

Photo Gallery-01.08.2024

We must pursue *Sadhana* by outwardly becoming a mere man of action like the woodsman status of *Satyavan* and inwardly like *King Aswapati*, who drops all his separative identity in the Divine, possesses the highest objective of *Jnana* and *Bhakti Yoga* by becoming a *Karma Yogi*. We must note that while pursuing this difficult Yoga if we experience Spiritual fall then, also we can again pursue this *Sadhana* of *Karma Yoga* like *King Dyumatsena*, in double seclusion that of an outcast from the privilege of light of the outer world and renouncing the enjoyment of five senses symbolised here as loss of eyesight. We must learn to consecrate our Soul's childhood near the Mother Soul, here identified as *Savitri*, who serves earth and her children from below like a slave and from above like Sunlight. Her ceaseless consecration and ceaseless Divine union could not satisfy and fulfill life because there is always the threat of an inrush of Ignorance, Falsehood, Suffering and Death from below. They can abruptly end all the charm of life. The remedy lies in her Subconscient and Inconscient transformation through a collaboration of a few prepared universalised individual vessels.

























































































































































































































































































Final conclusion of Yoga Sadhana Camp from 28.07.2024 to 31.07.2024

The Death god indirectly proposes six-fold renunciations in order to live alone with the Divine and to arrive at the secret of immortality. Those who (1) have personal will in place of Souls' aim,³³ (2) twilight thought,³⁴ (3) speak lies or soul slaying truth,³⁵ (4) 'quarrel between the individual and society or disastrous struggle between one community and another,'³⁶ (5) indulgence in human association and love,³⁷ and (6) practice of fixed law and slow evolution of Religion,⁵⁸ invites death unconsciously and they are prone to fall in the world spreading death net trap which divides life. The three *gunas* of *sattwa*, *rajas* and *tamas*, which dwarf human life are identified as the parent of above six elements.

Death also suggests⁵³ that reconciliation of (1) momentary action born out of personal will and (3) words born out of three modes of Nature can slay the Psychic Being or those who indulge in (3) loose talk and (1) loose desire driven sex action meet death and suffering in thousand ways. He also reconciles⁵⁵ (1) personal will with (5) human love as condition of human death.

1: Personal Will and Divine Will: Most of the human beings' actual status is that they neither know their Soul nor their aim and their whole life are 'issueless circles.'³³ They are 'ardent slave'⁵⁴ of their 'sensuous will.' That is a strong justification of Death reigning over earth life. 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 and 'The life that wins its aim asks greater aims.'⁶⁰

(Death said) "They have traced a journey that **foresees no goal.**

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." Savitri-587

"Her (Savitri's) deep original sin, the will to be,

And the sin last, greatest, the spiritual pride" Savitri-599,

(Death said) "A prisoner haled by a spiritual cord,

Of thy own **sensuous will** the ardent slave," Savitri-615

"This is the world in which thou mov'st, astray

In the tangled pathways of the human mind,

In the **issueless circling** of thy human life,

Searching for thy soul and thinking God is here.

But where is room for soul or place for God

In the brute immensity of a machine?" Savitri-618

“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.” Savitri-644
 “The aimless journey that can never pause,” Savitri-645
 “Turning of a **wide circling aimless race**
 Whose course for ever speeds and is the same.” Savitri-650
 “Life had for them no aim save Nature’s joy” Savitri-143,
 “There was no thinking self, **aim there** was none:
 All was unorganised stress and seekings vague.
 Only to the unstable surface rose
 Sensations, stabs and edges of desire
 And passion’s leaps and brief emotion’s cries,
 A casual colloquy of flesh with flesh,
 A murmur of heart to longing wordless heart,
 Glimmerings of knowledge with no shape of thought
 And jets of subconscious will or hunger’s pulls.” Savitri-147
 “Her task no ending knows; **she serves no aim**
 But labours driven by a nameless Will
 That came from some unknowable formless Vast.” Savitri-177
 “And Savitri’s life was glad, fulfilled like earth’s;
 She had found herself, she knew her being’s aim.” Savitri-532
 (Savitri said) “All opposition seems and strife and chance,
 An aimless labour with but scanty sense,
 To eyes that see a part and miss the whole;
 The surface men scan, the depths refuse their search:” Savitri-657,
 “To feed death with her works is here life’s doom.” Savitri-131, (here personal work
 not free from desire.)
 “We must be satisfied with what the Divine gives us, and do what He wants us to do
 without weakness, free from useless ambition.” The Mother (TMCW/14:35)
 “It is not what you do but the spirit in which you do it that is important for the integral
 Yoga.” The Mother (TMCW/14:35)
 “I have quite the feeling that I myself ‘do’ nothing at all, absolutely nothing. The only
 thing I do is this (gesture of offering upwards), constantly this, in everything – in
 thoughts, feelings, sensations, in the body’s cells, all the time: ‘You, You, You. It’s
 You, it’s You, it’s You ...’ That’s all. And nothing else. (Her life the altar, herself the
 sacrifice. *Savitri-473*)... In other words, a more and more complete, a more and more
 integral assent, more and more like this (gesture of letting herself be carried). That’s
 when you have the feeling that you must be ABSOLUTELY like a child... If you start
 thinking, ‘Oh, I want to be like this! Oh, I ought to be like that!’ **you waste your time.**”
The Mother/The Mother’s Agenda/ November 12, 1960,

2: Twilight Thought and its complete Illumination: Mind’s twilight thought is
 enlarged, upraised and enlightened by Spiritualisation of intellect through descent of
 Divine Force. Spiritualised Intellect can act as an efficient subordinate of Psychic and

Spiritual Being. To ‘convert our twilit or obscure physical mentality into the plenary supramental illumination... this is offered to us as... the goal of Nature in her terrestrial evolution.’⁶⁷

“All the grey inhibitions were torn off” Savitri-25

“Above mind’s **twilight** and life’s star-led night

There gleamed the dawn of a spiritual day.” Savitri-26

“Thought and its shadowy idols disappear,” (removal of twilight thought from King) Savitri-80

“A game of hide-and-peek in **twilit** rooms,

A play of love and hate and fear and hope

Continues in the nursery of mind

Its hard and heavy romp of self-born twins.” Savitri-141

“Our nature’s **twilight** is their (dark forces) lurking-place:” Savitri-153

“A fatal seed was sown in life’s false start

When evil twinned with good on earthly soil.” Savitri-238

“A mind delivered from all **twilight** thoughts,” (Savitri’s mind) Savitri-638,

“**Twilight** and mist were exiles from that air,

Night was impossible to such radiant heavens.” Savitri-671,

“Often a lustrous inner dawn shall come

Lighting the chambers of the **slumbering mind**;

A sudden bliss shall run through every limb

And Nature with a mightier Presence fill.” Savitri-710

3: Soul Slaying Truth and Soul Saving Truth: Soul slaying truth is transformed into Soul saving Truth or learns the lesson to constantly open towards overhead Truth and constantly reject the Subconscient and world Falsehood invading Nature. In higher consciousness, these double efforts become natural and spontaneous.

“A dangerous music now thou findest,

O Death, Melting thy speech into harmonious pain,

And flut’st alluringly to tired hopes

Thy falsehoods mingled with sad strains of truth.

But I (Savitri) forbid thy (Death’s) voice to slay my soul.” Savitri-612,

“Thou hast used words to shutter out the Light

And called in Truth to vindicate a lie.

A lying reality is falsehood’s crown

And a perverted truth her richest gem.

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

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

(Savitri said) “Once more wilt thou call Light to blind Truth’s eyes,

Make Knowledge a catch of the snare of Ignorance

And the Word a dart to slay my living soul?” Savitri-637

4: Discord due to Quarrel and Harmony due to unity Consciousness: If attachment to mutable personality is the cause of our discord and quarrel with others, then the

emergence of Cosmic Consciousness ‘would assure a harmonious diversity in oneness.’³⁶ In that Impersonal oneness no such discord, quarrel ‘and ignorance and vain and noisy effort exist.’

(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

“The **quarrel** between the individual and society or disastrous struggle between one community and another could not exist: the cosmic consciousness imbedded in embodied beings would assure a harmonious diversity in oneness.” CWSA-23/The Synthesis of Yoga-207, “If attachment to mutable personality is the cause of our self-ignorance, of our discord and **quarrel** with ourself and with life and with others, and if there is an impersonal One in which no such discord and ignorance and vain and noisy effort exist because it is in eternal identity and harmony with itself, then to arrive in our souls at that impersonality and untroubled oneness of being is the one line and object of human effort to which our reason can consent to give the name of practicality.” CWSA-23/The Synthesis of Yoga-384,

5: Human Love and Divine Love: The limited and narrow human love is either transformed into boundless Divine Love or one must learn the lesson to open towards overhead Divine Love by rejecting transient human love and association. Integral Yoga forbids a seeker of Truth to increase human admirers³⁷ around him which later becomes the cause of his separative identity, Spiritual fall, ruin and death. There is a subtle physical love which bridges the gulf between human and Divine Love. That is identified as the special and the most unnoticed secret of *Savitri* book and to densify and universalise the subtle physical relation is identified as a process towards attainment of long life and physical immortality.

(King Aswapati said) “But **vain** are human power and **human love**

To break earth’s seal of ignorance and death;” Savitri-315,

(Death Said) “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.” Savitri-610,

(Death said) “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.” Savitri-611,

(Savitri said) “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,
Death said to Para-prakriti Savitri:
 “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 (human admirers) the empty chambers fill.” Savitri-637,
Death said to Para-prakriti Savitri: “Return and try thy soul!
 Soon shalt thou find appeased that other men (human admirers)
 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, (*Satyavan* is the symbol of *Paramatma*)
 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,

6: Religion and Spirituality: A fixed set of knowledge on Self, World and God can be transformed into swift Spiritual evolution by constantly renewing, renovating⁵⁸ them by fresh inflow of Spirit’s touch or by endless enfolding of Spiritual Being.

“A slowly changing order binds our will.
 This is our doom until our souls are free.” Savitri-154,
 (Death’s Soul slaying message to moderate humanity)
 “Accept the brief light that falls upon thy days;
 Take what thou canst of Life’s permitted joy;
 Submitting to the ordeal of fate’s scourge
 Suffer what thou must of toil and grief and care.” Savitri-620
 (Death said) “Persuade first Nature’s fixed immutable laws” Savitri-635,
 (Death said) “In an immutable order’s hierarchy
 Where Nature changes not, man cannot change:
 Ever he obeys her **fixed mutation’s law;**
 In a new version of her oft-told tale
 In ever-wheeling cycles turns the race.” Savitri-643,
 (Death said to Savitri) “Touch not the seated lines, the ancient laws,
 Respect the calm of great established things.” Savitri-651,
 (Savitri said) Vain the soul’s hope if changeless Law is all:…
 I trample on thy law with living feet;
 For to arise in freedom I was born.” Savitri-651-652
 (Savitri said) “Impose not upon sentient minds and hearts
 The dull fixity that binds inanimate things.” Savitri-652,
 (Death said) “Even God himself obeys the Laws he made:

The Law abides and never can it change,
The Person is a bubble on Time's sea." Savitri-654
(Death said) But here are only facts and steel-bound Law.
This truth I know that Satyavan is dead
And even thy sweetness cannot lure him back.
No magic Truth can bring the dead to life,
No power of earth cancel the thing once done,
No joy of the heart can last surviving death,
No bliss persuade the past to live again." Savitri-655-656

"Truth is not a dogma that one can learn once and for all and impose as a rule. Truth is as infinite as the supreme Lord and It manifests every instant for those who are sincere and attentive." The Mother's Agenda-22.03.1967, "Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future." CWSA-19/Essays on the Gita-5, "The Asram exists solely for Yoga and for a purely spiritual purpose; it is not a **political or social or religious institution** and it abstains from all these activities, this abstention is necessary for its existence. If any member engages in them, it involves the Asram itself and gives it the appearance of entering into activities which are not proper to it, and if any such impression of that kind is created, it may have **serious consequences**." CWSA-35/Letters on Himself and the Ashram-690, "I saw clearly that no rule was vast and supple enough to be perfectly adapted to Thy law, and that the only true solution was to be always in communion with Thee, so that it could be **adapted perfectly** to all the infinite variety of circumstances." Prayers and Meditation-07.02.1914, "I make a habit of doing everything against the rules, otherwise there would be no point in my being here; the rules could just go on and on!" The Mother's Agenda-3/64, "Because it doesn't seem possible to me (though I don't know), it doesn't seem possible to me that the state of the earth is adequate to justify an integral transformation. As for Sri Aurobindo, he used to say that it would come in stages, that there would first be a sort of small formation, or a small creation that will receive the Light and be transformed, and that's what will work as a leaven (transform it for better) for the general transformation.

There are all the Christian, Buddhist theories, Shankara, all those who declare that the world is an "unreal Falsehood" and that it must disappear and give place to a "heaven" (a "new world" and a "heaven"). **And this is among the most "aspiring" elements of mankind, those who aren't content with the world as it is, who don't say, "Oh, as long as I am here and alive, things are fine; afterwards, I don't care" – enjoy the short life.** "Afterwards, well, it's over, and that's that; let me make the most of the moment I've been given." What a queer conception! ... That's the other extreme." The Mother's Agenda-March 20, 1965,

"And to Théon, the God of the Jews and Christians was an Asura. This Asura wanted to be unique; and so he became the most terrible despot imaginable. Anatole France said the same thing (I now know that Anatole France had never read Théon's story, but I can't imagine where he picked this up). It's in *The Revolt of the Angels*. He says that Satan is the true God and that Jehovah, the "only God," is the monster. And

when the angels wanted Satan to become the one and only God, Satan realized he was immediately taking on all Jehovah's failings! So he refused: "Oh, no – thank you very much!" It's a wonderful story, and in exactly the same spirit as what Théon used to say. The very first thing I asked Anatole France (I told you I met him once – mutual friends introduced us), the first thing I asked him was, "Have you ever read *The Tradition*?" He said no. I explained why I had asked, and he was interested. He said his source was his own imagination. He had caught that idea intuitively." *The Mother's Agenda/ January 27, 1962*

"The Asuric Prakriti is the rajasic at its height; it leads to the **slavery** of the soul in Nature, to desire, wrath and greed, the three powers of the rajasic ego, and these are the three-fold doors of Hell, the Hell into which the natural being falls when it indulges the impurity and evil and error of its lower or perverted instincts." *CWSA-19/Essays on the Gita/p-474,*

9.11. Deluded minds despise me lodged in the human body because they know not my supreme nature of being, Lord of all existences.

9.12. All their hope, action, knowledge are vain things (when judged by the Divine and eternal standard); they dwell in the Rakshasic and Asuric nature which deludes the will and the intelligence.

"Sattwic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces, the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits." *The Gita-17.4,* "A worshipper of false dogmas and false gods," *Savitri-626*

Conclusion:

Then after handling rightly the above Six deficiencies, one *Sadhaka* (or *Savitri* within) can confront Time and Death in order to 'win or lose the godlike game.'

Reference pages are available in the book **The Divine Bliss.**

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