My mind is a torch lit from the eternal sun,

My life a breath drawn by the immortal Guest,

My mortal body is the Eternal’s house.

Already the torch becomes the undying ray,

Already the life is the Immortal’s force,

The house (body) grows of the householder (Spirit) part and one.”

Savitri-648

Her husband’s corpse was on her forsaken breast and over the body her Soul leaned out; closely she clasped the mute lifeless form in order to guard the oneness they had been and kept the tranquil Spirit still within untouched by error and tears of mortal frame. She measured not her great loss with helpless thoughts and anxieties as she was established in Psychic and Spiritual silence. During the critical hour of a developed Soul, he does not open himself towards of dark deceptive forces but leans himself towards pure tranquil Spirit for all necessary aid and help. During this tremendous moment of life, the Divine descends down to extend His help and brings sudden change in the Soul history which leads the Being to its luminous Source, identified as Bliss Self. The veil

is torn, and then the calm Power seated above the brow, is seen, unshaken by the helpless thoughts and deeds. Its stillness bears the voices of the world and its gaze controls the turbulent whirl of things.

The Spirit who had hidden in Nature flew to his luminous nest within the subliminal Self and like a vast fire climbed the skies of Night. A force descended trailing endless light, linking time's second to Eternity. This Divine force sank into her Soul and she was changed. The force entered the mystic lotus of her head, a thousand petalled-home of power and light. Her being's form quivered with the Divine's touch and this force covered her with immortal wings.

In that mighty hour of confrontation with *Death*, last remnants of untransformed instincts were transformed. Assuming a wide Spiritual control, making life's sea a mirror of heaven's sky, the young Divinity in her earthly limb filled with celestial strength. Her grief had passed away, her mind was still and the pain and fear were conquered. Her heart beats quietly with sovereign force in waking trance.

Armoured with light she advanced her feet to plunge into a dread and hueless vacancy. Immortal, unappalled, her Spirit faced the danger of ruthless eyeless waste.

But still the light prevailed and still it grew and *Savitri's* lost Self awoke. Her limbs refused the cold embrace of *Death*. In the heart of everlasting Nothingness, Light conquered now even by that feeble beam. Its faint infiltration drilled the blind deaf mass and changed it into glimmering sight.

Savitri, without dying, in cataleptic trance followed *Death* and *Satyavan's* Soul in the Inconscient Night and she was determined to follow them in those adverse darkest planes and was even determined to pursue *Satyavan's* Soul wherever *Death* would lead. *Death* was unable to understand the mystery of *Savitri's* survival in the unborn void and escape from his death-net-trap.

A golden fire came in and burned Night's heart of Inconscient Sheath; her dusky mindlessness grew conscious and began to dream, feel and think. By its influence the Intolerant Darkness grew pale and drew apart till only a few black remnants stained that golden ray.

The purpose of entry into this dark Inconscient world is to bridge the gulf with the aid of her golden relation with *Satyavan* which calls down ('But now a **silent gulf** between them came'³⁴ 'In vain thou (Death) hast dug the **dark unbridgeable gulf**,'²⁸) large scale invasion of Divine Love. Now this action of Divine Love is still remote from Inconscient plane or 'Even from herself cast out, from love **remote**.³⁴' How the gulf between them can be

bridged by movement of Consciousness? The most crucial gulf is identified as the border of Subconscious and Inconscious Sheath where *Savitri* lost *Satyavan* for a brief period while journeying along with *Death*. Due to this gulf, 'Her eyes had lost their luminous *Satyavan*'³⁴ or 'The soul of the beloved now seen no more.'³⁵ **Ordinary human love cannot bridge this gulf, so death becomes inevitable.** After the gulf is bridged in isolation/loneliness⁴⁵ and deep meditation/sleep⁴⁶ state in the Inconscious sheath she again restored her relation with *Satyavan* through series of Spiritual experiences: 'Her husband, grew into a **luminous shade**;³⁵ 'I will bear with him the ancient Mother's load I will follow with him earth's path that leads to God.'³⁶ 'For I (*Savitri*) who have trod with him (*Satyavan*) the tracts of (all) Time;³⁶ 'Wherever thou (*Death*) leadst his (*Satyavan*'s) soul I shall pursue.'³⁶ This is identified as great victory of *Savitri* in the Inconscious world. "The feet of love tread naked hardest worlds. He (Divine Love) labours in the depths, exults on the heights; He (Divine Love) shall remake thy universe, O *Death*."⁵⁰ This victory can meet the other extreme danger, "Let not the inconscient gulf swallow man's race"⁴⁴ or "Her mouth of darkness swallowing all that is."³⁵

The Fourth Phase of *Savitri's Sadhana* in Subconscious Sheath or the Dream Twilight of the Ideal and Earthly Real: -

"In the dim Night it (*Savitri's* heart) lies alone with God."
Savitri-635

"A mind delivered from **all twilight thoughts**,"
Savitri-638

"Then lifted up as by a sudden wind
Around her in that vague and glimmering world
The **twilight** trembled like a bursting veil."
Savitri-639

"In the dream **twilight** of that symbol world
The dire universal Shadow disappeared
Vanishing into the Void from which it came."
Savitri-668

The mind lives in twilight. 'Our nature's twilight'⁴⁷ is the passage through which all the dark hostile forces enter our life. The existing earthly atmosphere is not prepared to suffer too much light. Transformed was the heaviness of the eyeless dark Inconscious; all the sorrow of the night was dead and she entered a happy misty twilit Subconscious world where all ran after light, joy and love and far-off raptures drew closer.

That Subconscious world was full of vague fields, pastures, trees and scenes. There were also roaming vague white cattle, wandering vague spirits and soul touching vague melodies. There were also subtle half luminous powers of fugitive beings and elusive shapes that as natural habitants of that world got lost happily through vague ideal lands. No mortal human feet and breath of life could rest firm upon that soil and no memory of the visions can

be retained in that twilight plane. In that fine world of chaos, joy fled happily dancing past, beauty escaped the settled line and form, sense enjoyment was hidden in mysterious colour and thoughts find no habitation. Here one can feel the charm of bodiless touch and hear the sweetness of invisible high and dim voices.

The supreme Consciousness dived deep into Subconscient and Inconscient plane and shall open as Subconscient and Inconscient Self.

The Subconscient twilight trembled like a bursting veil and deepening half-light fled like pearly wings. All her words were caught in a glowing mysterious world. She walked with her silent will on the dim grass of vague unreal Subconscient plane with a veil of visions in front and trailing robe of dreams behind. Now her Spirit's flame of conscious force sat within deep meditations house by calling back from her sweetness and thought. In that Subconscient trance could dwell Soul's firm truth and imperishable tongue of sacrifice. In this journey the mortal *Savitri* became the leader of the *Death God* and Spirit of *Satyavan* and in front of her both are obedient followers of her mighty Will. *Savitri's* clarity of Soul and mind delivered from all twilight thought made *Death* highly perturbed and utterly powerless and he tried to escape from her in haste.

The twilight of Subconscient sheath floated still but changed its hues to duller reds and less delightful dreams. Some great thing has been done, some light, some power delivered from the huge Inconscient's grasp. It has emerged from night; it sees its dawn.

Light came as a dream of heaven into her face. As she spoke, her mortality disappeared and her goddess Self grew visible in her eyes.

The world's darkness had consented to Heaven-Light and God needed no more the Inconscient's screen. A mighty transformation came on *Savitri*. The Immortal's lustre had lit her face and tented its radiance in her body's house; a golden nimbus was visible around her head. The air was overflowed with luminous sea. The Incarnating Godhead in *Savitri* thrust aside her veil and became a little human figure in the Infinity. The world's centre was her very Soul and all wide space was her outer robe. Far heaven descended into earth's humility and her forehead's span vaulted the Omniscient's gaze, her eyes were two stars that watched the universe.

A Divine Power from her Being's summit came down. In the lotus above the head, the Light with golden ecstasy filled the brain and Eternal's wisdom drove her choice. In the lotus of the head the eternal Will seizes the mortal's will. The Power stirred in the lotus of her throat of song and in her speech throbbed the immortal Word. Her step sounded with the steps of the World-soul moving in harmony with the cosmic Thought. The God's sun

glided into the mystic cave of the lotus of her heart and woke in it the Force that alters the fixed Fate. The God's Supramental Sun poured into the navel's lotus depth that is little life-nature's narrow home. On body's longing grew heaven rapture's flower and made desire a pure celestial flame. The Light broke into the lotus of nether Subconscient and Inconscient centres where coiled, the World-Energy sleeps and smote the thousand-hooded serpent Force and clasped the World-Self above. Thus, the Matter's dumbness joined to the Spirit's hush and filled earth's acts with the Spirit's silent penetrating and transforming Power. Thus, *Savitri* experienced *Vedic* sacrifice of Descent of Supramental *Shakti* followed by ascent of the Soul to Supramental plane.

Thus, changed she waited for the Word to speak. Eternity looked into eyes of *Death* and Darkness saw the God's living body of Truth. Around *Death*, her Light grew an ocean's siege. Light like a burning tongue licked up his thoughts; Light was a luminous torture in his heart; Light coursed a splendid agony through his nerves. His darkness muttered perishing in her blaze. His body was eaten by Light and his Spirit devoured. Thus, *Death* experienced the mighty but partial transformation and escaped into his dark Inconscient home leaving *Savitri* and *Satyavan* alone.

The Fifth Phase of *Savitri's Sadhana* or Permanent rise of Soul to *Sachchidananda* Consciousness through ascent into the Eternal Day:

“Night was impossible to such **radiant heavens**.”

Savitri-672

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

Savitri-704

Everlasting Day is the Divine's symbol kingdom and intermediate sojourn and *Savitri* did not want to sacrifice earth to happier and higher Heavens, nor considered these worlds as field of her fulfilled action and last support. These are only mediating links and ladder of greater worlds to arrive at Infinity to join the head of destiny to its base.

Everlasting day is an ineffable world where she lived fulfilled. This is a world of triune energy of unmanifest *Sachchidananda*. Thus, she dwelt in a Divine rapture, Divine Force and measureless Reality where she was a luminous spouse with unity consciousness of an untouched virgin *Sachchidananda*, capable to marry all in God's immense delight and multitudinous embrace. As wonderful mother of unnumbered Souls, she bore the eternity of every Spirit and the burden of universal Love.

Savitri ascended to these highest planes to call down boons in the form of Peace and Calmness for all creatures. She asked her oneness and sweet

infinity to be possessed by numberless Souls. She asked Lord's energy which would seize man and woman to annul their grief and gather them all into a mother's arms. Then she asked the boon of Lord's joy in which all creatures breathe and embrace that rends the living knot of pain. Finally, she asked magic flowing waters of deep love and her sweetness for earth and men.

The Sixth Phase of Savitri's Sadhana or Permanent descent of Sachchidananda Consciousness through return to Earth: -

“Ruling earth-nature by eternity's law,”

Savitri-706

“A power leaned down, a happiness found its home.
Over wide earth brooded the infinite bliss.”

Savitri-712

“I climb not to thy everlasting Day,
Even as I have shunned thy eternal Night.
To me who turn not from thy terrestrial Way,
Give back the other self (Satyavan) my nature asks.”

Savitri-685

“It heralds the Supermind.

But I had a feeling (after reading the last chapter of *Savitri*) he (*Sri Aurobindo*) had not completed his revision. When I read this, I felt it was not the end, just as when I read the last chapter of the “*Yoga of Self-Perfection*,” (of *The Synthesis of Yoga*) I felt it was not finished. He left it unfinished. And he said so. He said, “No, I will not go down to this mental level anymore.”

But in *Savitri's* case... (I didn't look after it, you know), he had around him *Purani*, that *Chinmayi*, and... (what is his name) *Nirod*—they all swarmed around him. So I didn't look after *Savitri*. I read *Savitri* two years ago (in 1961), I had never read it before. And I am so glad! Because I read it at the time I could understand it –and I realised that none of those people had understood ONE BIT of it.”²²

The Mother

Satyavan, like an infant Spirit was unaware of his physical death. He recovered from the charmed Superconscious Sleep state, vaguely recollecting the journey through the strange Subconscious and Inconscious worlds.

Satyavan's return to earth, his home which is given back once again to live, signifies permanent descent of *Sachchidananda* Consciousness to earth consciousness which is the result of *Savitri's* permanent ascent of Soul to *Sachchidananda* state; here symbolically represented as Everlasting Day which now houses the promise of greater dawn and light.

Savitri and *Satyavan* returned to earth and mortal body, with a permanent immortal waking trance consciousness governing their life whose threads were weaved with recovered old sweet thoughts and small unusual happy mute Psychic memories. In this Supramental world, human love is not cancelled but fulfilled, harmonised and perfected by Heaven's touch. Their

wedded walk of life began anew where all the depth of mortal joy and all the gladness were treasured and they went through the rhythm of new found Supramental Truth, Love and Oneness in the same old divided world. They have found each other through subtle and causal body union extending its intense delight to gross physical substance of the body. Thus, grief was dead and a serene bliss remained. Since they have mastered the all-inclusive delight, so they can give Joy to all and her consenting thought delighted every breast. They were like two fires that burned towards the parent Sun and they were also two rays that travelled towards the original Light. They were born to lead man towards Truth and image of God through an immortal's plan.

Satyavan discerned the great subjective and objective golden change that *Savitri* had undergone during her long cataleptic trance which was guarded and protected by the sylvan woods and realised that it was due to her Love alone or accumulation of her *Yoga Shakti* that brought back *Satyavan* from the *Death's* clutch or their strong bond of Divine union failed *Death* to take *Satyavan* away from *Savitri* and that he has consented to remain on the earth plane by greating and broadening his mortal arc of life. *Savitri* closed her arms around *Satyavan's* heart and head and kept him close to her delicate bosom for ever through the journeying of the years. He lived captive within the boundaries of her golden hand leaving aside the lure of far off eternities. Their Spirits and bodies united together to become one for ever and lived for all-inclusive joy of the Time-Spirit. Their marriage march through linked hands called down Divine Force to many voiced human worlds or the whole of humanity.

Savitri book proposes a *Sadhaka* to reject human love in Mental, Psychic and Spiritual plane and to transform human love into Divine Love in Supramental plane. It also proposes Divine Love as sealed book for seekers of Yoga as they cannot hold the purity of Divine Love in their impure vessel and hence of misuse and corruption of this Divine nectar becomes inevitable. Or the touch of Divine Love can activate and indulge in the working of the lower Nature. A practice of consecration of untransformed emotional part can purify the Nature. *Savitri* has confirmed that before a brief momentary touch of overhead Divine Love, 'the riches of a thousand fortunate years'⁵¹ of human association and human love are a poverty. Even a brief nearness of this lightening-flash of Divine Love flowed from *Savitri* (symbol of overhead descent of Divine energy) has reshaped *Satyavan's* life.⁵² So, before tracing Divine Love for perfecting his life, a *Sadhaka* of integral Yoga must develop double sincerity in calling down the Divine Will for the Divine manifestation, expansion of inner and outer kingdom and of calling down the Divine Wisdom for pioneering Divine action, new creation, movement of Consciousness and of guarding the Truth's diamond throne. After he is established in the highest plane of Supramental and Bliss Self, his Consciousness becomes all-embracing and Divine Love works freely in the dark Subconscious and Inconscious plane and alight them.

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17: The Mother's Agenda-30.09.1961,
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13: Savitri-530,
2: Savitri-555,
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40: Savitri-165,
41: Savitri-716,
42: Savitri-709,
43: Savitri-638,
34: Savitri-584,
28: Savitri-648,
35: Savitri-585,
45: "Lonely his days and splendid like the sun's." Savitri-45,
"The soul that can live alone with itself meets God;" Savitri-460,
"A lonely soul passions for the Alone" Savitri-632,
"In the dim Night it (Savitri's heart) lies alone with God." Savitri-635,
46: Entry into Subconscient plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won't be crushed," (The Mother's Agenda, July 15, 1961,) and this Subconscient transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.' (The Mother's Agenda, December 11, 1963,)
36: Savitri-590,
50: Savitri-592,
44: Savitri-687,
47: Savitri-153,
22: The Mother's Agenda-13th March-1963,
51: Savitri-435,
52: "All that the **lightning-flash of love** reveals...
Even a brief nearness (of this Divine Love) has reshaped my life." Savitri-406

The Questions raised by Death, an Instrument of Divine in Ignorance:

“A net of death in which by chance we live.”

Savitri-50

“A fatal Influence upon creatures stole
Whose lethal touch pursued the immortal spirit,
On life was laid the haunting finger of death
And overcast with error, grief and pain
The soul’s native will for truth and joy and light.”

Savitri-203

“A goddess in a net of transience caught,”

Savitri-371

“Although Death walks beside us on Life’s road,”

Savitri-600

“O soul who flutterest to escape my (Death’s) net?”

Savitri-663

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 stone eyes of fixed Fate in them with the sheer power of her unchanging Soul force manifested as living fire of 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, meaningless suffering, splendid failure,²⁶ twilight and grey inhibitions. She leans with pity over earth-bound men in order to share the burden of ‘earth’s struggle and fate.’²⁴

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. Through his long suffering in human form the God's debt is paid. 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 before bridging the gulf between Heaven and Earth in order to balance the dark account of mortal Ignorance then this would be a great loss for humanity. Or an *Avatara*, as a delegate Soul of Heaven lent to earth must live a brief period in human history in order to trace and build a passage in intermediate ranges consciousness so that a large section of humanity will be able to bridge the gulf between Heaven and Earth and reconcile Spirit with Matter with less effort. This work is further accelerated if Divine Love becomes active in earth's atmosphere through action and interfusion of dual *Avatara*. His Divine work on earth of invasion of the series of Light and Love is treated unfinished and half done till all the evils are slain or transformed in their Inconscient home.

In *Savitri* and *Satyavan*, Soul and Nature had realised equal Divine Presences and merged themselves in oneness of wide harmony and balance. Their first meeting gives the most thrill by witnessing the dual *Avatara* in a secluded shrine of earth and in the secluded chamber of their heart who carry all the memory of their past births and their unfulfilled world task. From time to time or from the beginning of the creation, earth waits patiently for this destined meeting. Each meeting after the passing of many ages brings new promise of Divine manifestation and the new hope becomes again visible in earth's creatures. 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 war against the universal dark rebel forces attached to present unstable existence, to bear the earth Mother's ancient adversary, to bear 'world's intolerable wrongs'²² 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.

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*, having realisation of partial union with the Divine, guards and obeys the Divine's fixed immutable 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, slay the infant Souls, those who are unable to open towards the Spirit's changeable Supernature and endless truth. He was oblivious of his temporary instrumental action in Ignorance and considered himself as Omnipotent Supreme Power without the Spiritual experience of Divine Identity and Oneness. He was aware of the 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 was against the ancient *Vedantic* solution of life of reconciliation of Spirit with Matter as proposed by *Savitri* for whom *Satyavan's* physical form is as important and real as his Soul and one need not die in order to find the Spirit. *Death* proposes *Savitri* to leave the dead husband *Satyavan* either through escapist moderate solution of life through procreation of children and multiple earthly enjoyments with 'other men'²⁵ or through escapist later *Vedantic/Nirvanist* solution of life by turning towards Self and God by forgetting her human love with *Satyavan*. This Moderate and Ascetic solution of problem of life proposed by *Death* was not acceptable to *Savitri*. *Death*, 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 in which falsehood is 'mingled with sad strains of truth'¹⁹ and he became powerless before her greater God status, universal Soul saving Power and a superior incarnating Divine Mother Force. Those who can open themselves towards *Savitri's* universal Soul saving Impersonal energy can confront themselves against Time

and Fate. The future vision of *Savitri* promises that when she will enter Spiritual experience of everlasting Day, this dreadful majesty of *Death's* face and his pessimistic harsh philosophy will not be slain²⁰ in his own inconscient home but 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 a wonderful God. Now the Spiritual significance and utility of *Death* is identified as a passage in the Soul's unending journey of all life in order 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 Spirit's opportunity to begin greater life.

1: ***Death* said:** "Thy passionate influence and relax,
O slave Of Nature, changing tool of changeless Law,
Who vainly writh'st rebellion to my yoke,
Thy elemental grasp; weep and forget.
Entomb thy passion in its living grave.
Leave now the once-loved spirit's abandoned robe:
Pass lonely back to thy vain life on earth." Savitri-575

Answer attempted:

"Ever he comes to us across the years
Bearing a new sweet face that is the old.
His bliss laughs to us or it calls concealed
Like a far-heard unseen entrancing flute
From moonlit branches in the throbbing woods,
Tempting our angry search and passionate pain.
Disguised the Lover seeks and draws our souls.
He named himself for me, grew Satyavan.
For we were man and woman from the first,
The twin souls born from one undying fire.
Did he not dawn on me in other stars?
How has he through the thickets of the world
Pursued me like a lion in the night
And come upon me suddenly in the ways
And seized me with his glorious golden leap!
Unsatisfied he yearned for me through time,
Sometimes with wrath and sometimes with sweet peace
Desiring me since first the world began.

He rose like a wild wave out of the floods
 And dragged me helpless into seas of bliss.
 Out of my curtained past his arms arrive;
 They have touched me like the soft persuading wind,
 They have plucked me like a glad and trembling flower,
 And clasped me happily burned in ruthless flame.
 I too have found him charmed in lovely forms
 And run delighted to his distant voice
 And pressed to him past many dreadful bars.
 If there is a yet happier greater god,
 Let him first wear the face of Satyavan
 And let his soul be one with him I love;
 So let him seek me that I may desire.
 For only one heart beats within my breast
 And one god sits there throned. Advance,
 O Death, Beyond the phantom beauty of this world;
 For of its citizens I am not one.
 I cherish God the Fire, not God the Dream.” Savitri-613-14

2: **Death said:** “Wilt thou for ever keep thy passionate hold,
 Thyself a creature doomed like him to pass,
 Denying his soul death’s calm and silent rest?
 Relax thy grasp; this body is earth’s and thine,
 His spirit now belongs to a greater power.
 Woman, thy husband suffers.” Savitri-575

Answer attempted:

“Out of thy shadow give me back again
 Into earth’s flowering spaces Satyavan
 In the sweet transiency of human limbs
 To do with him my spirit’s burning will.
 I will bear with him the ancient Mother’s load,
 I will follow with him earth’s path that leads to God.” Savitri-590
 (Ancient Vedantic Solution as proposed by *Savitri* where Spirit and
 Matter receive equal importance.)
 “For I who have trod with him the tracts of Time,
 Can meet behind his steps whatever night
 Or unimaginable stupendous dawn
 Breaks on our spirits in the untrod Beyond.
 Wherever thou leadst his soul I shall pursue.” Savitri-590 (Ancient
 Vedantic Solution as proposed by *Savitri* where Spirit and Matter
 receive equal importance.)
 ““Give me back Satyavan, my only lord.” Savitri-637 (Ancient
 Vedantic Solution as proposed by *Savitri*.)
 “But standing on Eternity’s luminous brink
 I have discovered that the world was He;

I have met Spirit with spirit, Self with self,
But I have loved too the body of my God.
I have pursued him (Satyavan) in his earthly form.” Savitri-649
(Ancient Vedantic Solution as proposed by Savitri where Spirit and
Matter receive equal importance.)

3: **Death said:** “Hast thou beheld thy source, O transient heart,
And known from what the dream thou art was made?
In this stark sincerity of nude emptiness
Hoped thou still always to last and love?” Savitri-586

Answer attempted:

“A spirit of its **celestial source** aware
Translating heaven into a human shape
Descended into earth’s imperfect mould
And wept not fallen to mortality,
But looked on all with large and tranquil eyes.” Savitri-353
“She climbs to **the summits** where the unborn Idea
Remembering the future that must be
Looks down upon the works of labouring Force,
Immutable above the world it made.” Savitri-632
“A few have dared the **last supreme ascent**
And break through borders of blinding light above,
And feel a breath around of mightier air,
Receive a vaster being’s messages
And bathe in its immense intuitive Ray.” Savitri-659
(Lord said) “Abandoning the dubious middle Way,
A **few** shall glimpse the miraculous **Origin**
And some shall feel in you (Savitri) the secret Force
And they shall turn to meet a nameless tread,
Adventurers into a mightier Day.” Savitri-704

4: **Death said:** “What shall the ancient goddess give to thee
Who helps thy heart beat?” Savitri-586
“Aimless man toils in an uncertain world,
Lulled by inconstant pauses of his pain,
Scourged like a beast by the infinite desire,
Bound to the chariot of the dreadful gods.
But if thou still canst hope and still wouldst love,
Return to thy body’s shell, thy tie to earth,
And with thy heart’s little remnants try to live.
Hope not to win back to thee Satyavan.
Yet since thy strength deserves no trivial crown,
Gifts I can give to soothe thy wounded life.
The pacts which transient beings make with fate,
And the wayside sweetness earth-bound hearts would pluck,

These if thy will accepts make freely thine.
Choose a life's hopes for thy deceiving prize." Savitri-587-588 (first boon offered by Death.)

Answer attempted:

"First I demand whatever Satyavan,
My husband, waking in the forest's charm
Out of his long pure childhood's lonely dreams,
Desired and had not for his beautiful life.
Give, if thou must, or, if thou canst, refuse." Savitri-589

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.

5: Death said: (First boon offered by Death)

"Indulgent to the dreams my touch shall break,
I yield to his blind father's longing heart
Kingdom and power and friends and greatness lost
And royal trappings for his peaceful age,
The pallid poms of man's declining days,
The silvered decadent glories of life's fall.
To one who wiser grew by adverse Fate,
Goods I restore the deluded soul prefers
To impersonal nothingness's bare sublime.
The sensuous solace of the light I give
To eyes which could have found a larger realm,
A deeper vision in their fathomless night.
For that this man desired and asked in vain
While still he lived on earth and cherished hope.
Back from the grandeur of my perilous realms

Go, mortal, to thy small permitted sphere!
Hasten swift-footed, lest to slay thy life
The great laws thou hast violated, moved,
Open at last on thee their marble eyes.” Savitri-589

6: **Death said:** “Hast thou god-wings or feet that tread my stars,
Frail creature with the courage that aspires,
Forgetting thy bounds of thought, thy mortal role?” Savitri-590

Answer attempted:

“Who is this God imagined by thy night,
Contemptuously creating worlds disdained,
Who made for vanity the brilliant stars?
Not he who has reared his temple in my thoughts
And made his sacred floor my human heart.
My God is will and triumphs in his paths,
My God is love and sweetly suffers all.
To him I have offered hope for sacrifice
And gave my longings as a sacrament.
Who shall prohibit or hedge in his course,
The wonderful, the charioteer, the swift?
A traveller of the million roads of life,
His steps familiar with the lights of heaven
Tread without pain the sword-paved courts of hell;
There he descends to edge eternal joy.
Love’s golden wings have power to fan thy void:
The eyes of love gaze starlike through death’s night,
The feet of love tread naked hardest worlds.
He labours in the depths, exults on the heights;
He shall remake thy universe, O Death.” Savitri-591-92

7: **Death said:** “What is thy hope? to what dost thou aspire?
This is thy body’s sweetest lure of bliss,
Assailed by pain, a frail precarious form,
To please for a few years thy faltering sense
With honey of physical longings and the heart’s fire
And, a vain oneness seeking, to embrace
The brilliant idol of a fugitive hour.
And thou, what art thou, soul, thou glorious dream
Of brief emotions made and glittering thoughts,
A thin dance of fireflies speeding through the night,
A sparkling ferment in life’s sunlit mire?
Wilt thou claim immortality, O heart,
Crying against the eternal witnesses
That thou (Savitri) and he (Satyavan) are endless powers and last?” Savitri-592

Answer attempted:

“O Death, who reasonest, I reason not,
Reason that scans and breaks, but cannot build
Or builds in vain because she doubts her work.
I am, I love, I see, I act, I will.” Savitri-594,

8: **Death said:** “But if there were a Being witnessing all,
How should he help thy passionate desire?” Savitri-593

Answer attempted:

“When I have loved for ever, I shall know.
Love in me knows the truth all changings mask.
I know that knowledge is a vast embrace:
I know that every being is myself,
In every heart is hidden the myriad One.
I know the calm Transcendent bears the world,
The veiled Inhabitant, the silent Lord:
I feel his secret act, his intimate fire;
I hear the murmur of the cosmic Voice.
I know my coming was a wave from God.
For all his suns were conscient in my birth,
And one who loves in us came veiled by death.
Then was man born among the monstrous stars
Dowered with a mind and heart to conquer thee.” Savitri-594

9: **Death said:** “How can the heavens come down to unhappy earth
Or the eternal lodge in drifting time?
How shall the Ideal tread earth’s dolorous soil
Where life is only a labour and a hope,
A child of Matter and by Matter fed,
A fire flaming low in Nature’s grate,
A wave that breaks upon a shore in Time,
A journey’s toilsome trudge with death for goal?
The Avatars have lived and died in vain,
Vain was the sage’s thought, the prophet’s voice;
In vain is seen the shining upward Way...
O traveller in the chariot of the Sun,
High priestess in thy holy fancy’s shrine
Who with a magic ritual in earth’s house
Worshippest ideal and eternal love,
What is this love thy thought has deified,
This sacred legend and immortal myth?...
If Satyavan had lived, love would have died;
But Satyavan is dead and love shall live
A little while in thy sad breast, until
His face and body fade on memory’s wall

Where other bodies, other faces come...
 Love cannot live by heavenly food alone,
 Only on sap of earth can it survive.
 For thy passion was a sensual want refined,
 A hunger of the body and the heart;
 Thy want can tire and cease or turn elsewhere.
 Or love may meet a dire and pitiless end
 By bitter treason, or wrath with cruel wounds
 Separate, or thy unsatisfied will to others
 Depart when first love's joy lies stripped and slain:
 A dull indifference replaces fire
 Or an endearing habit imitates love:
 An outward and uneasy union lasts
 Or the routine of a life's compromise:
 Where once the seed of oneness had been cast
 Into a semblance of spiritual ground
 By a divine adventure of heavenly powers
 Two strive, constant associates without joy,
 Two egos straining in a single leash,
 Two minds divided by their jarring thoughts,
 Two spirits disjoined, for ever separate.
 Thus is the ideal falsified in man's world;
 Trivial or sombre, disillusion comes,
 Life's harsh reality stares at the soul:
 Heaven's hour adjourned flees into bodiless Time.
 Death saves thee from this and saves Satyavan:
 He now is safe, delivered from himself;
 He travels to silence and felicity.
 Call him not back to the treacheries of earth
 And the poor petty life of animal Man.
 In my vast tranquil spaces let him sleep
 In harmony with the mighty hush of death
 Where love lies slumbering on the breast of peace.
 And thou, go back alone to thy frail world:
 Chastise thy heart with knowledge, unhood to see," Savitri-609-10-11-12

Answer attempted:

"My love is not a hunger of the heart,
 My love is not a craving of the flesh;
 It came to me from God, to God returns."

Savitri-612

"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,

10: **Death said:** "But where is room for soul or place for God
In the brute immensity of a machine?...
Earth's human wisdom is no great-browed power,
And love no gleaming angel from the skies;
If they aspire beyond earth's dullard air,
Arriving sunwards with frail waxen wings,
How high could reach that forced unnatural flight?...
But not on earth can divine wisdom reign
And not on earth can divine love be found;
Heaven-born, only in heaven can they live;
Or else there too perhaps they are shining dreams.
Nay, is not all thou art and doest a dream?...
How shall the Ideal's unsubstantial hues
Be painted stiff on earth's vermilion blur,
A dream within a dream come **doubly** true?
How shall the will-o'-the-wisp become a star?" Savitri-618-19

Answer attempted:

"All our earth starts from mud and ends in sky,
And Love that was once an animal's desire,
Then a sweet madness in the rapturous heart,
An ardent comradeship in the happy mind,
Becomes a wide spiritual yearning's space.
A lonely soul passions for the Alone,
The heart that loved man thrills to the love of God,
A 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.
Then shall the business fail of Night and Death:
When unity is won, when strife is lost
And all is known and all is clasped by Love
Who would turn back to ignorance and pain?" Savitri-632-33

11: **Death said:** "Thus wilt thou hire the glorious charlatan, Mind,
To weave from his Ideal's gossamer air
A fine raiment for thy body's nude desires

And thy heart's clutching greedy passion clothe?" Savitri-634

Answer attempted:

"O Death, I have triumphed over thee within;
I quiver no more with the assault of grief;
A mighty calmness seated deep within
Has occupied my body and my sense:
It takes the world's grief and transmutes to strength,
It makes the world's joy one with the joy of God.
My love eternal sits throned on God's calm;
For Love must soar beyond the very heavens
And find its secret sense ineffable;
It must change its human ways to ways divine,
Yet keep its sovereignty of earthly bliss.
O Death, not for my heart's sweet poignancy
Nor for my happy body's bliss alone
I have claimed from thee the living Satyavan,
But for his work and mine, our sacred charge.
Our lives are God's messengers beneath the stars;
To dwell under death's shadow they have come
Tempting God's light to earth for the ignorant race,
His love to fill the hollow in men's hearts,
His bliss to heal the unhappiness of the world.
For I, the woman, am the force of God,
He the Eternal's delegate soul in man.
My will is greater than thy law, O Death;
My love is stronger than the bonds of Fate:
Our love is the heavenly seal of the Supreme.
I guard that seal against thy rending hands.
Love must not cease to live upon the earth;
For Love is the bright link twixt earth and heaven,
Love is the far Transcendent's angel here;
Love is man's lien on the Absolute." Savitri-633

12: **Death said:** "For how in the soiled heart of man could dwell
The immaculate grandeur of thy dream-built God,
Or who can see a face and form divine
In the naked two-legged worm thou callest man?" Savitri-634

Answer attempted:

"Yes, I am human. Yet shall man by me,
Since in humanity waits his hour the God,
Trample thee down to reach the immortal heights,
Transcending grief and pain and fate and death.
Yes, my humanity is a mask of God:
He dwells in me, the mover of my acts,

Turning the great wheel of his cosmic work.
I am the living body of his light,
I am the thinking instrument of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless and the secret Name.” Savitri-634

13: *Death* said: “O priestess in Imagination’s house,
Persuade first Nature’s fixed immutable laws
And make the impossible thy daily work.
How canst thou force to wed two eternal foes?
Irreconcilable in their embrace
They cancel the glory of their pure extremes:
An unhappy wedlock maims their stunted force.
How shall thy will make one the true and false?
Where Matter is all, there Spirit is a dream:
If all are the Spirit, Matter is a lie,
And who was the liar who forged the universe?” Savitri-635

Answer attempted:

“My heart is wiser than the Reason’s thoughts,
My heart is stronger than thy bonds, O Death.
It sees and feels the one Heart beat in all,
It feels the high Transcendent’s sunlike hands,
It sees the cosmic Spirit at its work;
In the dim Night it lies alone with God.
My heart’s strength can carry the grief of the universe
And never falter from its luminous track,
Its white tremendous orbit through God’s peace.
It can drink up the sea of All-Delight
And never lose the white spiritual touch,
The calm that broods in the deep Infinite.” Savitri-635-36

14: *Death* said: “He said, “Art thou indeed so strong, O heart,
O soul, so free? And canst thou gather then
Bright pleasure from my wayside flowering boughs,
Yet falter not from thy hard journey’s goal,
Meet the world’s dangerous touch and never fall?
Show me thy strength and freedom from my laws.” Savitri-636

Answer attempted:

“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

15: **Death said:** (Second boon offered by Death)
"I give to thee, saved from death and poignant fate
Whatever once the living Satyavan
Desired in his heart for Savitri.
Bright noons I give thee and unwounded dawns,
Daughters of thy own shape in heart and mind,
Fair hero sons and sweetness undisturbed
Of union with thy husband dear and true.
And thou shalt harvest in thy joyful house
Felicity of thy surrounded eves.
Love shall bind by thee many gathered hearts.
The opposite sweetness in thy days shall meet
Of tender service to thy life's desired
And loving empire over all thy loved,
Two poles of bliss made one, O Savitri.
Return, O child, to thy forsaken earth." Savitri-636-37

Answer attempted:

"But Savitri replied, "Thy gifts resist.
Earth cannot flower if lonely I return." Savitri-637
16: **Death said:** "What knowst thou of earth's rich and changing life
Who thinkst that one man dead all joy must cease?
Hope not to be unhappy till the end:
For grief dies soon in the tired human heart;
Soon other guests the empty chambers fill.
A transient painting on a holiday's floor
Traced for a moment's beauty love was made.
Or if a voyager on the eternal trail,
Its objects fluent change in its embrace
Like waves to a swimmer upon infinite seas.'"' Savitri-637

Answer attempted:

But Savitri replied to the vague god,
"Give me back Satyavan, my only lord.
Thy thoughts are vacant to my soul that feels
The deep eternal truth in transient things." Savitri-637

17: **Death said:** "Return and try thy soul!
Soon shalt thou find appeased that other men
On lavish earth have beauty, strength and truth,
And when thou hast half forgotten, one of these

Shall wind himself around thy heart that needs
 Some human answering heart against thy breast;
 For who, being mortal, can dwell glad alone?
 Then Satyavan shall glide into the past,
 A gentle memory pushed away from thee
 By new love and thy children's tender hands,
 Till thou shalt wonder if thou lov'dst at all.
 Such is the life earth's travail has conceived,
 A constant stream that never is the same." Savitri-637-638 (Death
 proposed a moderate Solution of the problem of life.)

Answer attempted:

"All our earth starts from mud and ends in sky,
 And Love that was once an animal's desire,
 Then a sweet madness in the rapturous heart,
 An ardent comradeship in the happy mind,
 Becomes a wide spiritual yearning's space.

A lonely soul passions for the Alone "Savitri-632

Its complementary line:

"The soul that can live alone with itself meets God;" Savitri-460

"In the dim Night it (Savitri's heart) lies alone with God." Savitri-635

"The **ideal sadhaka** should be able to say in the Biblical phrase, "My zeal for the Lord has eaten me up." The Synthesis of Yoga-58

"One thing only I can tell you that whatever the sincerity, simplicity and purity of the relation between two human beings, it shuts them off more or less from the direct divine force and help and limits their strength, light and power only to the sum of their potentialities." The Mother

18: **Death said:** "Hope not to call God down into his life.

How shalt thou bring the Everlasting here?

There is no house for him in hurrying Time.

Vainly thou seekst in Matter's world an aim;

No aim is there, only a will to be...

The aimless journey that can never pause,

The waking toil, the incoherent sleep,

Song, shouts and weeping, wisdom and idle words,

The laughter of men, the irony of the gods?

Where leads the march, whither the pilgrimage?

Who keeps the map of the route or planned each stage?...

Think not to plant on earth the living Truth

Or make of Matter's world the home of God;

Truth comes not there but only the thought of Truth,

God is not there but only the name of God.

If Self there is it is bodiless and unborn;

It is no one and it is possessed by none.

On what shalt thou then build thy happy world?
 Cast off thy life and mind, then art thou Self,
 An all-seeing omnipresence stark, alone...
 How shall the mighty Mother her calm delight
 Keep fragrant in this narrow fragile vase,
 Or lodge her sweet unbroken ecstasy
 In hearts which earthly sorrow can assail
 And bodies careless Death can slay at will?
 Dream not to change the world that God has planned,
 Strive not to alter his eternal law.” Savitri-644-45-46-47
 (The third boon offered by Death)
 “If heavens there are whose gates are shut to grief,
 There seek the joy thou couldst not find on earth;
 Or in the imperishable hemisphere
 Where Light is native and Delight is king
 And Spirit is the deathless ground of things,
 Choose thy high station, child of Eternity.
 If thou art Spirit and Nature is thy robe,
 Cast off thy garb and be thy naked self
 Immutable in its undying truth,
 Alone for ever in the mute Alone.
 Turn then to God, for him leave all behind;
 Forgetting love, forgetting Satyavan,
 Annul thyself in his immobile peace.
 O soul, drown in his still beatitude.
 For thou must die to thyself to reach God’s height:
 I, Death, am the gate of immortality.” Savitri-647

Answer attempted:

“Offer, O King, thy boons to tired spirits
 And hearts that could not bear the wounds of Time,
 Let those who were tied to body and to mind,
 Tear off those bonds and flee into white calm
 Crying for a refuge from the play of God.
 Surely thy boons are great since thou art He!
 But how shall I seek rest in endless peace
 Who house the mighty Mother’s violent force,
 Her vision turned to read the enigmaed world,
 Her will tempered in the blaze of Wisdom’s sun
 And the flaming silence of her heart of love?” Savitri-647-48

19: **Death said:** “Why should the noble and immortal will
 Stoop to the petty works of transient earth,
 Freedom forgotten and the Eternal’s path?” Savitri-652

Answer attempted:

“I trample on thy law with living feet;
For to arise in freedom I was born.
If I am mighty let my force be unveiled
Equal companion of the dateless powers,
Or else let my frustrated soul sink down
Unworthy of Godhead in the original sleep.
I claim from Time my will’s eternity,
God from his moments.” Savitri-652

She answered, “Straight I trample on the road
The strong hand hewed for me which planned our paths.
I run where his sweet dreadful voice commands
And I am driven by the reins of God.
Why drew he wide his scheme of mighty worlds
Or filled infinity with his passionate breath?
Or wherefore did he build my mortal form
And sow in me his bright and proud desires,
If not to achieve, to flower in me, to love,
Carving his human image richly shaped
In thoughts and largenesses and golden powers?
Far Heaven can wait our coming in its calm.
Easy the heavens were to build for God.
Earth was his difficult matter, earth the glory
Gave of the problem and the race and strife.
There are the ominous masks, the terrible powers;
There it is greatness to create the gods.
Is not the spirit immortal and absolved
Always, delivered from the grasp of Time?
Why came it down into the mortal’s Space?
A charge he gave to his high spirit in man
And wrote a hidden decree on Nature’s tops.
Freedom is this with ever seated soul,
Large in life’s limits, strong in Matter’s knots,
Building great stuff of action from the worlds
To make fine wisdom from coarse, scattered strands
And love and beauty out of war and night,
The wager wonderful, the game divine.” Savitri-652-653

20: **Death said:** “Or is this the high use of strength and thought,
To struggle with the bonds of death and time
And spend the labour that might earn the gods
And battle and bear agony of wounds
To grasp the trivial joys that earth can guard
In her small treasure-chest of passing things?
Child, hast thou trodden the gods beneath thy feet
Only to win poor shreds of earthly life

For him thou lov'st cancelling the grand release,
Keeping from early rapture of the heavens
His soul the lenient deities have called?
Are thy arms sweeter than the courts of God?" Savitri-652

Answer attempted:

"What liberty has the soul which feels not free
Unless stripped bare and cannot kiss the bonds
The Lover winds around his playmate's limbs,
Choosing his tyranny, crushed in his embrace?
To seize him better with her boundless heart
She accepts the limiting circle of his arms,
Bows full of bliss beneath his mastering hands
And laughs in his rich constraints, most bound, most free.
This is my answer to thy lures, O Death." Savitri-653

21: **Death said:** "A Light above which none but thou hast seen,
Thou claimst the first fruits of Truth's victory.
But what is Truth and who can find her form
Amid the specious images of sense,
Amid the crowding guesses of the mind
And the dark ambiguities of a world
Peopled with the incertitudes of Thought?
For where is Truth and when was her footfall heard
Amid the endless clamour of Time's mart
And which is her voice amid the thousand cries
That cross the listening brain and cheat the soul?" Savitri-654

Answer attempted:

"How sayst thou Truth can never light the human mind
And Bliss can never invade the mortal's heart
Or God descend into the world he made?
If in the meaningless Void creation rose,
If from a bodiless Force Matter was born,
If Life could climb in the unconscious tree,
Its green delight break into emerald leaves
And its laughter of beauty blossom in the flower,
If sense could wake in tissue, nerve and cell
And Thought seize the grey matter of the brain,
And soul peep from its secrecy through the flesh,
How shall the nameless Light not leap on men,
And unknown powers emerge from Nature's sleep?
Even now hints of a luminous Truth like stars
Arise in the mind-mooned splendour of Ignorance;
Even now the deathless Lover's touch we feel:
If the chamber's door is even a little ajar,

What then can hinder God from stealing in
Or who forbid his kiss on the sleeping soul?" Savitri-648-49

22: **Death said:** "Or is Truth aught but a high starry name
Or a vague and splendid word by which man's thought
Sanctions and consecrates his nature's choice,
The heart's wish donning knowledge as its robe,
The cherished idea elect among the elect,
Thought's favourite mid the children of half-light
Who high-voiced crowd the playgrounds of the mind
Or people its dormitories in infant sleep?" Savitri-654

Answer attempted:

"But who can show to thee Truth's glorious face?
Our human words can only shadow her.
To thought she is an unthinkable rapture of light,
To speech a marvel inexpressible.
O Death, if thou couldst touch the Truth supreme
Thou wouldst grow suddenly wise and cease to be.
If our souls could see and love and clasp God's Truth,
Its infinite radiance would seize our hearts,
Our being in God's image be remade
And earthly life become the life divine." Savitri-663

23: **Death said:** "If Truth supreme transcends her shadow here
Severed by Knowledge and the climbing vasts,
What bridge can cross the gulf that she has left
Between her and the dream-world she has made?
Or who could hope to bring her down to men
And persuade to tread the harsh globe with wounded feet
Leaving her unapproachable glory and bliss,
Wasting her splendour on pale earthly air?
Is thine that strength, O beauty of mortal limbs,
O soul who flutterest to escape my net?
Who then art thou hiding in human guise?
Thy voice carries the sound of infinity,
Knowledge is with thee, Truth speaks through thy words;
The light of things beyond shines in thy eyes.
But where is thy strength to conquer Time and Death?
Hast thou God's force to build heaven's values here?
... O human claimant to immortality,
Reveal thy power, lay bare thy spirit's force,
Then will I give back to thee Satyavan. (**fourth and last boon**)
Or if the Mighty Mother is with thee,
Show me her face that I may worship her;
Let deathless eyes look into the eyes of Death,

An imperishable Force touching brute things
Transform earth's death into immortal life.
Then can thy dead return to thee and live." Savitri-663-664

Answer attempted:

"A **mighty transformation** came on her.
A halo of the indwelling Deity,
The Immortal's lustre that had lit her face
And tented its radiance in her body's house,
Overflowing made the air a luminous sea.
In a flaming moment of apocalypse
The Incarnation thrust aside its veil.
A little figure in infinity
Yet stood and seemed the Eternal's very house,
As if the world's centre was her very soul
And all wide space was but its outer robe.
A curve of the calm hauteur of far heaven
Descending into earth's humility,
Her forehead's span vaulted the Omniscient's gaze,
Her eyes were two stars that watched the universe.
The Power that from her being's summit reigned,
The Presence chambered in lotus secrecy,
Came down and held the centre in her brow
Where the mind's Lord in his control-room sits;
There throned on concentration's native seat
He opens that third mysterious eye in man,
The Unseen's eye that looks at the unseen,
When Light with a golden ecstasy fills his brain
And the Eternal's wisdom drives his choice
And eternal Will seizes the mortal's will.
It stirred in the lotus of her throat of song,
And in her speech throbbed the immortal Word,
Her life sounded with the steps of the world-soul
Moving in harmony with the cosmic Thought.
As glides God's sun into the mystic cave
Where hides his light from the pursuing gods,
It glided into the lotus of her heart
And woke in it the Force that alters Fate.
It poured into her navel's lotus depth,
Lodged in the little life-nature's narrow home,
On the body's longings grew heaven-rapture's flower
And made desire a pure celestial flame,
Broke into the cave where coiled World-Energy sleeps
And smote the thousand-hooded serpent Force
That blazing towered and clasped the World-Self above,
Joined Matter's dumbness to the Spirit's hush

And filled earth's acts with the Spirit's silent power.
Thus changed she waited for the Word to speak.
Eternity looked into the eyes of Death
And Darkness saw God's living Reality." Savitri-664-665

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Recapitulation:

"Two irrefutable signs prove that one is in relation with the Supramental:

1. A perfect and constant equality: To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.
2. An absolute certainty in the knowledge: The absolute and indisputable certainty of an infallible knowledge through identity."¹

The Mother

"The Divinity mentioned by Sri Aurobindo is not a person but a condition that will be shared by all those who have prepared themselves to receive it."²

The Mother

"And actually, to do Sri Aurobindo's work is to realize the Supramental on earth."³

The Mother

In *India*, three types of Divines are generally adored. The first type of Divine belongs to Moderate Spirituality, who is identified as giver of boon and curse. Devotees worship Him with rapt attention with the intention of getting favour from Him. He is aware in his mind of Divine's personal form and oblivious of His Impersonal Spiritual form; thus, he transforms the high truth of swift Spiritual evolution into slow evolution of religious movement. The second type of Divine belongs to later *Vedantists*, *Illuionists* and *Nirvanists*, where *Brahman* is experienced as That, which being known, all becomes unreal and an incomprehensible mystery or as the *Kena Upanishad* recognises, "That is the divine *Brahman* and not this which men here adore."⁴ This adoration of Impersonal Divine of *Jnana Yoga/Sankhya* is identified as the principal motive and passage for higher Spiritual life for developing Souls/traditional *Sadhakas*/beginners of integral Yoga, *dvija*. The third type of

Divine belongs to Ancient *Vedantists* where *Brahman* is experienced as That which being known all is known and nothing is lost. In this quest a relation between Spirit and Matter is worked out and the force of *Brahman* penetrates into material life. In this trend adoration of the Divine's personal form (as *Purushottama*, Supramental) is identified as more important than His impersonal form (as *Akshara Purusha*, Spiritual). This subordination of Impersonal Divine to Personal Divine is the basis of *Sadhana* for a developed Soul¹⁰ or *Sadhaka* of integral Yoga. Thus, Matter and Spirit get equal attention and importance and are reconciled.

The Moderate and the later *Vedantic* Spirituality are identified as escapist Spirituality and they cannot confront with Death. In ancient *Vedantic* Spirituality four imperfections or negations of Matter that of Ignorance, Falsehood, Suffering and Death are transformed and perfected into Knowledge, Truth, Delight and Immortality. During the hour of death and extreme adversity, the ancient *Vedantists* confront with them whereas Moderates submit before them and later *Vedantists* accept Death as a passage to *Param Dham*.

The God of popular Religion is a Power who must do favours to the devotees; they always want something, demand something, expect to get something and their whole life is a perpetual bargain to satisfy their desire. Their idea of Divine is something that knows little more than they do and is at their exclusive service. In Spiritual life this conditional worship is transformed into self-offering, self-giving, self-consecration of what one has, what one is and what one will become. The self-fulfilment by (1) sacrifice with Self-control, *atma-samyama*,⁶ and rejection of lower Nature, *vairagya*⁹ or (2) motiveless sacrificial work by renouncing the fruit of work, *phala tyagam*,⁷ or (3) desiring nothing from the supreme Lover and His creation, *anapekhyā*,⁸ leads one to higher planes of Consciousness and these triple truths are less easily grasped by bound Souls. The basis of Spiritual life is an intense need to become one with the Divine, to melt in the Divine, to disappear in the Divine. The aim of Spiritual and Supramental action is not miraculous realisations without lasting result filling the world with admiration but a frequent or constant natural miracle that alone effects a lasting transformation and by full mastery of constantly calling down of the luminous dynamic Divine *Shakti* one can face/solve all the problems of existence which is the logical, natural and inevitable consequence of intense aspiration, sincere endeavour and firm conviction.

The Divinity visioned by *Sri Aurobindo* is an inherent all-pervading Consciousness-Force that does not reject but accepts and transcends the limitation of the personal God of popular Religion, which is a form restricted by his quality, representation, name, personality and is distinguished from all other Deities of other doctrine. The disadvantage of the gospel of personal extra-cosmic omnipotent Godhead who has created and governs this world in most of the religious schools is that they form an unbridgeable gulf between

God and man, *Brahman* and the world and the possibility of man ascending to the status of God becomes remote. The error created by man in his relation with God, a partial manifestation of the Divine, elevates an actual and practical differentiation in Being, Consciousness and Force into an essential division, confusion and ethical difficulty. If man has to ascent to the status of God, then he has to go beyond the paralysing division of the mind where Knowledge is not self-divided, Force is not self-divided, Being is not self-divided and there will be no idea clash with other ideas and no opposition of the will or force with other will or force. He has to realise Integral Godhead primarily as comprehensive Consciousness, *Vijnana*, the force of blissful Oneness, Harmony and Order, the harmonious Law of guiding Truth, Light and *Ananda*; secondarily as impersonal Spiritual truth of the Divine Consciousness, *Jnana*, has descended here into an evolutionary world of Ignorance and tertiarily as apprehensive Consciousness, *Prajnana*, cosmic differentiation, mental adoration of personal aspect of monotheistic and polytheistic Deities, *Brahman* and an infinite multiplicity of ignorant and suffering beings unaware of the Self.

The Divine or the *Brahman* of the East or the Absolute of the West has in its nature two sides or two terms of the Being, the fundamental Reality and the Becoming, an effectual Reality; it is only a pure infinite essence that can manifest in infinite ways. It is at once the supreme Person, the Being in its transcendental and cosmic Consciousness and Force, the *Sachchidananda* with infinite Quality and without any Quality, *Saguna* and *Nirguna*, Omnipotent, Omniscient and Omnipresent which informs, embraces and governs all existences, the Controller of all energies, the Conscious in all that is Conscient and Inconscient, the inhabitant of all souls, minds, hearts and bodies, the Ruler and Over-ruler of all works, the Seer and Overseer of all happenings, the Enjoyer of all Delight, the Creator who has built all things in His own being, the All Person of whom all beings are personalities; in His Consciousness-Force He is the Creatrix Divine Mother, a Power and Energy working out of the Being; in His Being He is the Creator Father of all that is; in His Beauty and Joy He is the All-Beloved and All-Lover; in His existence He is the Friend of all creature; in His dynamism of Will to light and vision and Will to power and works He is the Master of all action; in His wisdom of state of Knowledge and power of Knowledge, He is the All-Teacher; in His world play He is the Divine Playmate. The Unknowable is something to us supreme, wonderful and ineffable by our mind-created speech, which continually formulates itself to our consciousness and continually escapes from the formulation it has made; but even when we are most aware of it, we cannot describe it because our language and thought can deal only with the relative. The Absolute does not deny the truth of His own existence but so infinitely expansive that no finite positive *iti iti* (It is this, it is that) and finite negative, *neti neti* (It is not this, it is not that) can be formulated which can exhaust It or bind It to the limitation of the definition. So, the Divine can be limited neither by formlessness nor by form, neither by unity nor by multiplicity, neither by immobile stable status of

Self nor by dynamic mobility of Nature; it can be restricted neither by these illimitable attributes nor by our most affirmative experiences which exceeds all definitions, nor even can it be expressed by our largest conception of original self-concentration of *Sachchidananda*.

Though, the Unknowable is not knowable by the finite mind or to our limited consciousness, it is not altogether and in every way unknowable; it is self-evident to an infinite Consciousness or a knowledge by Identity and the Spiritual Being within us can explore all the ranges of Consciousness from the dark Inconscient plane to the highest plane of *Sachchidananda* to unravel the whole of the Unknowable and its complete Divine manifestation.

The human liberated Soul carries within him the triune Consciousness of the Individual, the Universal and the Transcendent, can alone work out at its critical turning point the movement of Divine self-manifestation which appears to us as involution and evolution of the impersonal Divine Consciousness between two terms of Ignorance and Knowledge. He is no longer considered as a subordinate or minor circumstance in the Divine Play or *Lila* of the *Nara-Narayana*, but one with the total movement of the Infinite, capable of incarnating Godhead Consciousness in himself. The individual Soul in Becoming arrives at Infinite Self-Knowledge and All-Knowledge when it knows the Supreme and Absolute as Bliss of Existence, Bliss of Consciousness and Bliss of Force or Will and possesses the Nature and Consciousness of the Transcendent and the Universal, the unity of One Being and all Beings and to live in that Knowledge and to transform his life by evolution of seven-fold Power of Being (*Brahman*, the ancient Seers said is the Matter, is the Life, is the Mind, is the Supermind, *Vijnana* and is the triune glory of *Sachchidananda*) is his Divine destiny.

The main method or the indispensable self-disciplines of integral Yoga are derived from Ancient *Vedanta* (for example the *Isha*, *Taittiriya*, *Kena Upanishads* etc) with comprehensive concentration as the principal instrument of *sadhana*, whereas the substitute methods or the dispensable self-disciplines of this Yoga are derived from the later *Vedanta* and the *Tantra*, where exclusive concentration is the chief instrument of *Sadhana*. The difference between the two *Vedantic* quest are that in the former two great formula of existence, “One without a second”, *ekamevadvitiam* and “All this is the *Brahman*”, *sarvam khalu idam brahma* are successfully combined and hence *Brahman* is experienced as That which being known all is known, *yasmin vijnate sarvam idam vijnatam*; whereas in the latter quest exclusive importance is given to the first formula of existence to the total exclusion of the second formula and hence *Brahman* is experienced as That, which being known, all becomes unreal and an incomprehensible mystery, (mental) *Maya*. The exclusive quest of later *Vedanta* was a departure from the comprehensive quest of the ancient *Vedanta*, and the vehement impatient longing of the former to possess the Divine exclusively gave birth to the psycho-physical methods of

sadhana, whereas in the latter, integral faith, patience and courage to search the truth equally in Matter and Spirit gave birth to Spiritual methods of *sadhana*. The disadvantages of psycho-physical methods are that it stresses on the rise of the six *Kundalini chakras* from below, where the physical presence of the *guru* is indispensable in order to avoid any Spiritual fall and lower formulations are used for higher Spiritual gain. A dependency on psycho-physical methods only is to subject one-self to outer nature leading towards mechanised living, artificial constructed unity, can give birth to *tamasic* impatience and *rajasic* ambition of the exclusive kind. But if it can be efficient subordinate of the Psychic, Spiritual and Supramental methods, then it will be the most powerful of all means for physical transformation.

Integral Yoga through *Savitri* book proposes a *Sadhaka* to attain the highest status of *Jnana* and *Bhakti Yoga* by becoming *Karma Yogi* or by doing consecrated action.

It proposes to pursue *sadhana* or pursue *Karma Yoga* in double seclusion. Seclusion from the enjoyment of five sense organs and seclusion from attraction of outer world.

Karma Yoga establishes a *Sadhaka* in kingdom of possession of inner and outer kingdom; *Jnana Yoga* establishes a *Sadhaka* in becoming a adventurer and pioneer of new Consciousness and of protecting the Kingdom or of guarding Truth's diamond throne; *Bhakti Yoga* fulfils life of outer kingdom by manifestation of Beauty, Delight and Love. It enlarges the inner kingdom as 'the (Divine) Love's golden wings have power to'⁵ bridge the void in Consciousness; 'The feet of love tread naked hardest (Subconscious and Inconscious) worlds;'⁵ Love 'labours in the depths (of Inconscious), exults on the heights (of *Sachchidananda*)'⁵ to divinise life.

After one is established in the above three Yoga, he reconciles them and out of the effort of reconciliation a fourth Yoga is born, known as Yoga of Self-perfection. This higher instrumentation is responsible for Subconscious, Inconscious and Cellular transformation action. These are identified as the highest **Call** of integral Yoga through which the Divine **Contact** in material world is established.

OM TAT SAT

References:

- 1: TMCW/15/102,
- 2: TMCW/15/104,
- 3: The Mother's Agenda-10th May, 1958,
- 4: CWSA-23/The Synthesis of Yoga-72,
- 5: Savitri-592,
- 6: The Gita-4.27
- 7: The Gita-12.11, 12,

8: The Gita-12.16,

9: The Gita-6.35, 13.8,

10: “*Arjuna said:* Those seekers of *Bhakti Yoga* who thus by a constant union seek after Thy personal Form and those seekers of *Jnana Yoga* who seek after Thy unmanifest Immutable impersonal Form, which of them are greater Yoga? The Blessed Lord said those who are most united with Me and adore Me through constant union, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be the greatest Yogi.” The Gita-12.1, 2,

Question and Answer:

1: Why The Mother gave more importance to the debate between Death and Savitri and even translated them in to French?

Ans: From the day of Sri Aurobindo’s earthly departure, 05.12.1950, to Her own earthly departure, 17.11.1973, She was experiencing Supramental transformation work in Subconscient plane.

“It is very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it—it is spontaneous and natural for me... but Supramental transformation is another thing altogether, oh!... No one has ever followed that path; *Sri Aurobindo* was the first, and He left before telling us what He was doing, I am literally carving out a trail through the virgin forest—worse than a virgin forest...I am given the awareness of how huge this thing is one drop at a time...so I won’t be crushed. It has reached a point where all Spiritual life, all those people and races that have tried since the beginning of the earth, all that seems like nothing, **like child’s play** in comparison. And it is a work without glory: you have no results, no experiences filling you with ecstasy or joy—none of that, it is a hideous labour.” **The Mother**/The Mother’s Agenda, July 15, 1961

2: Why moderate Spirituality and later Vedantic Ascetics cannot confront with Death?

Ans: They are oblivious of Spirit’s Presence and working in Matter. Moderate Spirituality is satisfied with partial Divine union and ascetic Spirituality is interested in its final exit in *Param Dham*, beyond this world in *Sachchidananda* plane.

3: Why Ancient Vedantists can confront with Death?

Ans: They give equal importance to Matter and Spirit and have learned the lesson of dynamic Divine union.

4: What is the moderate solution of problem of life as proposed by Death?

‘Leave then thy dead (Husband), O *Savitri*, and live.’ *Savitri*-656, (This is Moderate approach towards life as proposed by Death.)

Death said: “What knowst thou of earth’s rich and changing life

Who thinkst that one man dead all joy must cease?

Hope not to be unhappy till the end:

For grief dies soon in the tired human heart;

Soon other guests the empty chambers fill.” Savitri-637 (Moderate solution towards life)

Death said: “Return and try thy soul!

Soon shalt thou find appeased that other men
On lavish earth have beauty, strength and truth,
And when thou hast half forgotten, one of these
Shall wind himself around thy heart that needs
Some human answering heart against thy breast;
For who, being mortal, can dwell glad alone?
Then Satyavan shall glide into the past,
A gentle memory pushed away from thee
By new love and thy children’s tender hands,
Till thou shalt wonder if thou lov’dst at all.
Such is the life earth’s travail has conceived,
A constant stream that never is the same.” Savitri-637-638, (Moderate solution towards life.)

5: What is the Ascetic solution of problem of life as proposed by Death?

(Death said) “Live in thyself; forget the man thou lov’st.” Savitri-594,

(Later Vedantic solution as proposed by Death.)

Death said: “Turn then to God, for him leave all behind;

Forgetting love, forgetting *Satyavan*,

Annul thyself in his immobile peace.” Savitri-647, (Later

Vedantic solution towards life. *Savitri* book proposes a

Sadhaka to pursue *Sadhana* in such a manner that he would

under no circumstance accept the Moderate and later

Vedantic solution towards life.)

6: What is the ancient Vedantic solution towards problem of life as proposed by Savitri?

“Out of thy shadow give me back again

Into earth’s flowering spaces Satyavan

In the sweet transiency of human limbs

To do with him my spirit’s burning will.

I will bear with him the ancient Mother’s load,

I will follow with him earth’s path that leads to God.” Savitri-590

(Ancient Vedantic Solution as proposed by *Savitri* where Spirit and Matter receive equal importance.)

“For I who have trod with him the tracts of Time,

Can meet behind his steps whatever night

Or unimaginable stupendous dawn

Breaks on our spirits in the untrod Beyond.

Wherever thou leadst his soul I shall pursue.” Savitri-590 (Ancient

Vedantic Solution as proposed by Savitri where Spirit and Matter receive equal importance.)

“Give me back Satyavan, my only lord.” Savitri-637 (Ancient

Vedantic Solution as proposed by Savitri.)

“But standing on Eternity’s luminous brink
I have discovered that the world was He;
I have met Spirit with spirit, Self with self,
But I have loved too the body of my God.
I have pursued him (Satyavan) in his earthly form.” Savitri-649
(Ancient Vedantic Solution as proposed by Savitri where Spirit and
Matter receive equal importance.)

7: How can ancient Vedantic Divine (Supramental) Love confront Death?

Ans: “Love’s golden wings have power to fan thy void:
The eyes of love gaze starlike through death’s night,
The feet of love tread naked hardest worlds.
He labours in the depths, exults on the heights;
He shall remake thy universe, O Death.” Savitri-591-92

8: What is the disadvantage of human love as foreseen by Death?

Human love invites initially ‘sweet secretion of the erotic glands’ (Savitri-618)
and finally widowhood which is defined as ‘Leave then thy dead (Husband), O
Savitri, and live.’ (Savitri-656)

9: What are the disadvantage of human love and Divine (Spiritual) Love as
foreseen by Savitri’s birth mother?

Ans: “Love dies before the lover in our breast” Savitri-433 (Human love dies
while the human lover is still alive.)

“Only when thou hast climbed above thy mind

And liv’st in the calm vastness of the One

Can love be eternal in the eternal Bliss (This is the Divine Love of *Nirguna
Brahman* which will be complete by Divine Love of *Saguna Brahman* and
transcendence of both.)

And love divine replace the human tie.” Savitri-434 (This is a partial Divine
realization but necessary and indispensable in the path of the Soul’s ascent.)
(This Divine Love in Spiritual plane does not take care and cannot save the
human lover.) (the later Vedantic Impersonal Divine Love discovered by
Savitri’s birth mother cannot save man, cannot immortalize material life.)

10: What is the disadvantage of Divine Love?

Ans: “It is for this reason that Divine Love which is at the heart of all creation
and the most powerful of all redeeming and creative forces has yet been the
least frontally present in earthly life, the least successfully redemptive, the least
creative. Human nature has been unable to bear it in its purity for the very
reason that it is the most powerful, pure, rare and intense of all the divine
energies; what little could be seized has been corrupted at once into a vital
pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or
even sensual erotic mysticism of the roseate coloured mind or passionately
turbid life-impulse and with these simulations compensated its inability to
house the Mystic Flame that could rebuild the world with its tongues of
sacrifice.” The Synthesis of Yoga-167

“If once it met the intense original Flame (of Divine Love),

An answering touch might shatter all measures made
And earth sink down with the weight of the Infinite.” Savitri-18

“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

“If the psychic mutation has not taken place, if there has been a premature pulling down of the higher Forces, their contact may be too strong for the flawed and impure material of Nature and its immediate fate may be that of the unbaked jar of the Veda which could not hold the divine Soma Wine; or the descending influence may withdraw or be spilt because the nature cannot contain or keep it. Again, if it is Power that descends, the egoistic mind or vital may try to seize on it for its own use and a magnified ego or a hunting after powers and self-aggrandising masteries may be the untoward result. The Ananda descending cannot be held if there is too much sexual impurity creating an intoxicant or degrading mixture; the Power recedes, if there is ambition, vanity or other aggressive form of lower self, the Light if there is an attachment to obscurity or to any form of the Ignorance, the Presence if the chamber of the heart has not been made pure. Or some undivine Force may try to seize hold, not of the Power itself, for that withdraws, but of the result of force it leaves behind in the instrument and use it for the purposes of the Adversary. Even if none of these more disastrous faults or errors should take place, still the numerous mistakes of reception or the imperfections of the vessel may impede the transformation. The Power has to come at intervals and work meanwhile behind the veil or hold itself back through long periods of obscure assimilation or preparation of the recalcitrant parts of Nature; the Light has to work in darkness or semi-darkness on the regions in us that are still in the Night.” The Life Divine-948-49

OM TAT SAT

On line Questions on 13.06.2021

Messages of Savitri: SOME QUESTIONS:::??

1. What are soul slaying truth? Ans: Speaking lie. Thoughts born from inconscient energies of three gunas. Truth spoken by Savitri's birth mother an Death.
2. What are Twilight thoughts? Ans: mind living in Half light and half darkness
3. What are inherent purity of mind, life and body ? Ans: Inborn purity guided by Para-prakriti or higher Nature. Savitri was born-free.
- 4.

Direct contact with the Divine through her instrumental Yogic method, what are these INSTRUMENTAL YOGIC METHODS?? Ans:

But a deeper study on '*Agenda*' reveals that Her main method of *sadhana* was Supramental, Spiritual and Psychic or 'annul oneself'¹⁶ or 'I deliberately keep the mind absolutely still'¹⁷ which was subordinated and supported by Psycho-physical action in waking *Samadhi*. And the discovery of great eternal words of Japa, '*Gloire à toi Seigneur*' or '*Om Namō Bhagavate*'⁵ was one of the psycho-physical methods through which She could directly call down Supramental energy or lifted Her being instantly to absoluteness of Light and utilised the power of the 'seed-sound' Word to transform world disharmony. It was further studied that *Savitri's* main method of *sadhana* of 'annul thyself'¹⁸ had its root in *Sankhya* **which was developed through three ascending stages of witness, Sakhi, giver of sanction, Anumanta and the Master of Nature, the Ishwara. It had been further developed by her as 'still Supreme,'¹⁹ 'silent still Supreme,'²⁰ 'all negating Void supreme'²¹ and 'emptiness of the Supreme.'²²**

5. What are her(Savitri's) special threefold personality? Ans: (1) Excessive physical beauty²¹ 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.
6. What is the method as mentioned in this sentence- " 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." Ans: All the methods discovered by Mother Nature through Science, Religion, Occultism, Spiritual Thought and Spiritual life.
7. How is it ? " The darkness below and a fathomless Light above are the two mighty arms of Divine through which existence is balanced !!!"—if it is balanced then what is the need of Evolution, Spirituality, Yoga, Transformation etc....

Ans: "These wide divine extremes, these inverse powers

Are the right and left side of the body of God;
 Existence balanced twixt two mighty arms
 Confronts the mind with unsolved abysms of Thought.
 Darkness below, a fathomless Light above,
 In Light are joined, but sundered by severing Mind
 Stand face to face, opposite, inseparable,
 Two contraries needed for his great World-task,
 Two poles whose currents wake the immense World-Force.” Savitri-656-657

8. Kindly describe in details of the other one was way up above in the Spiritual plane with Sri Aurobindo at Pondicherry.

Ans: “God knows, never, not one minute in my life, even when things were the darkest, the blackest, the most negative, the most painful, not once did the thought come, "I would like to die." And ever since I had the experience of psychic immortality, the immortality of consciousness, that is, in 1902 or 3, or 4 at the latest (sixty years ago now), all fear of death went away. Now the body's cells have the sense of their immortality. There was also a time when I almost had a sort of curiosity about death; it was satisfied by my two experiences in which, according to the surface illusion, my body was dead, while, within, I had a wonderfully intense life (the first time, it was in the vital, the other time, way up above⁹⁶). So that even that curiosity (I can't call it "curiosity"), even that question is no longer asked by the cells. But the possibility does present itself: according to the ordinary outer logic, if this isn't transformed, it must necessarily come to an end. And always, always, I receive the same answer, which isn't an answer with words, but an answer with a knowledge (how can I put it?...), a FACTUAL knowledge: "It's no solution." To say things in quite a banal way, this is the answer: "It's no solution."” The Mother/November 21, 1964

⁹⁶In the vital with Théon, when Mother was looking for the mantra of life and Théon, in a fit of anger, cut the "thread." Way up above, with Sri Aurobindo.

9. Is the word SHUN applies to all points in this sentence?
“Those who want to resume struggle against Death, their first step is to shun (1) all sense or mortal enjoyment, (2) of happiness of intermediate worlds of elite and artist, (3) of heavenly bliss and (4) of a self-dissolution and selfdrowning in the Absolute, an ineffable actionless peace ‘In the Immobile’s wide uncaring bliss,’ 18 param dham, where problems are non-existent.”

10. How can PURIFICATION be achieved ??

Ans: A *Sadhaka* of integral Yoga, searching a passage of immortality must identify five elements that require attention, rejection, purification, transformation and perfection. They are (1) will to become something, (2) twilight thought, (3) soul slaying truth, (4) quarrelling with others and (5)

indulgence in human love and association. The three *gunas* of *sattwa*, *rajas* and *tamas*, which dwarf human life are identified as the parent of above five elements. In the quest for immortality the will to become something is transformed into the aim of deep central faith which 'see only the Divine and seek only after the Divine';²⁷ mind's twilight thoughts become boundless Superconscient Light; Soul slaying truth is transformed into Soul saving Truth; all dispute is transformed into great unity, order and harmony, and limited human love is transformed into boundless Divine Love. Then can one Sadhaka (or Savitri within) vanquish Time and Death.

OM TAT SAT

ON LINE QUESTIONS-14.06.2021

Some Important Questions on Savitri's Yoga:

1. **Why virginity is qualified with WHITE coloured? "Heaven guards her white virginity....." Ans: "Immaculate in white virginity" Savitri-274. White is the symbol of purity.** white = the light of the Divine Mother, or the Divine Consciousness. Immaculate in white virginity the nude God children, in self-knowledge and self-power repose on the eternal Will and live in His inalienable Bliss. They are her sun-eyed children of God's everlasting Day and Omnipotent's flaming pioneers who count Supreme's law only and obey only His command and they find a passage to meet the Lord in Matter's night.
2. **Is it a finished or unfinished work?? "They further explored the innermost chambers of all those Selves for such is the exercise through which layer after layer darkness of the Inconscient Sheath would be permanently illumined." Ans: Transformation of Subconscient and Inconscient Sheaths are identified as unfinished Supramental action.**
3. **Please clarify it – "Savitri became the Mother of the Satyavan's 'natural brother reared in Mother Nature's house by rising into a Mother consciousness.'" Ans: Savitri book and The Synthesis of Yoga book projected Avatara as brother Soul. His brotherhood personality becomes integral when he develops sevenfold Divine Personality that of Father, Mother, Teacher, Master, Friend, Playmate, Lover.**
4. **Why one share the burden of earth & grief even when he goes beyond Sunlit Path? "But those who go beyond the sunlit path and share the burden of humanity must pass beneath the yoke of grief and pain." Ans: We live on earth not for ourselves alone but for the world and the Divine. With the opening of Spiritual Self and world Self, the Spiritual responsibility of a Sadhaka multiplies.** *The Synthesis of Yoga* book (Principal Shastra) issues injunctions on a *Sadhaka* (Seeker of Truth) of integral Yoga that he should not remain indifferent to individual, collective and world imperfection and he

should become accountable for his *Sadhana* (askesis) to his own Self, to the World and to the Divine.²⁵ Integral Yoga proposes that a developed Soul must not ‘look with a remote indifference on the’¹⁰ sufferings of the unblessed ordinary human being and blessed devotees and draws all of them towards Spirit’s freedom. Or ‘even if our personal deliverance is complete, still there is the suffering of others, the world travail, which **the great of soul** cannot regard with indifference.’¹¹ ‘Accepting life, he (a Sadhaka of integral Yoga) has to bear not only his own burden, but a great part of the world’s burden too along with it, as a continuation of his own sufficiently heavy load. Therefore his Yoga has much more of the nature of a battle than others; but this is not only an individual battle, it is a collective war waged over a considerable country.’¹²

5. What are these multiple layers of desire soul? “The Soul’s passage is veiled by multiple layers of desire soul.” Ans: Savitri book identifies ten desire souls.

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.

6. What is the “Golden Path”? Ans: To receive Spiritual help from without in the form of Satyavan and from above in the form of Spiritual being and Supramental Being.

7. How can it be practicable? “A constant subtle physical union is practicable in the midst of this world of fierceness, chaos and activities, where in the deep silence of the heart” Ans: By changing the centre of living from surface to within.

8. What is the difference between -“Soul guided and God guided Light” & “a new Dawn and everlasting Day”& “the Sun-lit path and Golden path”& “Subtle & subliminal self”??? Ans: Psychic Being and Spiritual Being, permanent descent of Sachchidananda consciousness to earth and permanent ascent to Sachchidananda consciousness, accumulation of Psychic and Spiritual force; subtle physical, subtle vital and subtle mental sheath, subliminal self is true physical being, true vital being and true mental being.

9. Kindly elaborate these sentences for better understanding – “Eternity looked (through Savitri) into eyes of Death and Darkness saw the God’s living body of Truth. Around Death, her Light grew an ocean’s siege. (Supramental) Light like a burning tongue licked up his thoughts; Light was a luminous torture in his heart; Light

coursed a splendid agony through his nerves. His darkness muttered perishing in her blaze. His (Death's) body was eaten by Light and his Spirit devoured." Ans: Thus, the Death is transformed partly. For full transformation of Death, Savitri has to enter the everlasting Day.

- 10. Why Sri Aurobindo said so – “ He said, “No, I will not go down to this mental level anymore.”” Ans: This hints that Supramental action is more important than descent of Supramental Wisdom. Supramental Wisdom utilized for mind's understanding is still an inferior action.**

OM TAT SAT

ON LINE SAVITRI QUESTIONS-15.06.2021

1. How to find that Sun-lit path? “.....But those who are concerned to save themselves only, they live bare and calm, as in the sunlit path there is no pain and suffering and they enjoy solitary bliss.” Ans: One has to open his Psychic Being partly.

2. What are these other worlds & their descending hierarchies??
“Subtle physical union wide opens the gate of Supreme self and a corresponding passage is made to enter other worlds through descending hierarchies.”

In its antechambers (subtle body) of splendid privacy
Matter and soul (Annamaya Purusha) in conscious union meet (in dream trance)

Like lovers in a lonely secret place 😞 the union of purusha and prakriti?) (Yes. Here union between true physical and material physical.)

In the clasp of a passion not yet unfortunate
They join their strength and sweetness and delight
And mingling make the high and low worlds one. Savitri-105(Through subtle physical union the high Sachchidananda state can penetrate in a diminished form into the lowest Inconscient state and thus the high and low worlds become one.)

“...I was very ill, but I knew it was not this body (but it was this body's consciousness), it was family of the Ashram, and the father was seeking help, looking for a doctor (all the details with such precision!..there are three sick people in the family.) And while that was going on, the body said to itself, “So I am identified with this person, since he is treating this person (me, that is); and since I am identified, I must do in this person what needs to be done.” Then I concentrated and called the forces of the Lord, and treated the person. All that down to the last detail. It lasted for two hours... it happened in the night when those people were asleep, and they didn't realise...this body's impression is that it has saved someone's

life... That union between the two, between **the subtle physical and the material physical**, is taking place all the time—day and night... there is an attempt to substitute one for the other.” The Mother’s Agenda-11/149-150-151

Its complementary line:

“The high meets the low, all is a single plan.” Savitri, Book-7, Canto-6

3. What is a Truth Mind?, What’s the difference between Truth Mind & Light Mind??

Ans: Truth Mind is the Self stationed in the subtle mental sheath. Illumined Mind is a higher state of mind in which one sees visions.

4. Please elaborate it” As feet are the farthest domain from the complexity of mind, whose centre is head, and head obstructs the free flow of higher Divine forces, so this passage is recognised as more important means of transformation action.”

Ans: entry of Supramental force through head entry of Supramental Force through feet are two important transformation action.

5. When it’s possible for us? “When The Mother’s Consciousness captures different organs of our body, then is ended the play of lower forces, then the lower vital and lower physical dark forces leave the lower centres of the body” Ans: After the discovery of Supramental Self.

6. Are these descriptions real, it looks as if gross physical world, moreover each human being have subconscious memory, then, no human could reach that level as described in it?? “That Subconscient world was full of vague fields, pastures, trees and scenes. There were also roaming vague white cattle, wandering vague spirits and soul touching vague melodies. There were also subtle half luminous powers of fugitive beings and elusive shapes that as natural habitants of that world got lost happily through vague ideal lands. No mortal human feet and breath of life could rest firm upon that soil and no memory of the visions can be retained in that twilight plane”

Ans: Subconscient world can be entered as result of Supramental action either in deep meditation or in intense non-waking trance.

7. Kindly simplify the term ‘double sincerity’; ‘Truth Consciousness’, ‘Time-spirit’; ‘golden key’; ‘sunlit soil’.

Ans: Double sincerity: With its help Karma Yoga can be reconciled with Jnana Yoga.

Truth Consciousness: In this consciousness World, Self and God are reconciled.

Time-Spirit is Kshara Purusha.

Golden key: With the aid of golden key Soul can experience Spiritual and Supramental plane.

Sunlit-soil: "Or live happy, unmoved, like flowers and trees."

Savitri-133

8. What are only mediating links and ladder of greater worlds to arrive at Infinity to join the head of destiny to its base. ?

"Everlasting Day is the Divine's symbol kingdom and intermediate sojourn and *Savitri* did not want to sacrifice earth to happier and higher Heavens, nor considered these worlds as field of her fulfilled action and last support. These are only mediating links and ladder of greater worlds to arrive at Infinity to join the head of destiny to its base." Yoga Sadhna manual/p-25

9. The Lord writes, "The Deathless (Perfect Spirit) conquered by death of things (imperfect Matter)." (Savitri-6) What is the "things" referred to here?

Ans: Spirit has not yet conquered Matter.

10. Why the opening of Subconscious plane/ sheath is regarded as the 'grand solution'?

Ans: By the opening of Subconscious and Inconscious Self, the Divine Force works through the feet. By opening the Spiritual and Supramental Self Divine Force works through the head. Head is the centre of the complex mind which obstructs the free flow of Divine Force. So Divine Force entering the body through feet is identified as a grand solution of Supramental action. If by aspiration and the Divine's Grace one will have this experience for a brief period then the understanding will be more concrete.

OM TAT SAT

On Line Questions raised by Death: 16.06.2021

1. Why Savitri Chosen the long suffered Soul? "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, meaningless suffering, splendid failure, twilight and grey inhibitions."

Ans: "The sorrow of all living things shall come

And knock at his (*Avatara's*) doors and live within his house;"

Savitri-446

2. Is Satyavan a loaned treasure? And loaned to whom?? "He was also the Eternal Consciousness, a unique rare treasure loaned by Gods,"

Ans: In *Savitri* it is hinted that Satyavan was a unique treasure loaned by the Gods for a brief period or 'heaven lent to earth'²⁴ and men and this sovereign glory, splendour and heaven's greatness was too great to stay on this mortal soil for longer period or 'earth could not keep too long from heaven'²⁴ this rare Divine stuff.

3. What's the Divine's single plan here? "...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;'

Ans: Through his long suffering in human form the God's debt is paid. 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.

4. What is Spiritual fall?

Ans: A Spiritual man lives beyond the three gunas. To return to three gunas is the symbol of Spiritual fall.

Untimely Death or without fulfilling the earthly mission if a Spiritual man or Avatara leaves his body, then that is identified as Spiritual fall.

5. Please elaborate this important sentence – "an Avatara, as a delegate Soul of Heaven lent to earth must live a brief period in human history in order to trace and build a passage in intermediate ranges consciousness so that a large section of humanity will be able to bridge the gulf between Heaven and Earth and reconcile Spirit with Matter with less effort."

Ans: This 'gold link'²⁵ is meant to bridge the gulf²³ between lower and higher hemisphere, to open many closed doors, oblivious fields, unseen province, void and silence in Consciousness, to create new avenues of ascent of Soul and descent of *Shakti*, and thus the Consciousness ascended and descended to new heights and depths, to search new overhead action, wisdom and love that can reconcile the mutually antagonist trend of existence such as mind, life and body. A *Sadhaka* of integral Yoga must learn the lesson and is exclusively preoccupied in the inner world in which he is able to open the doors of wider consciousness, able to remove the gulf and void created between surface physical and subliminal world, between subliminal world and 65edanta65scient world, between Supramental and Subconscient/Inconscient world and he will be victorious and conqueror to such extent that consciousness can move a long way from surface life to inner depth in which Psychic being is veiled and continue this movement to discover Spiritual, Universal, Supramental and the highest Bliss world freely without any block or obstruction and discovers their Divine unity.

6. What is ancient vedantic solution of life?. Why Death was against ancient vedantic solution of life? "He was against the ancient Vedantic

solution of life of reconciliation of Spirit with Matter as proposed by Savitri for whom Satyavan's physical form is as important and real as his Soul and one need not die in order to find the Spirit."

Ans: *Savitri* book proposes a *Sadhaka* to pursue *Sadhana* in such a manner that he would under no circumstance accept the Moderate and later *Vedantic* solution towards life.)

"Out of thy shadow give me back again
Into earth's flowering spaces Satyavan
In the sweet transiency of human limbs
To do with him my spirit's burning will.
I will bear with him the ancient Mother's load,
I will follow with him earth's path that leads to God." Savitri-590
(Ancient Vedantic Solution as proposed by *Savitri* where Spirit and Matter receive equal importance.)

"For I who have trod with him the tracts of Time,
Can meet behind his steps whatever night
Or unimaginable stupendous dawn
Breaks on our spirits in the untrod Beyond.
Wherever thou leadst his soul I shall pursue." Savitri-590 (Ancient Vedantic Solution as proposed by *Savitri* where Spirit and Matter receive equal importance.)

"Give me back Satyavan, my only lord." Savitri-637 (Ancient Vedantic Solution as proposed by *Savitri*.)

"But standing on Eternity's luminous brink
I have discovered that the world was He;
I have met Spirit with spirit, Self with self,
But I have loved too the body of my God.
I have pursued him (Satyavan) in his earthly form." Savitri-649
(Ancient Vedantic Solution as proposed by *Savitri* where Spirit and Matter receive equal importance.)

7. What's the difference between 'ancient & later Vedanta' ; Moderate & ascetic solution of life'

Ans: In the later Vedanta Divine is given exclusive importance to the exclusion of the world and Matter. In ancient Vedanta Divine and Matter are given equal importance.

8. What is the Spiritual significance and utility of Death?

Ans: Now the Spiritual significance and utility of *Death* is identified as a passage in the Soul's unending journey of all life in order 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 Spirit's opportunity to begin greater life.

9. What is the Divine's comprehensive plan? Ans: In Divine's comprehensive plan Death is temporary necessity for evolution of man in Ignorance. With the manifestation of Divine Life Ignorance, Falsehood, Suffering and Death will be transformed into Knowledge, Truth, Delight and Immortality. That is divine's comprehensive plan.

10. Kindly simplify it – “The Divinity mentioned by Sri Aurobindo is not a person but a condition that will be shared by all those who have prepared themselves to receive it.”

Ans: Divinity visioned by Sri Aurobindo is a hierarchy of ascending and descending state of Consciousness.

Integral Yoga recognises Personal and Impersonal aspect of the Divine as ‘two wings of Spiritual ascension’⁶¹ and before entering seven-fold personal relation with the Divine ‘a seeker of integral Yoga’⁶¹ must enter relation with the impersonal attributes of Divine Light, Force, Bliss, Love, Truth and Right. In order to avoid integral Yoga from distorting into a Religion³⁰ through developing Soul seekers, the Nameless Impersonal Influence²⁹ and reversal of invisible Consciousness get precedence over Divine manifestation through name and form. An increased impersonality²⁸ and universality in the personal life is the sign of true preliminary *Ashram* living. In order to pave the passage clear for Supramental descent through prolonged Psychic and Spiritual ascension of Consciousness of developed Soul, the Divine's personal manifestation through Name and Form is recognised as more important requisite³¹ than adoration of His Impersonal form.

OM TAT SAT

ॐ ନମୋ ଭଗବତେ ଶ୍ରୀମୀରାରବିନ୍ଦାୟ

ଶ୍ରୀମାତୁନିକେତନ ଆଶ୍ରମ

ଯୋଗ ସାଧନା ଶିବିର-୧୨.୦୭.୨୦୧୧-୧୭.୦୭.୨୦୧୧

(ନାରଦ ଭବାତ) “ଜଣେ ଯଦି ଅତ୍ୟଧିକ ଆତ୍ମସୁଖ ମଧ୍ୟରେ ଜୀବନ ବଞ୍ଚିବାକୁ ସମର୍ଥ ହୁଏ ତେବେ ଦୁର୍ଭାଗ୍ୟ ତା ଜୀବନରେ ଶୋଇ ପଡ଼ିପାରେ; ଏହି ଦୁର୍ଭାଗ୍ୟ ଅଦୃଶ୍ୟ ଅନ୍ଧକାର ଶକ୍ତି ଭାବରେ ମଣିଷର ଅଚେତନ ମୁହୂର୍ତ୍ତରେ ଜୀବନ ମଧ୍ୟରେ ଅନୁପ୍ରବେଶ କରେ ଓ କବଳାକୃତ କରେ, ଯଦି ସାବିତ୍ରୀଙ୍କ ହୃଦୟ ଏକ ଅତିମାନସ ଜଗତରେ ଚିରକାଳ ଆବଦ୍ଧ ହୋଇ ରହନ୍ତି, ଅତ୍ୟଧିକ ଭଜ ଚେତନା ଓ ଅତ୍ୟଧିକ ଆନନ୍ଦ ମଧ୍ୟରେ ସଚେତନ ଜାଗ୍ରତ ଜୀବନ ବଞ୍ଚନ୍ତି, ତେବେ ଚିରକାଳ ପାଇଁ ଦୁର୍ଭାଗ୍ୟକୁ ଶୋଇ ପଡ଼ିବାକୁ ସେ ଛାଡ଼ି ଦେଇ ପାରନ୍ତି। “ ସାବିତ୍ରୀ-୪୨୦

ନାମ:

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

୧। ମାନ୍ୟତା ପ୍ରେମ ଆତ୍ମାକୁ (୧) ବନ୍ଧନଗ୍ରସ୍ତ କରେ, (୨) ମୁକ୍ତ କରେ।

୨। ତୁମେ ଏହି ସାଧନା ଶିବିରରେ ଜଣେ (୧) observer, (୨) seeker of Truth, (୩) ସତ୍ୟ ନିଷ୍ଠ ସାଧକ।

୩। ସାବିତ୍ରୀ ମହାକାବ୍ୟ ପୁସ୍ତକର କେନ୍ଦ୍ରୀୟ ସତ୍ୟ କଣ?

୪। ତୁମେ (୧) ଏକ ସାଧାରଣ ଗତାନ୍ତରାଳ ଜୀବନ ବଞ୍ଚିବାକୁ ଚାହୁଁଛ ନା (୨) ଏକ ମହାନ ଦୁର୍ଲ୍ଲଭ ଜୀବନ ବଞ୍ଚିବାକୁ ଚାହୁଁଛ?

୫। ମାନୁଷ୍ୟ ପ୍ରେମ (୧) ଦୁର୍ବଳ (୨) ସବଳ ଆତ୍ମମାନଙ୍କ ନିମନ୍ତେ ସୁରକ୍ଷିତ ପଥ ଦେଖାଏ।

୬। ମାନୁଷ୍ୟ ପ୍ରେମ ମୃତ୍ୟୁ ଏବଂ ଅଜ୍ଞାନତା ବିରୁଦ୍ଧରେ ସଂଗ୍ରାମ (୧) କରିପାରେ, (୨)କରିପାରେନାହିଁ।

୭। ମନ ଓ ପ୍ରାଣକୁ (୧) ନୀରବ (୨) ଉଦ୍ବେଜିତ କରିବା ଦ୍ଵାରେ ମାନୁଷ୍ୟ ପ୍ରେମକୁ ଅନୁଭବ କରାଯାଏ।

୮। ମନ ଓ ପ୍ରାଣକୁ (୧) ନୀରବ (୨) ଉଦ୍ବେଜିତ କରିବା ଦ୍ଵାରେ ଦିବ୍ୟ ପ୍ରେମକୁ ଅନୁଭବ କରାଯାଏ।

୯। ମାନୁଷ୍ୟ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା ନିମନ୍ତେ (୧) ଗ୍ରହଣୀୟ (୨) ନିଷିଦ୍ଧ।

୧୦। ଦିବ୍ୟ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା (beginner of Yoga) ନିମନ୍ତେ (୧) ଗ୍ରହଣୀୟ (୨) ନିଷିଦ୍ଧ।

୧୧। ଦିବ୍ୟ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା (beginner of Yoga) ନିମନ୍ତେ (୧) ଆଧ୍ୟାତ୍ମିକ ଉତ୍ତଥାନ, (୨) ଆଧ୍ୟାତ୍ମିକ ପତନ ଆଣିଦିଏ।

୧୨। ଆତ୍ମା, ଜଗତ ଓ ଭଗବାନଙ୍କ ଠାରୁ ବିଚ୍ଛିନ୍ନ ହୋଇ ଯେଉଁ ସୁଖକୁ ଅନୁଭବ କରାଯାଏ ତାହା (୧) ମାନୁଷ୍ୟ ପ୍ରେମ (୨) ଦିବ୍ୟ ପ୍ରେମ।

୧୩। ଆତ୍ମା, ଜଗତ ଓ ଭଗବାନଙ୍କ ସହ ଏକୀଭୂତ ହୋଇ ଯେଉଁ ସୁଖକୁ ଅନୁଭବ କରାଯାଏ ତାହା (୧) ମାନୁଷ୍ୟ ପ୍ରେମ (୨) ଦିବ୍ୟ ପ୍ରେମ।

୧୪) ମାନୁଷୀ ପ୍ରେମ ଜୀବନକୁ (୧) ମୃତ୍ୟୁ (୨) ଅମରତ୍ବ ଆଡ଼କୁ ଧାବମାନ କରାଏ।

୧୫) ଦିବ୍ୟ ପ୍ରେମ ଜୀବନକୁ (୧) ମୃତ୍ୟୁ (୨) ଅମରତ୍ବ ଆଡ଼କୁ ଧାବମାନ କରାଏ।

୧୬) ମାନୁଷୀ ପ୍ରେମ (୧) କ୍ଳାନ୍ତିକର (୨) କ୍ଳାନ୍ତିହୀନ।

୧୭) ଦିବ୍ୟ ପ୍ରେମ (୧) କ୍ଳାନ୍ତିକର (୨) କ୍ଳାନ୍ତିହୀନ।

୧୮) ଦିବ୍ୟପ୍ରେମର ଏକ ଝଲକ ସମଗ୍ର ଜୀବନର (୧) ପରିବର୍ତ୍ତନ କରିପାରେ (୨) କରିପାରେ ନାହିଁ।

୧୯) ଦିବ୍ୟ ପ୍ରେମ କାହାପାଇଁ ଗ୍ରହଣୀୟ ଓ ସ୍ବରକ୍ଷିତ? (୧) ବିକାଶଶୀଳ ଆତ୍ମା, (୨) ବିକଶିତ ଆତ୍ମା, (୩) ଅତି ବକଶିତ ଆତ୍ମା।

୨୦) ତୁମେ ଏହି ସାଧନା ଶିବିରରୁ କଣ ଶିକ୍ଷା କଲ?

OM TAT SAT

100/100

ॐ ନମୋ ଭଗବତେ ଶ୍ରୀମାତାରବିନ୍ଦାୟ

ଶ୍ରୀମାତୁନିକେତନ ଆଶ୍ରମ

ଯୋଗ ସାଧନା ଶିବିର-୧୨.୦୭.୨୦୨୧-୧୭.୦୭.୨୦୨୧

ନାମ: M. Geryani...

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

୧। ମାନୁଷୀ ପ୍ରେମ ଆତ୍ମାକୁ (୧) ବନ୍ଧନଗ୍ରସ୍ତ କରେ, (୨) ମୁକ୍ତ କରେ।

୨। ତୁମେ ଏହି ସାଧନା ଶିବିରରେ ଜଣେ (୧) observer, (୨) seeker of Truth, (୩) ସତ୍ୟ ନିଷ୍ଠ ସାଧକ।

୩। ସାବିତ୍ରୀ ମହାକାବ୍ୟ ପୁସ୍ତକର କେନ୍ଦ୍ରୀୟ ସତ୍ୟ କଣ? ଯିବ୍ୟ ଶ୍ରେୟା

୪। ତୁମେ (୧) ଏକ ସାଧାରଣ ଗତାନୁଗତିକ ଜୀବନ ବଞ୍ଚିବାକୁ ଚାହୁଁଛ ନା (୨) ଏକ ମହାନ ଦୁର୍ଲଭ ଜୀବନ ବଞ୍ଚିବାକୁ ଚାହୁଁଛ?

୫। ମାନୁଷୀ ପ୍ରେମ (୧) ଦୁର୍ବଳ (୨) ସବଳ ଆତ୍ମମାନଙ୍କ ନିମନ୍ତେ ସୁରକ୍ଷିତ ପଥ ଦେଖାଏ।

୬। ମାନୁଷୀ ପ୍ରେମ ମୃତ୍ୟୁ ଏବଂ ଅଜ୍ଞାନତା ବିରୁଦ୍ଧରେ ସଂଗ୍ରାମ (୧) କରିପାରେ, (୨) କରିପାରେନାହିଁ।

୭। ମନ ଓ ପ୍ରାଣକୁ (୧) ନୀରବ (୨) ଉତ୍ତେଜିତ କରିବା ଦ୍ଵାରେ ମାନୁଷୀ ପ୍ରେମକୁ ଅନୁଭବ କରାଯାଏ।

୮। ମନ ଓ ପ୍ରାଣକୁ (୧) ନୀରବ (୨) ଉତ୍ତେଜିତ କରିବା ଦ୍ଵାରେ ଦିବ୍ୟ ପ୍ରେମକୁ ଅନୁଭବ କରାଯାଏ।

୯। ମାନୁଷୀ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା ନିମନ୍ତେ (୧) ଗ୍ରହଣୀୟ (୨) ନିଷିଦ୍ଧ।

୧୦। ଦିବ୍ୟ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା (beginner of Yoga) ନିମନ୍ତେ (୧) ଗ୍ରହଣୀୟ (୨) ନିଷିଦ୍ଧ।

୧୧। ଦିବ୍ୟ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା (beginner of Yoga) ନିମନ୍ତେ (୧) ଆଧ୍ୟାତ୍ମିକ ଉତ୍ତଥାନ, (୨) ଆଧ୍ୟାତ୍ମିକ ପତନ ଆଣିଦିଏ।

୧୨। ଆତ୍ମା, ଜଗତ ଓ ଭଗବାନଙ୍କ ଠାରୁ ବିଚ୍ଛିନ୍ନ ହୋଇ ଯେଉଁ ସୁଖକୁ ଅନୁଭବ କରାଯାଏ ତାହା (୧) ମାନୁଷୀ ପ୍ରେମ (୨) ଦିବ୍ୟ ପ୍ରେମ।

୧୩) ଆତ୍ମା, ଜଗତ ଓ ଭଗବାନଙ୍କ ସହ ଏକାତ୍ମ ହୋଇ ଯେଉଁ ସୁଖକୁ ଅନୁଭବ କରାଯାଏ ତାହା (୧) ମାନୁଷୀ ପ୍ରେମ (୨) ଦିବ୍ୟ ପ୍ରେମ।

୧୪) ମାନୁଷୀ ପ୍ରେମ ଜୀବନକୁ (୧) ମୃତ୍ୟୁ (୨) ଅମରତ୍ୱ ଆଡ଼କୁ ଧାବନୀ କରାଏ।

୧୫) ଦିବ୍ୟ ପ୍ରେମ ଜୀବନକୁ (୧) ମୃତ୍ୟୁ (୨) ଅମରତ୍ୱ ଆଡ଼କୁ ଧାବନୀ କରାଏ।

୧୬) ମାନୁଷୀ ପ୍ରେମ (୧) କ୍ଳାନ୍ତିକର (୨) କ୍ଳାନ୍ତିହୀନ।

୧୭) ଦିବ୍ୟ ପ୍ରେମ (୧) କ୍ଳାନ୍ତିକର (୨) କ୍ଳାନ୍ତିହୀନ।

୧୮) ଦିବ୍ୟପ୍ରେମର ଏକ ଝଲକ ସମଗ୍ର ଜୀବନର (୧) ପରିବର୍ତ୍ତନ କରିପାରେ (୨) କରିପାରେ ନାହିଁ।

୧୯) ଦିବ୍ୟ ପ୍ରେମ କାହାପାଇଁ ଗ୍ରହଣୀୟ ଓ ସୁରକ୍ଷିତ? (୧) ବିକାଶଶୀଳ ଆତ୍ମା, (୨) ବିକଶିତ ଆତ୍ମା, (୩) ଅତି ବିକଶିତ ଆତ୍ମା।

୨୦) ତୁମେ ଏହି ସାଧନା ଶିବିରରୁ କଣ ଶିକ୍ଷା କଲ?

ସାଧାରଣ ଜୀବନ ତ ଧ୍ୟାନାତ୍ମକ ଜୀବନ ନଥାଏ । ଆଧ୍ୟାତ୍ମିକ ଏବଂ
ଅନ୍ତରାତ୍ମା ଏବଂ ପ୍ରକୃତି ଜୀବନ ଉଦ୍ଧାରଣ ହେବାପାଇଁ ଶିକ୍ଷା ଦିଏ ।

OM TAT SAT

95/100

ॐ ନମୋ ଭଗବତେ ଶ୍ରୀମାତାରବିନ୍ଦାୟ

ଶ୍ରୀମାତୁନିକେତନ ଆଶ୍ରମ

ଯୋଗ ସାଧନା ଶିବିର-୧୨.୦୭.୨୦୨୧-୧୭.୦୮.୨୦୨୧

ନାମ: Bhagyashree

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

୧। ମାନୁଷୀ ପ୍ରେମ ଆତ୍ମାକୁ (୧) ବନ୍ଧନଗ୍ରସ୍ତ କରେ, (୨) ମୁକ୍ତ କରେ।

୨। ତୁମେ ଏହି ସାଧନା ଶିବିରରେ ଜଣେ (୧) observer, (୨) seeker of Truth, (୩) ସତ୍ୟ ନିଷ୍ଠ ସାଧକ।

୩। ସାବିତ୍ରୀ ମହାକାବ୍ୟ ପୁସ୍ତକର କେନ୍ଦ୍ରୀୟ ସତ୍ୟ କଣ?

Divine Love (ଦିବ୍ୟପ୍ରେମ)

୪। ତୁମେ (୧) ଏକ ସାଧାରଣ ଗତାନୁଗତିକ ଜୀବନ ବଞ୍ଚିବାକୁ ଚାହୁଁଛ ନା, (୨) ଏକ ମହାନ ଦୁର୍ଲଭ ଜୀବନ ବଞ୍ଚିବାକୁ ଚାହୁଁଛ?

୫। ମାନୁଷୀ ପ୍ରେମ (୧) ନୁର୍ବଳ (୨) ସବଳ ଆତ୍ମମାନଙ୍କ ନିମନ୍ତେ ସୁରକ୍ଷିତ ପଥ ଦେଖାଏ।

୬। ମାନୁଷୀ ପ୍ରେମ ମୃତ୍ୟୁ ଏବଂ ଅଜ୍ଞାନତା ବିରୁଦ୍ଧରେ ସଂଗ୍ରାମ (୧) କରିପାରେ, (୨) କରିପାରେନାହିଁ।

୭। ମନ ଓ ପ୍ରାଣକୁ (୧) ନୀରବ (୨) ଉତ୍ତେଜିତ କରିବା ଦ୍ଵାରା ମାନୁଷୀ ପ୍ରେମକୁ ଅନୁଭବ କରାଯାଏ।

୮। ମନ ଓ ପ୍ରାଣକୁ (୧) ନୀରବ (୨) ଉତ୍ତେଜିତ କରିବା ଦ୍ଵାରା ଦିବ୍ୟ ପ୍ରେମକୁ ଅନୁଭବ କରାଯାଏ।

୯। ମାନୁଷୀ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା ନିମନ୍ତେ (୧) ଗ୍ରହଣୀୟ, (୨) ନିଷିଦ୍ଧ।

୧୦। ଦିବ୍ୟ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା (beginner of Yoga) ନିମନ୍ତେ (୧) ଗ୍ରହଣୀୟ, (୨) ନିଷିଦ୍ଧ।

୧୧। ଦିବ୍ୟ ପ୍ରେମ ସତ୍ୟ ସନ୍ଧାନୀ ଆତ୍ମା (beginner of Yoga) ନିମନ୍ତେ (୧) ଆଧ୍ୟାତ୍ମିକ ଉତ୍ତଥାନ, (୨) ଆଧ୍ୟାତ୍ମିକ ପତନ ଆଣିଦିଏ।

୧୨। ଆତ୍ମା, ଜଗତ ଓ ଭଗବାନଙ୍କ ଠାରୁ ବିଚ୍ଛିନ୍ନ ହୋଇ ଯେଉଁ ସୁଖକୁ ଅନୁଭବ କରାଯାଏ ତାହା (୧) ମାନୁଷୀ ପ୍ରେମ (୨) ଦିବ୍ୟ ପ୍ରେମ।

୧୩) ଆତ୍ମା, ଜଗତ ଓ ଭଗବାନଙ୍କ ସହ ଏକାଭିତ ହୋଇ ଯେଉଁ ସୁଖକୁ ଅନୁଭବ କରାଯାଏ ତାହା (୧)
ମାନୁଷୀ ପ୍ରେମ (୨) ଦିବ୍ୟ ପ୍ରେମ।

୧୪) ମାନୁଷୀ ପ୍ରେମ ଜୀବନକୁ (୧) ମୃତ୍ୟୁ (୨) ଅମରତ୍ୱ ଆଡ଼କୁ ଧାବମାନ କରାଏ।

୧୫) ଦିବ୍ୟ ପ୍ରେମ ଜୀବନକୁ (୧) ମୃତ୍ୟୁ (୨) ଅମରତ୍ୱ ଆଡ଼କୁ ଧାବମାନ କରାଏ।

୧୬) ମାନୁଷୀ ପ୍ରେମ (୧) କ୍ଳାନ୍ତିକର (୨) କ୍ଳାନ୍ତିହୀନ।

୧୭) ଦିବ୍ୟ ପ୍ରେମ (୧) କ୍ଳାନ୍ତିକର (୨) କ୍ଳାନ୍ତିହୀନ।

୧୮) ଦିବ୍ୟପ୍ରେମର ଏକ ଝଲକ ସମଗ୍ର ଜୀବନର (୧) ପରିବର୍ତ୍ତନ କରିପାରେ (୨) କରିପାରେ ନାହିଁ।

୧୯) ଦିବ୍ୟ ପ୍ରେମ କାହାପାଇଁ ଗ୍ରହଣୀୟ ଓ ସ୍ୱରକ୍ଷିତ? (୧) ବିକାଶଶୀଳ ଆତ୍ମା, (୨) ବିକଶିତ ଆତ୍ମା, (୩)
ଅତି ବିକଶିତ ଆତ୍ମା।

୨୦) ତୁମେ ଏହି ସାଧନା ଶିବିରରୁ କଣ ଶିକ୍ଷା କଲ?

ମିଜ ଅନ୍ତରରୁ ଉଦ୍ଧବନଙ୍କୁ ଅନ୍ତରାତ୍ମାଦ୍ୱାରା ପାଞ୍ଜିରୀକୃତ ହୋଇ ପାଆନ୍ତି ।
କ୍ଷୁଦ୍ର purity ଧର୍ମ ସତ୍ୟତା । ଆତ୍ମା ଧାରଣେ ଅନ୍ତରାତ୍ମା ମଧ୍ୟ
ଜୀବିତାକୁ ପାଞ୍ଜିରୀକୃତ ହୋଇ Human Love ପ୍ରାପ୍ତହେଉ ଅନ୍ତରାତ୍ମା ଦିବ୍ୟ
କିନ୍ତୁ ଜଗତରେ ଧର୍ମ ଅଧିକାରୀ ଶତ୍ରୁ ଆଡ଼କୁ ଚାଲିଯାଏ ।
Human Human Love ଧର୍ମ Divine Love ମଧ୍ୟରେ ପ୍ରକାଶ
ପାଆନ୍ତି ମଧ୍ୟ ଜୀବିତାକୁ ପାଞ୍ଜିରୀକୃତ ।

OM TAT SAT

85/00

A. Soni Rani

Namo Bhagavateh Sri Meeraabindaya.
Yoga Sadhana Camp - 12.06.21 - 16.06.21

- 1) ମାନ୍ୟତା ଦେବା ଆମକୁ ବିଶ୍ୱସ୍ତ କରେ । ✓
- 2) ଆମେ ଧର୍ମ ସାଧନା କରିବାକୁ ଜଣେ ସୂଚକ (seeker of truth) । ✓
- 3) ହାବିଡ଼ୀ ମହାକାବ୍ୟ ପୁସ୍ତକଟି କେନ୍ଦ୍ରୀୟ ସତ୍ୟ ଦିବ୍ୟଦ୍ରବ୍ୟ । ✓
- 4) ଆମେ ଧର୍ମ ମହାନ ଦୁର୍ଗତ ନିବାରଣ କରିବାକୁ ଚାହୁଁଛୁ । ✓
- 5) ମାନ୍ୟତା ଦେବା ଦୁର୍ଗତ ଆତ୍ମାମାନଙ୍କ ନିମନ୍ତେ ପ୍ରାର୍ଥନା ପଥ ଦେଖାଏ । ✓
- 6) ମାନ୍ୟତା ଦେବା ପ୍ରଭୁ ଧର୍ମ ଅଜ୍ଞାନତା ବିରୁଦ୍ଧରେ ସଂଗ୍ରାମ କରିବାକୁ ନିମ୍ନିତ୍ । ✓
- 7) ମନ ଓ ଶ୍ରାବଣକୁ କ୍ରମେ କରିବା ଦ୍ୱାରା ମାନ୍ୟତା ଦେବାକୁ ଅନୁଭବ କରାଯାଏ । ✓
- 8) ମନ ଓ ଶ୍ରାବଣକୁ ନିୟନ୍ତ୍ରଣ କରିବା ଦ୍ୱାରା ଦିବ୍ୟଦ୍ରବ୍ୟକୁ ଅନୁଭବ କରାଯାଏ । ✓
- 9) ମାନ୍ୟତା ଦେବା ସତ୍ୟ ସାଧନା ଆତ୍ମା ନିମନ୍ତେ ନିଷିଦ୍ଧ । ✓
- 10) ଦିବ୍ୟଦ୍ରବ୍ୟ ସତ୍ୟ ସାଧନା ଆତ୍ମା (beginner of yoga) ନିମନ୍ତେ ସୁପରିଷ୍କା । X
- 11) ଦିବ୍ୟଦ୍ରବ୍ୟ ସତ୍ୟ ସାଧନା ଆତ୍ମା (beginner of yoga) ନିମନ୍ତେ ଆଧ୍ୟାତ୍ମିକ କୁହାଯାଏ ଆଗିଦିନି । X
- 12) ଆତ୍ମା, ଜଗତ ଓ ଦେହବାନଙ୍କ ପ୍ରଭୁ ବିଶ୍ୱକର୍ମା ଦେହକୁ ଅନୁଭବ କରାଯାଏ ତାହା ମାନ୍ୟତା ଦେବା । ✓
- 13) ଆତ୍ମା, ଜଗତ ଓ ଦେହବାନଙ୍କ ସମ୍ମୁଖରେ ଦେହକୁ ଦେହକୁ ଅନୁଭବ କରାଯାଏ ତାହା ଦିବ୍ୟଦ୍ରବ୍ୟ । ✓
- 14) ମାନ୍ୟତା ଦେବା ଜଗତକୁ ପ୍ରଭୁ ଆଦିକୁ ପାରିବାନ କରାଏ । ✓
- 15) ଦିବ୍ୟଦ୍ରବ୍ୟ ଜଗତକୁ ଅନୁଭବ ଆଦିକୁ ପାରିବାନ କରାଏ । ✓
- 16) ମାନ୍ୟତା ଦେବା କୁହାଯାଏ । ✓
- 17) ଦିବ୍ୟଦ୍ରବ୍ୟ କୁହାଯାଏ । ✓
- 18) ଦିବ୍ୟଦ୍ରବ୍ୟ ଧର୍ମ ଶୈଳୀ ସମସ୍ତ ଜୀବନ୍ତ ପରିଚିତ କରିବାକୁ । ✓
- 19) ଦିବ୍ୟଦ୍ରବ୍ୟ ବିକଳିତ ଆତ୍ମା ପାତ୍ର ସୁପରିଷ୍କା ଓ ସୁପରିଷ୍କା । X
- 20) ହାବିଡ଼ୀ ମହାକାବ୍ୟରେ ଥିବା କୁହାଯାଏ ସତ୍ୟ ଆତ୍ମା ପାରିବାନି । ପ୍ରତ୍ୟେକ ଆତ୍ମା ପ୍ରଭୁଙ୍କୁ ଧର୍ମ ମହାନ ଦୁର୍ଗତ ନିବାରଣ ନିମନ୍ତେ ଆତ୍ମାକୁ ଶାନ୍ତି କରିବାକୁ ଦେହବାନଙ୍କ ନିମନ୍ତେ ଜୀବନ ପାରିବାନ କରିବା ଧର୍ମ ସମସ୍ତ ସତ୍ୟକୁ ତାହା ମିଳି ଆବିଷ୍କାର କରିବା । ଧର୍ମ ଶୈଳୀରେ ଆମେ ଜୀବିବାକୁ ପାରିବା ତାହା ଅତିମାନବ କାର୍ଯ୍ୟ (supernatural action), ଅତିମାନବ ଜ୍ଞାନ (supernatural wisdom) ଓ ସୁପରିଷ୍କା । କେବଳ ଅତିମାନବ ଧର୍ମ ଅତିମାନବ ମାନବ ସୁପରିଷ୍କାରେ ଅତିମାନବ କାର୍ଯ୍ୟ ସମସ୍ତ ସୁପରିଷ୍କା । ସୁପରିଷ୍କା ଅତିମାନବ ସୁପରିଷ୍କା । 'Death is not a cure it's a soul's passage to reach the Supreme'.

Excellent Presentation

Om Namo Bhagavateh
Sri Matriniketan Ashram Yoga Sadhana Camp
From 12.06.2021 to 16.06.2021

(This examination fulfils the condition of accountability in sadhana)

"Narad proposes that if one could live in the exceeding joy of the Self then doom might sleep in his life; this doom hunts and captures men when they remain unconscious of their Divine existence; if *Savitri's* heart could be permanently imprisoned in the Supramental world and if she could live in the highest consciousness and exceeding bliss in her conscious waking state then doom might have slept permanently in her life and subsequently from earth's life." Savitri-420

Name:

Give reply to all the Questions (Open book) Marks: 20x5=100

- 1: Your identity in Yoga Sadhana Camp as (1) Observer, (2) Seeker of Truth, (3) sincere Sadhaka. (choice is voluntary)
- 2: You want to lead (1) an ordinary earth bound life, (2) rare liberated Spiritual life.
- 3: Human love (1) binds the Soul, (2) liberates the Soul.
- 4: What is the central truth of Savitri? (for example central truth of integral Yoga/The Synthesis of Yoga is consecration)
- 5: Human love shows safe and secured passage to (1) weak Souls, (2) strong Souls.
- 6: Human love (1) can fight, (2) cannot fight against Death and Ignorance.
- 7: Human love is experienced by (1) activating, (2) by pacifying the mind and vital.
- 8: Divine love is experienced by (1) activating, (2) by pacifying the mind and vital.
- 9: Human love is (1) acceptable, (2) forbidden for a seeker of Truth/beginner of integral Yoga.
- 10: Divine love is (1) acceptable, (2) forbidden for a seeker of Truth/beginner of integral Yoga.
- 11: Divine Love invites (1) Spiritual rise, (2) Spiritual fall for the seeker of Truth/beginner of integral Yoga.
- 12: The joy one enjoys by entire separation of Self, World and God is (1) human Love (2) Divine Love.
- 13: The joy one enjoys without separation of Self, World and God is (1) human Love (2) Divine Love.
- 14: (1) Human love (2) Divine Love moves the consciousness towards decay and death.
- 15: (1) Human love (2) Divine Love moves the consciousness towards youthfulness and immortality.
- 16: Human love is (1) tiring (2) nourishing, tireless and inexhaustible.
- 17: Divine love is (1) tiring (2) nourishing, tireless and inexhaustible.

18: A momentary glance of Divine Love (1) can change life (2) cannot change life.

19: For whom action of Divine Love is without danger. (1) developing Soul (2) developed Soul (3) very rare developed Soul.

20: What is your future vision on Yoga Sadhana Camp?

OM TAT SAT

Om Namo Bhagavateh
Sri Matriniketan Ashram Yoga Sadhana Camp
From 12.06.2021 to 16.06.2021

85
100

(This examination fulfils the condition of accountability in sadhana)

Name: Satsakama

Give reply to all the Questions (Open book) Marks: 20x5=100

- 1: Your identity in Yoga Sadhana Camp as (1) Observer, (2) Seeker of Truth, (3) sincere Sadhaka. (choice is voluntary) ✓
- 2: You want to lead (1) an ordinary earth bound life, (2) rare liberated Spiritual life. ✓
- 3: Human love (1) binds the Soul, (2) liberates the Soul. ✓
- 4: What is the central truth of Savitri? (for example central truth of integral Yoga/The Synthesis of Yoga is consecration) Divine Love. ✓
- 5: Human love shows safe and secured passage to (1) weak Souls, (2) strong Souls. ✓
- 6: Human love (1) can fight, (2) cannot fight against Death and Ignorance. ✓
- 7: Human love is experienced by (1) activating, (2) by pacifying the mind and vital. ✗
- 8: Divine love is experienced by (1) activating, (2) by pacifying the mind and vital. ✓
- 9: Human love is (1) acceptable, (2) forbidden for a seeker of Truth/beginner of integral Yoga. ✓
- 10: Divine love is (1) acceptable, (2) forbidden for a seeker of Truth/beginner of integral Yoga. ✗
- 11: Divine Love invites (1) Spiritual rise, (2) Spiritual fall for the seeker of Truth/beginner of integral Yoga. ✗
- 12: The joy one enjoys by entire separation of Self, World and God is (1) human Love (2) Divine Love. ✓
- 13: The joy one enjoys without separation of Self, World and God is (1) human Love (2) Divine Love. ✓
- 14: (1) Human love (2) Divine Love moves the consciousness towards decay and leath. ✓
- 15: (1) Human love (2) Divine Love moves the consciousness towards youthfulness and immortality. ✓
- 16: Human love is (1) tiring (2) nourishing, tireless and inexhaustible. ✓

17: Divine love is (1) tiring (2) nourishing, tireless and inexhaustible. ✓

18: A momentary glance of Divine Love (1) can change life (2) cannot change life. ✓

19: For whom action of Divine Love is without danger. (1) developing Soul (2) developed Soul (3) very rare developed Soul. ✓

20: What is your future vision on Yoga Sadhana Camp?

The future vision of Yoga Sadhana Camp envisaged as - ✓

- 1. It will help every aspirant seeker to grasp untouched part of knowledge concealed in Sri Burobindo's Books*
- 2. It will provide a conducive environment to Thyself.*
- 3. It will give to each individual with equal opportunity for exploring the wisdom in a very short time and progress integrally in order to achieve Spiritual Summit. OM TAT SAT*

Sri Matriniketan Ashram,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.org

