

“But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. **Without any desire and attachment.** And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a warrior, with an absolute self-control (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—**no desires, no attachments...Since my earliest childhood**, I have done things which, to human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don’t care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”

And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day... We shouldn’t be in a hurry.”

**The Mother,**

28<sup>th</sup> March-1964, The Mother’s Agenda-5/100,

**Book-4, Canto Two**

**The Growth of the Flame**

The Lord describes the birth place of Savitri and her childhood and youth...in many ways it seems to describe the harmony of Earth and heaven, seeming opposites...perhaps it reflects the work of harmonisation, the healing of the gulf between the sky and the abyss that is Savitri’s **mission**

*A LAND of mountains and wide sun-beat plains*

*And giant rivers pacing to vast seas,*

*A field of creation and spiritual hush,*

*(Supramental) Silence swallowing life’s acts into the deeps,*

*Its opposite possibility:*

“Let not the inconscient gulf swallow man’s race.” Savitri-687

*Of thought's transcendent climb and heavenward leap,*

*A brooding world of reverie and **trance**,*

*Filled with the mightiest works of God and man, (The mightiest Divine work is possible by invasion of Supramental silence in trance.)*

*Where Nature seemed a dream of the Divine (**dream of Divine manifestation, transformation and perfection.**)*

*And beauty and grace and grandeur had their home,*

*Harboured the childhood of the incarnate Flame.*

The very strong aspiration of earth compelled Savitri's mortal birth. (1) Excessive physical beauty and brightness, (2) inherent purity of mind, life and body which is least interested in all objective enjoyments of life and (3) direct contact with the Divine through her instrumental Yogic method of impersonal Divine emptiness or 'Annul thyself that only God may be,' right from the birth, are her special threefold personality.

*Over her watched millennial influences (**all the godheads of the higher planes.**)*

*And the **deep godheads** of a grandiose past (Avataras of the past.)*

*Looked on her and saw the **future's godheads** come (Present Incarnation carries within him/her all the powers and personalities of past Avatara.)*

*(for She was the harbinger of the future godheads or the race of a divine man on earth who will be akin to the 'deep godheads' of the past)*

*As if this magnet drew their powers unseen.*

*Earth's brooding wisdom spoke to her still breast; (**All the Spiritual experience developed and accumulated in the past.**)*

*Mounting from mind's last peaks to mate with gods,*

*(her consciousness rose past the peaks and borders of the mental planes to higher overmental and supramental beings)*

*Making earth's brilliant thoughts a springing-board*

*To dive into the **cosmic vastnesses**, (The experience of Cosmic Self)*

*The knowledge of the thinker and the seer*

***Saw the unseen and thought the unthinkable,***

***Opened the enormous doors of the unknown,***

***Rent*** man's horizons into infinity.

*A shoreless sweep was lent to the mortal's acts,*

*And art and beauty sprang from the human depths;*

*Nature and soul vied in nobility.*

*Ethics the human keyed to imitate heaven;*

*The harmony of a rich culture's tones*

*Refined the sense and magnified its reach*

*To hear the unheard and glimpse the invisible*

***And taught the soul to soar beyond things known,***

*Inspiring life to greater and break its bounds,*

*Aspiring to the Immortals' unseen world.*

*Leaving earth's safety daring wings of Mind*

*Bore her above the trodden fields of thought*

***Crossing the mystic seas of the Beyond*** (Savitri in Her inner being always lived in the higher realms of the cosmic consciousness)

***To live on eagle heights near to the Sun.***

***There Wisdom sits on her eternal throne.***

***All her life's turns led her to symbol doors***

***Admitting to secret Powers that were her kin;***

***Adept of truth, initiate of bliss,*** (She was an adept of the inner Truth but did not dismiss the outer manifestation ...she knew the marvel of creation, not as something inconscient to be discarded)

***A mystic acolyte trained in Nature's school,*** (Nature is a training ground for child souls)

*Aware of the marvel of created things*

*She laid the secrecies of her heart's deep muse*

*Upon the altar of the Wonderful;*

*Her hours were a ritual in a timeless fane;*

*Her acts became gestures of sacrifice. (Psychic action)*

"Her life the altar, herself the sacrifice." Savitri-473

*Invested with a rhythm of higher spheres (of waking trance)*

**The word was used as a hieratic means**

(Mother (Maa Krishna) does this refer to mantra japa - used to ascend from one plane of consciousness to higher planes, up a hierarchy of planes and worlds?)  
**(Yes, and also descent of higher Knowledge from above.)**

**For the release of the imprisoned spirit** *(Through movement of consciousness Spirit is released from the imprisonment of desire Soul.)*

**Into communion with its comrade gods. (the opening of the Spirit above head makes an individual equal with the Gods and both can meet each other in Overmental plane.)** *(Gods were Savitri's friend and comrade.)*

*Or it helped to beat out new expressive forms* **(the descent of knowledge.)(higher consciousness is also a field of new creation.)**

(the word/mantra has an effect on the physical cells as well slowly transforming its substance into finer , more capable of reflecting the divine within)

**Of that which labours in the heart of life,** *(This movement of consciousness through japa also labours to purify, transform and perfect the existing life.)*

**Some immemorial Soul in men and things,**

**Seeker of the unknown and the unborn**

**Carrying a light from the Ineffable**

**To rend the veil of the last mysteries.** *(Supramental consciousness is separated from lower hemisphere of mind, life and body through a veil and can be broken by descending movement of Consciousness.) (Or Supramental Light can move upward to rend the veil of Bliss Self or absolute Turiya state.)*

"The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-

blissful Ananda, life repossess its divine power on the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence.” CWSA/21/The Life Divine-279,

*"Rent man's horizons into infinity." Savitri-359*

*Intense philosophies pointed earth to heaven (traditional Yoga)*

*Or on foundations broad as cosmic Space*

*Upraised the earth-mind to superhuman heights.*

*Overpassing lines that please the outward eyes*

*But hide the sight of that which lives within*

*Sculpture and painting concentrated sense*

*Upon an **inner vision's** motionless verge,*

*Revealed a figure of the invisible,*

*Unveiled all Nature's meaning in a form,*

*Or caught into a body the Divine.*

*The architecture of the Infinite*

*Discovered here its inward-musing shapes*

*Captured into wide breadths of soaring stone:*

***Music** brought down celestial yearnings, song*

*"((The) Mother shows a box of candy-pink writing paper she has just received.)*

*Pretty paper ... to write poetry on!*

*Will you write?*

*Me! I am no poet!*

The first poetry I was able to appreciate in my life was *Savitri*. Previously, I was closed. To me it was always words: hollow, hollow, hollow, just words – words for words' sake. So as a sound it's pretty, but ... I prefer **music**. Music is better!

This translation of *Savitri* gives me a whole lot of fun, it's great fun for me. Much more fun than having to "tell things" ... that are unnecessary.” The Mother/ **December 28, 1965**

*Held the merged heart absorbed in rapturous depths,  
Linking the human with the cosmic cry;  
The world-interpreting movements of the dance  
Moulded idea and mood to a rhythmic sway  
And posture; crafts minute in subtle lines*

***Eternised a swift moment's memory***

*Or showed in a carving's sweep, a cup's design  
The underlying patterns of the unseen:*

***Poems*** *in largeness cast like moving worlds*

*And metres surging with the ocean's voice  
Translated by grandeurs locked in Nature's heart  
But thrown now into a crowded glory of **speech***

*The beauty and sublimity of her forms,  
The passion of her moments and her moods*

***Lifting the human word nearer to the god's.*** *(Power of Mantra and Japa)*

*Man's eyes could look into the inner realms;  
His scrutiny discovered number's law  
And organised the motions of the stars,*

***Mapped out the visible fashioning of the world,***

*Questioned the process of his thoughts or made*

*A theorised diagram of mind and life. (Science discovers the secret law of Nature  
by little entry into the subliminal plane.)*

*These things she took in as her nature's food,*

*(Savitri learned all the human sciences, all that man has accomplished and  
understood using his mind was assimilated by her, but none of this worldly  
knowledge quenched her spirit's (**bottomless**) thirst)*

*But these **alone** could fill not her wide Self:*

*A human seeking limited by its gains,*

*To her they seemed the great and early steps*

*Hazardous of a **young** discovering spirit*

*Which saw not yet by its own native light;*

(we use the dim reflected light from our instruments to grope in the dark, we have not been able to use the native light of our soul, our consciousness to know things by identity)

*It tapped the universe with testing knocks*

*Or stretched to find **truth mind's** divining rod;*

*There was a growing out to numberless sides,*

*But not the **widest seeing of the soul,***

*Not yet the vast direct immediate touch,*

*Nor yet the art and wisdom of the Gods.*

*Its complementary line:*

*“The **truth mind** could not know unveils its face,*

*We hear what mortal ears have never heard,*

*We feel what earthly sense has never felt,*

*We love what common hearts repel and dread;” Savitri-48*

“For we have two minds, one the surface mind of our expressed evolutionary ego, the superficial mentality created by us in our emergence out of Matter, another a subliminal mind which is not hampered by our actual mental life and its strict limitations, something large, powerful and luminous, **the true mental being** behind that superficial form of mental personality which we mistake for ourselves.”

CWSA/21/The Life Divine-233

“But the subliminal self has a **true mentality** superior to these limitations; it exceeds the physical mind and physical organs although it is aware of them and their works and is, indeed, in a large degree their cause or creator.” CWSA/21/The Life Divine-580

“This psychic being remains still behind the veil in our subliminal part, like **the true mental**, the true vital or the true or subtle physical being within us: but, like them, it acts on the surface life by the influences and intimations it throws up upon that surface; these form part of the surface aggregate which is the conglomerate effect of

the inner influences and upsurgings, the visible formation and superstructure which we ordinarily experience and think of as ourselves.” CWSA/22/The Life Divine-926

“The true mental being is not the same as the inner mental

— true mental, true vital, true physical being means the Purusha of that level freed from the error and ignorant thought and will of the lower Prakriti and directly open to the knowledge and guidance from above.

Higher vital usually refers to the vital mind and emotive being as opposed to the middle vital which has its seat in the navel and is dynamic, sensational and passionate and the lower which is made up of the smaller movements of human life-desire and life-reactions.” CWSA-28/Letters on Yoga-I-86

*A boundless knowledge greater than man’s thought,*

*A happiness too high for heart and sense*

*Locked in the world and yearning for release*

*She felt in her; waiting as yet for form,*

*It asked for objects around which to grow*

*And natures strong to bear without recoil*

*The splendour of her native royalty,*

*Her greatness and her sweetness and her bliss,*

*Her might to possess and her vast power to love:*

*Earth made a stepping-stone to conquer heaven,*

*The soul saw beyond heaven’s limiting boundaries,*

*Met a great light from the Unknowable (also Divine Love)*

*And dreamed of a transcendent action’s sphere.*

*Aware of the universal Self in all (the cosmic awareness, similar to that experienced by the King)*

“The inherent Power in her is yet other than what it thus seems to be; for, hidden in its truth, manifest in its appearances, it is the **Kshara**, the **universal Soul**, the spirit in the mutability of cosmic phenomenon and becoming, one with the Immutable and the Supreme.” Essays on the Gita-436,



“Equal visioned everywhere, the man whose self is in Yoga, sees the one Self in all beings, *sarvabhutastha atmanam* (Spiritual Being) and all beings in the Self, *sarvabhutani chatmani* (Psychic Being).”

The Gita-6.29,

*She turned to living hearts and human forms,*

*Her soul's reflections, complements, counterparts,*

*The close outlying portions of her being (apparent separation by the body, but in her sight were part of the One divine whole)*

*Divided from her by walls of body and mind*

*Yet to her spirit bound by ties divine.*

*Overcoming invisible hedge and masked defence*

*And the loneliness that separates soul from soul,*

*She wished to make **all one immense embrace***

*That she might house in it all living things*

*Raised into a splendid point of seeing light*

*Out of division's dense inconscient cleft,*

*And make them one with God and world and her.*

*Only a few responded to her call: (Others pretended not to have heard any call.)*

*Still fewer felt the screened divinity (Those who responded to her call out of them few felt her total Divinity, samagram mam)*

*And strove to mate its godhead with their own,*

*Approaching with some kinship to her heights.*

*Uplifted towards luminous secrecies (Future of a moderate devotee of the Divine Mother, Savitri)*

*Or conscious of some splendour hidden above*

*They leaped to find her (Savitri) in a moment's flash,*

*Glimpsing a light in a celestial vast,*

*But could not keep the vision and the power (because the vessel is small and is not ready to hold her Divinity.)*

*And fell back to life's dull ordinary tone.* (A Spiritual fall and a state of oblivion is experienced.)

(the aspiration of the few while strong enough to get a glimpse of her native divinity, could not sustain the experience and due to the pull of the lower members they soon reverted to old life)

Its complementary line:

“They slide back to the mud from which they climbed;  
In the mud of which they are made, whose law they know  
They joy in safe return to a friendly base, ...  
To be the common man they think the best,  
To live as others live is their delight.  
For most are built on Nature's early plan  
And owe small debt to a superior plane  
The human average is their level pitch,  
The thinking animal's material range.” *Savitri-689*

*A mind daring heavenly experiment,  
Growing towards some largeness they felt near,  
Testing the unknown's bound with eager touch  
They still were prisoned by their human grain:  
They could not keep up with her tireless step;*

(My mother (Maa Krishna) this reminds me of the quick footed and tireless work you do.)

*Too small and eager for her large-paced will,*

(the vital ego of those around her rushes too quickly and just as quickly loses interest or runs out of energy to keep up with her)

*Too narrow to look with the unborn Infinite's gaze*

*Their nature weary grew of things too great.*

(the pressure of the divine force was too great for them to bear, their members enjoy the inertia, the sloth and sleep of ignorance) Yes

For even the close partners of her (*Savitri's*) thoughts

Who could have walked the nearest to her ray, (*far from her Sunlight status*)

Worshipped the power and light they felt in her

But could not match the measure of her soul. (*unfit to become her peer and mate.*) (*This also hints that Dvija, Yantra, Vibhuti cannot become Avatara.*)

“But still the *Vibhuti* is not the *Avatar*; otherwise *Arjuna*, *Vyasa*, *Ushanas* would be *Avatars* as well as *Krishna*, even if in a less degree of the power of *Avatarhood*. The divine quality is not enough; there must be the inner consciousness of the Lord and Self governing the human nature by his divine presence. The heightening of the power of the qualities is part of the becoming, *bhutagrama*, (The Gita-8.19, 9.8) an ascent in the ordinary manifestation; in the *Avatar* there is the **special manifestation, the divine birth from above**, the eternal and universal Godhead descended into a form of individual humanity, *atmanam srijami*, (The Gita-4.7) and conscious not only behind the veil but in **the outward nature**.” CWSA/19/Essays on the Gita-161, “The crisis in which the *Avatar* appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning **a crisis in the consciousness** of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul of humanity. Where, indeed, the change is mainly intellectual and practical, the intervention of the *Avatar* is not needed; there is a great uplifting of consciousness, a great manifestation of power in which men are for the time being exalted above their normal selves, and this surge of consciousness and power finds its wave-crests in certain exceptional individuals, *vibhutis*, whose action leading the general action is sufficient for the change intended.” CWSA/19/Essays on the Gita-168,

A friend and yet too great wholly to know, (*There exists a gulf between the high and low Consciousness.*)

(even those that could keep up with her pace, could not measure Her full glory, she still remained an enigma to them)

She walked in their front towards a greater light,

*Their **leader** and queen over their hearts and souls,  
One close to their bosoms, yet divine and far.*

*This leadership quality is seen in other parts of this epic:*

*“The mortal (Savitri) led, the god (Death) and spirit (Satyavan) obeyed  
And she (Savitri) behind was **leader** of their march  
And they in front were **followers** of her will.  
Onward they journeyed through the drifting ways  
Vaguely companioned by the glimmering mists.”*

*Savitri, Book-10, Canto-3*

*Admiring and amazed they saw her stride  
Attempting with a godlike rush and leap  
Heights for their human stature too remote  
Or with a slow great many-sided toil  
Pushing towards aims they hardly could conceive;  
Yet forced to be the **satellites** of her sun*

*(her love and pull was too great to escape from, even those who demurred  
under force...like many of your children my mother (Maa Krishna), including  
myself)*

*They moved unable to forego her light,  
Desiring they clutched at her with outstretched hands  
Or followed **stumbling** in the paths she made.*

*“All **stumbled** on behind a **stumbling Guide**,*

*Yet every **stumble** is a needed pace*

*On unknown routes to an unknowable goal.” Savitri-625*

*(This hints that Avatara is also a learner in the path of the unknown and he also  
stumbles in this path, so naturally his followers will stumble in this eternal journey.)*

*Or longing with their self of life and flesh  
They clung to her for heart’s nourishment and support:  
The rest they could not see in visible light;*

Vaguely they bore her inner mightiness.  
Or bound by the senses and the longing heart,  
Adoring with a turbid **human love**,  
They could not grasp the mighty spirit she was  
Or change by closeness to be even as she. (*A moderate Spiritual Seeker cannot change radically by the presence of Divine incarnation.*)  
Some felt her with their souls and thrilled with her,  
*A greatness felt near yet beyond mind's grasp;*  
*To see her was a summons to adore,*  
*To be near her drew a high communion's force.*  
So men worship a god too great to know,  
Too high, too vast to wear a limiting shape;  
They feel a Presence and obey a might,  
*Adore a love whose rapture invades their breasts;*  
To a divine ardour quickening the heart-beats,  
A law they follow greatening heart and life.  
Opened to the breath is **a new diviner air**,  
Opened to man is a freer, happier world:

*“Adored a new divinity in things.” Savitri-396*

He sees high steps climbing to Self and Light.  
Her divine parts the soul's allegiance called:  
It saw, it felt, it knew the deity. (*Their inner being/Psychic recognised the divinity in Savitri and answered her call*)  
Her will was puissant on their nature's acts,  
Her heart's inexhaustible sweetness lured their hearts,  
A being they loved whose bounds exceeded theirs;  
Her measure they could not reach but bore her touch,

*Answering with the flower's answer to the sun*

*They gave themselves to her and asked no more.* (Self-giving must be motiveless...)

“Those who approach me with the intention of obtaining **favours** will be disappointed, because I have no powers at my disposal.” “If you approach me in the hope of obtaining **favours**, you will be frustrated, because I have no powers at my disposal.” The Mother's Agenda-5/250. The other complementary passage, “There is nothing which is beyond the reach of the God-lover or denied to him; for he is the **favourite** of the divine Lover and the self of the Beloved.” CWSA/24/The Synthesis of Yoga-606,

(My sweet Mother (Maa Krishna) many a times I feel this way towards you...always may I belong to you at your feet and serve you)

“He who expects nothing, *anapekhyā*, is pure, skilful, indifferent, untroubled, who has given up all initiative, is dear to Me.” The Gita-12.16,

*One greater than themselves, too wide for their ken,*

*Their minds could not understand nor wholly know,*

*Their lives replied to hers, moved at her words:*

*They felt a godhead and obeyed a call,*

*Answered to her lead and did her work in the world;*

*Their lives, their natures moved compelled by hers*

As if the truth of their own **larger selves** (**universal self is identified as larger self**)

*Put on an aspect of divinity*

*To exalt them to a pitch beyond their earth's.*

*They felt a larger future meet their walk;*

*She held their hands, she chose for them their paths: (The action of the Guru.)*

“To **retrace the path** in all innocence as though one had never before travelled it, is the true purity, the perfect sincerity — the sincerity that brings an uninterrupted progress, growth, an integral perfectioning.”

*THE MOTHER*

*PRAYERS AND MEDITATIONS/20TH AUGUST, 1914*

“Seeking to embrace all life in itself, it is in the position not of a pilgrim following the highroad to his destination, but, to that extent at least, of a **path-finder** hewing his way through a virgin forest.”

*SRI AUROBINDO*

*CWSA-23/THE SYNTHESIS OF YOGA-57*

“To walk on **the path** you must have a dauntless intrepidity, you must never turn back upon yourself with this mean, petty, weak, ugly movement that fear is...An indomitable courage, a perfect sincerity, a total self-giving to the extent that you do not calculate or bargain, you do not give with the idea of receiving, you do not offer yourself with the intention of being protected, you do not have a faith that needs proofs, — **this is indispensable for advancing on the path**, — this alone can shelter you against all dangers.”

*THE MOTHER*

*WORDS OF THE MOTHER, VOLUME-15, P.190*

“And when, as I told you, I chanced upon a book or an individual that could give me just a little clue and tell me, ‘Here. If you do such and such, **you will find your path**’ – well I charged into it like a cyclone ... and nothing could have stopped me.”

*THE MOTHER*

*AUGUST 25, 1954*

“In a sense, therefore, each man in this path has his **own method of Yoga**. Yet are there certain broad lines of working common to all which enable us to construct not indeed a routine system, but yet some kind of Shastra or scientific method of the synthetic Yoga.”

*SRI AUROBINDO*

*CWSA-23/THE SYNTHESIS OF YOGA-46-47*

“So also one may say that the perfection of the integral Yoga will come when each man is able to follow his **own path of Yoga**, pursuing the development of his own nature in its upsurging towards that which transcends the nature. For freedom is the final law and the last consummation.”

*SRI AUROBINDO*

*CWSA-23/THE SYNTHESIS OF YOGA-57*

“The ways have been built, the capacity to follow them has been developed, the goal or last height of the creation is manifest; all that is left is **for each soul to reach individually the right stage and turn of its development, enter into the spiritual ways and pass by its own chosen path** out of this inferior existence. But we have supposed that there is a farther intention, — not only a revelation of the Spirit, but a radical and integral transformation of Nature.”

**SRI AUROBINDO**

**CWSA-22/THE LIFE DIVINE-922-923**

“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**

**JULY 15, 1961**

*They were moved by her towards great unknown things,*

*Faith drew them and the joy to feel themselves hers;*

*They lived in her, they saw the world with her eyes.*

*Some turned to her against their nature's bent;*

*(their nature which is a mixture (of truth and falsehood), some parts wanting the Light and growth and others not wanting (revolting) the transformation)*

*Divided between wonder and revolt,*



*Drawn by her charm and mastered by her will,*

*Possessed by her, her striving to possess,*

*Impatient subjects, their tied longing hearts*

*Hugging the bonds close of which they most complained,*

(we complain about our obstacles but secretly parts of our being are content with the ignorance and the pain)

*Murmured at a yoke they would have wept to lose*

(they complained about her strictness and discipline that she enforced on them, but would have felt a great loss if she had withdrawn from them)

*The splendid yoke of her beauty and her love:*

*Others pursued her with life's blind desires*

*And claiming all of her as their lonely own,*

(Sweet Mother (Maa Krishna), these verses below remind me of your birth family)

“But all of that is wonderfully, accurately expressed and EXPLAINED in *Savitri*. Only you must know how to read it! The entire last part, from the moment she goes to seek Satyavan in the realm of Death (which affords an occasion to explain this), the whole description of what happens there, right up to the end, where every possible offer is made to tempt her, everything she must refuse to continue her terrestrial labor ... it is my experience EXACTLY.

Savitri is really a condensation, a concentration of the universal Mother – the eternal universal Mother, Mother of all universes from all eternity – in an earthly personality for the Earth's salvation. And Satyavan is the soul of the Earth, the Earth's *jiva*. So when the Lord says, ‘he whom you love and whom you have chosen,’ it means the earth. All the details are there! When she comes back down, when Death has yielded at last, when all has been settled and the Supreme tells her, ‘Go, go with him, the one you have chosen,’ how does Sri Aurobindo describe it? He says that she very carefully takes the SOUL of Satyavan into her arms, like a little child, to pass through all the realms and come back down to earth. Everything is there! He hasn't forgotten a single detail to make it easy to understand – for someone who knows how to understand. And it is when Savitri reaches the earth that Satyavan regains his full human stature.”

The Mother/ **January 22, 1961**

*Hastened to engross her sweetness meant for all.*

*As earth claims light for its lone separate need*

*Demanding her for their sole jealous clasp,  
They asked from her movements bounded like their own  
And to their smallness craved a like response.  
Or they repined that she surpassed their grip,  
And hoped to bind her close with longing's cords.  
Or finding her touch desired **too strong to bear**  
They blamed her for a tyranny they loved,  
Shrank into themselves as from too bright a sun,  
Yet hankered for the splendour they refused.  
Angrily enamoured of her sweet passionate ray  
The weakness of their earth could **hardly bear**,  
They longed but cried out at the touch desired  
Inapt to meet divinity so close,  
Intolerant of a Force they could not house*

*(As you said Mother (Maa Krishna), to house Savitri/your presence within me, I have to purify myself considerably, body, vital and mind).*

*“You know, *Savitri* is an exact description – not literature, not poetry (although the form is very poetical) – an exact description, step by step, paragraph by paragraph, page by page; as I read, I relived it all. Besides, many of my own experiences that I recounted to Sri Aurobindo seem to have been incorporated into *Savitri*. He has included many of them – Nolini says so; he was familiar with the first version Sri Aurobindo wrote long ago, and he said that an enormous number of experiences were added when it was taken up again. This explained to me why ... suddenly, as I read it, I live the experience – line by line, page by page. The realism of it is astounding.” The Mother/ **July 4, 1961***

*Some drawn unwillingly by her divine sway  
Endured it like a sweet but alien spell;  
Unable to mount to levels too sublime,*

*They yearned to draw her down to their own earth.  
Or forced to centre round her their passionate lives,  
They hoped to bind to their heart's human needs  
Her glory and grace that had enslaved their souls.  
But mid this world, these hearts that answered her call,  
None could stand up her equal and her mate.*

***In vain she stooped to equal them with her heights,***

*(Savitri tried her best to raise her comrades to her height, but she could not find any that was up to the task, inspite of her stooping to their level to raise them, none could match her native heights and remain there with her...their adhara was not prepared, their soul force was still an infant...)*

*Too pure that air was for small souls to breathe.*

*These comrade selves to raise to her own wide breadths  
Her heart desired and fill with her own power  
That a diviner Force might enter life,*

***A breath of Godhead greaten human time.***

*“In solitude greatened her human hours” Savitri-14  
Although she leaned down to their littleness*

*Covering their lives with her strong passionate hands  
And knew by sympathy their needs and wants  
And dived in the shallow wave-depths of their lives  
And met and shared their heart-beats of grief and joy*

***And bent to heal their sorrow and their pride,***

*Lavishing the might that was hers on her lone peak  
To lift to it their aspiration's cry,  
And though she drew their souls into her vast  
And surrounded with the silence of her deeps  
And held as the great Mother holds her own,*

(Even though she stooped to live and move with her comrades and share their laughter and tears and provide succour to them, only a fragment of her total personality participated in the play of outer life, her true self always sat alone, far ...above all)

*Only her earthly surface bore their charge*

*And mixed its fire with their mortality:*

*Her **greater self** lived sole, unclaimed, within. (cosmic consciousness)*

“As so he (King Aswapati) grew into his **larger self**,  
Humanity framed his movements (outer wandering) less and less  
A greater being saw a greater world.” Savitri-26

*Oftener in dumb Nature's stir and peace*

*A nearness she could feel serenely one;*

*The Force in her drew earth's subhuman broods;*

*And to her spirit's large and free delight*

*She joined the ardent-hued magnificent lives*

*Of animal and bird and flower and tree.*

*They answered to her with the simple heart.*

*In man a dim disturbing somewhat lives; (Physical and vital mind)*

*It knows but turns away from divine Light*

*Preferring the dark ignorance of the fall. (Spiritual fall)*

**Education of dwarf and pigmy Physical Mind:**

“When darkness deepens strangling the earth's breast  
And man's **corporeal mind** is the only lamp,  
As a thief's in the night shall be the covert tread  
Of one who steps unseen into his house.  
A Voice ill-heard shall speak, the soul obey,”

Savitri-55

“At its low extremity held difficult sway  
A mind that hardly saw and slowly found;  
Its nature to our earthly nature close  
And kin to our precarious mortal thought  
That looks from soil to sky and sky to soil

But knows not the below nor the beyond, [**Physical mind is not aware of the truth of the existence.**]

It only sensed itself and outward things.”

Savitri-239

“The slow process of a **material mind**  
Which serves the body it should rule and use  
And needs to lean upon an erring sense,  
Was born in that luminous obscurity.”

Savitri-240

A **twilight sage** whose shadow seems to him self,”

Savitri-240

“One sees it (physical mind) circling faithful to its task,  
Tireless in an assigned tradition’s round;  
In decayed and crumbling offices of Time  
It keeps close guard in front of custom’s wall,  
Or in an ancient Night’s dim environs  
It dozes on a little courtyard’s stones  
And barks at every unfamiliar light  
As at a foe who would break up its home,  
A watch-dog of the spirit’s sense-railed house  
Against intruders from the Invisible,  
Nourished on scraps of life and Matter’s bones  
In its kennel of objective certitude.”

Savitri-246

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

Savitri-366

*Among the many who came drawn to her*

*Nowhere she found her partner of high tasks,*

*The comrade of her soul, her other (second) self*

*Who was made with her, like God and Nature, one. (union and oneness of Para Purusha and Para Prakriti.)*

(This reminds of the Lord Sri Aurobindo, being the only one who was the Divine Mother’s comrade of her soul, her other self) (Savitri and Satyavan were the first woman and man or the first dual Avatara of the creation and when earth will be ready for supreme transformation they will incarnate as the last dual Avatara.)

*Similar verse:*

“In him (Satyavan) soul and Nature, equal Presences,  
Balance and fuse in a wide harmony.” Savitri, Book-6, Canto-1

**Some near approached, were touched, caught fire, then failed, (to  
constantly burn in the flame of Savitri is difficult for individuals except  
for high souls.)**

*Too great was her demand, too pure her force.*

*Thus lighting earth around her like a sun,*

*Yet in her inmost sky an orb aloof,*

*A distance severed her from those most close.*

*Puissant, apart her soul as the gods live.*

*As yet unlinked with the broad human scene,*

*In a small circle of young eager hearts,*

*(sweet mother (Maa Krishna) this reminds me of the school/ashram that you  
look after in Orissa and young hearts that you are nurturing)*

*Her being's early school and closed domain,*

*Apprentice in the business of earth-life,*

*She schooled her heavenly strain to bear its touch,*

*Content in her little garden of the gods*

*As blooms a flower in an unvisited place.*

*Earth nursed, unconscious still, the inhabiting flame,*

*Yet something deeply stirred and dimly knew;* *(this relates to your future work...)*

*There was a movement and a passionate call,*

*A rainbow dream, a hope of **golden change**; (Supramental transformation)*

*Some secret wing of expectation beat,*

***A growing sense of something new and rare***

***And beautiful stole across the heart of Time.***

*Then a faint whisper of her touched the soil,*

*Breathed like a hidden need the soul divines;*

*The eye of the great world discovered her*

*And wonder lifted up its bardic voice.*

***A key to a Light still kept in being's cave,***

*The sun-word of an ancient mystery's sense,*

*Her name ran murmuring on the lips of men (Japa of the Mother's name)*

*(as more children will find you through your world action)*

*Exalted and sweet like an inspired verse*

*Struck from the epic lyre of rumour's winds*

*Or sung like a chanted thought by the poet Fame.*

*But like a sacred symbol's was that cult.*

*Admired, unsought, intangible to the grasp*

*Her beauty and flaming strength were seen afar*

*Like lightning playing with the fallen day,*

***A glory unapproachably divine.***

***No equal heart came close to join her heart, (so she has to search her mate of equal Soul Force.)***

***No transient earthly love assailed her calm,***

*"No part she took in this small happiness;" Savitri-6*

***No hero passion had the strength to seize;***

***No eyes demanded her replying eyes.***

***A Power within her awed the imperfect flesh;***

*The self-protecting genius in our clay*

*(the awareness/instinct in the cells of their being, knew Savitri was no ordinary person, and this made men careful to avoid her burning touch)*

*Divined the goddess in the woman's shape*

*And drew back from a touch beyond its kind*

*The earth-nature bound in sense-life's narrow make.*

*The hearts of men are amorous of clay-kin*

(we seek others who are weak like us, we cannot tolerate those higher up, too inert and longing for ignorance is our adhara)

And **bear not** spirits lone and high who bring

*Fire-intimations from the deathless planes*

*Too vast for souls not born to mate with heaven.*

A *Sadhaka* is considered fit to receive supreme Knowledge from the primary Source (*The Mother & Sri Aurobindo*) if he is having no narrow carping, *asuya*, (*The Gita*-3.31, 32) towards the brother Souls (secondary Source) who are ahead of him in Consciousness and no jealousy, *bimatsarah*, (*The Gita*-4.22) towards the brother Souls (tertiary Source) those who are behind him in Consciousness. **The Lord** of the *Gita* had chosen *Arjuna* to give this supreme Knowledge due to his Oneness with all existence and right relation with the brother Souls.

“They, who having faith, *sraddha*, and not having narrow carping, *asuya*, constantly follow this teaching of Mine, they too are released from the bondage of works. But those who find fault with My Teaching and act not thereon, know them to be unripe mind, bewildered in all knowledge, they misunderstand and misuse the written truth and fated to be destroyed.” *The Gita*-3.31, 32,

“He who is satisfied with whatever gain comes to him, who has passed beyond dualities, is jealous of none, is equal in failure and success, he is not bound even when he acts.” *The Gita*-4.22,

***Whoever is too great must lonely live.***

***Adored he walks in mighty solitude;***

***Vain is his labour to create his kind,***

***His only comrade is the Strength within.*** (*It is discouraged for the developed Soul to spend his energy for self-expansion and encouraged for self-concentration.*)

***Supreme advised Savitri:***

"O too compassionate and eager Dawn,

Leave to the circling aeons' tardy pace

And to the working of the unconscious Will,

Leave to its imperfect light the earthly race:



All shall be done by the long act of Time. “ Savitri, book-11

Similar promise is given to King Aswapati by the Divine Mother:

“Moveless there stands a high unchanging Will;

To its omnipotence leave thy work’s result.

All things shall change in God’s transfiguring hour” Savitri – p341

“Then there were the few—the rare individuals— who are ready to make the necessary effort to prepare themselves for the transformation and to attract the new forces, try to adapt matter, seek the means of expression and so forth. Those are ready for *Sri Aurobindo’s Yoga*. They are very few. There are even those who have the sense of sacrifice and are ready have a hard and difficult life, as long as it leads them or helps them towards this future transformation. But they should not, **they should in no way try to influence others** and make them share their own effort: that would be quite unjust – not only unjust, but extremely clumsy because it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos.” The Mother Agenda/27<sup>th</sup> November, 1965,

“This, no doubt, is the root of the injunction imposed in *the Gita* (The Gita-3.29) on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” **Sri Aurobindo/CWSA/21/The Life Divine-58**

“Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint.” **Sri Aurobindo/CWSA/19/Essays on the Gita-214**

“Those who are bewildered by three modes of Nature, not knowers of the whole, let not the knowers of the whole, *kritsnabinna*, disturb their mental standpoint.” **The Gita-3.29**

**Thus was it for a while with Savitri.**

**All worshipped marvellingly, none dared to claim.**(none dared to claim and possess her Spiritual opulence.)

**Her mind sat high pouring its golden beams,**

***Her heart was a crowded temple of delight.***

***A single lamp lit in perfection's house,***

***A bright pure image in a priestless shrine, (Virgins' Fortress is a priestless shrine.)***

***Midst those encircling lives her spirit dwelt,***

***Apart in herself until her hour of fate.***

END OF CANTO TWO

Om Namo Bhagavateh

"The Divine soul (Developed Soul) reproduces itself in similar liberated souls (*dvija*) as the animal reproduces itself in similar bodies."

The Life Divine-45

Sri Matriniketan Ashram

12.05.2019

Divine Amar Atman!

Blessed Divine Child Guruprasad,

My all love and blessings to you. The Book-4, Canto-2, gives this message that with *Savitri's* growth of Divine Consciousness, many approached near her and she made effort to raise their Consciousness. With her Divine touch their Souls were lit for few moments and then extinguished. "In vain she stooped to equal them with her heights." It was a vain effort to reproduce 'her partner of high task,' 'comrade of her soul, her other (second) self.' Her second self must be like her in whom God, Soul and Nature are perfectly reconciled and are made one. She finally realised that she must live alone with her mighty Spirit and develop its bare and absolute Power which alone can raise the Consciousness of the race.

To recapitulate, *Savitri* book has issued an injunction on the 'too great souls' to walk alone in 'mighty solitude' and discourages them to waste time in their self-expansive effort to create a Soul of their own kind. Their own strength of self-concentration is their most faithful and precious companion in the world journey, inner exploration and world transformation. *The Synthesis of Yoga* further issues injunction on developed Souls that they must not live 'bound in the slow collective evolution' of the Divine Centre but to pursue, find, know and possess the Eternal through swift individual Spiritual evolution. *Savitri* book further issues injunction on developed Soul, not to create any gulf but to reconcile slow collective evolution with swift individual Spiritual evolution through *Karma Yoga* or 'godlike toil.'

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

### The Post Thesis

Each line of Savitri is equally important. Here below a division is made for the purpose of Sadhana, for the purpose of concentration, contemplation and meditation and tracing a path of Unknowable.

#### The Important Secret of this chapter:

***"And taught the soul to soar beyond things known" Savitri-359***

*"She laid the secrecies of her heart's deep muse" Savitri-360*

*"Or it helped to beat out new expressive forms*

*Of that which labours in the heart of life,*

*Some immemorial **Soul** in men and things,*

*Seeker of the unknown and the unborn*

*Carrying a light from the Ineffable*

*To **rend** the veil of the last mysteries."* Savitri-360

*"Held the merged heart absorbed in rapturous depths," Savitri-361*

*"Translated by grandeurs locked in Nature's heart" Savitri-361*

*"A boundless knowledge greater than man's thought,*

*A happiness too high for heart and sense*

*Locked in the world and yearning for release” Savitri-362*

*“Aware of the universal Self in all*

*She turned to living hearts and human forms,” Savitri-362*

*“She walked in their front towards a greater light,*

*Their **leader** and queen over their hearts and souls,” Savitri-363*

***“A key to a Light still kept in being’s cave,” Savitri-367***

**The More Important Secret of this chapter:**

*“Silence swallowing life’s acts into the deeps,” Savitri-359*

*“The knowledge of the thinker and the seer*

***Saw the unseen and thought the unthinkable,***

***Opened the enormous doors of the unknown,***

***Rent** man’s horizons into infinity.” Savitri-359*

**The Most Important Secret of this chapter:**

*“Earth nursed, unconscious still, the inhabiting flame,*

*Yet something deeply stirred and dimly knew;*

*There was a movement and a passionate call,*

*A rainbow dream, a hope of **golden change**;*

*Some secret wing of expectation beat,*

***A growing sense of something new and rare***

***And beautiful stole across the heart of Time.” Savitri-367***

***“Whoever is too great must lonely live.***

*Adored he walks in mighty solitude;*

*Vain is his labour to create his kind,*

*His only comrade is the Strength within.” Savitri-368*

Sri Matriniketan Ashram

21.04.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. The Book-4, Canto-2 gives an account of (1) Savitri's state of Consciousness of young Divinity, (2) the state of consciousness of her followers and devotees, (3) the gulf between Savitri and her followers, (4) a desperate attempt to bridge those gulfs and (5) Spiritual fall down.

**1: Savitri's Soul and Nature are equally Divinised and she is waiting to find her equal soul:**

"But mid this world, these hearts that answered her call,  
None could stand up her equal and her mate.  
In vain she stooped to equal them with her heights,  
Too pure that air was for small souls to breathe.  
These comrade selves to raise to her own wide breadths  
Her heart desired and fill with her own power  
That a diviner Force might enter life,  
A breath of Godhead greaten human time." Savitri-365-66  
"Her greater self lived sole, unclaimed, within." Savitri-366  
"Among the many who came drawn to her (Savitri)  
Nowhere she found her partner of high tasks,  
The comrade of her soul, her other (second) self  
Who was made with her, **like God and Nature, one.**" Savitri-366  
"Admired, unsought, intangible to the grasp  
Her beauty and flaming strength were seen afar  
Like lightning playing with the fallen day,  
A glory unapproachably divine.  
No equal heart came close to join her (Savitri's) heart,  
No transient earthly love assailed her calm,  
No hero passion had the strength to seize;  
No eyes demanded her replying eyes." Savitri-367  
"All worshipped marvellingly (Savitri), none dared to claim." Savitri-368

**2: The Personality of her admirers, followers and devotees:**

“Only a few responded to her call:  
 Still fewer felt the screened divinity  
 And strove to mate its godhead with their own,  
 Approaching with some kinship to her heights.” Savitri-362  
 “They could not keep up with her tireless step;  
 Too small and eager for her large-paced will,  
 Too narrow to look with the unborn Infinite’s gaze  
 Their nature weary grew of things too great.” Savitri-363  
 “Others pursued her with life’s blind desires  
 And claiming all of her as their lonely own,  
 Hastened to engross her sweetness meant for all.  
 As earth claims light for its lone separate need  
 Demanding her for their sole jealous clasp,  
 They asked from her movements bounded like their own  
 And to their smallness craved a like response.  
 Or they repined that she surpassed their grip,  
 And hoped to bind her close with longing’s cords.  
 Or finding her touch desired too strong to bear  
 They blamed her for a tyranny they loved,  
 Shrank into themselves as from too bright a sun,  
 Yet hankered for the splendour they refused.  
 Angrily enamoured of her sweet passionate ray  
 The weakness of their earth could hardly bear,  
 They longed but cried out at the touch desired  
 Inapt to meet divinity so close,  
 Intolerant of a Force they could not house.  
**Some** drawn unwillingly by her divine sway  
 Endured it like a sweet but alien spell;  
 Unable to mount to levels too sublime,  
 They yearned to draw her down to their own earth.  
 Or forced to centre round her their passionate lives,  
 They hoped to bind to their heart’s human needs  
 Her glory and grace that had enslaved their souls.” Savitri-365

### **3: The gulf between Savitri and her admirers:**

“Her will was puissant on their nature’s acts,  
 Her heart’s inexhaustible sweetness lured their hearts,  
 A being they loved whose bounds exceeded theirs;  
 Her measure they could not reach but bore her touch,  
 Answering with the flower’s answer to the sun  
 They gave themselves to her and asked no more.  
 One greater than themselves, too wide for their ken,  
 Their minds could not understand nor wholly know,  
 Their lives replied to hers, moved at her words:” Savitri-364  
 “Although she leaned down to their littleness

Covering their lives with her strong passionate hands  
 And knew by sympathy their needs and wants  
 And dived in the shallow wave-depths of their lives  
 And met and shared their heart-beats of grief and joy  
 And bent to heal their sorrow and their pride,  
 Lavishing the might that was hers on her lone peak  
 To lift to it their aspiration's cry,  
 And though she drew their souls into her vast  
 And surrounded with the silence of her deeps  
 And held as the great Mother holds her own,  
 Only her earthly surface bore their charge  
 And mixed its fire with their mortality:" Savitri-366  
**"Some near approached, were touched, caught fire, then failed,**  
 Too great was her demand, too pure her force.  
 Thus lighting earth around her like a sun,  
 Yet in her inmost sky an orb aloof,  
 A distance severed her from those most close." Savitri-366

#### **4: Desperate effort to bridge the gulf between herself and her admirers:**

"For even the close partners of her thoughts  
 Who could have walked the nearest to her ray,  
 Worshipped the power and light they felt in her  
**But could not match the measure of her soul."** Savitri-363  
 "A mind daring heavenly experiment,  
 Growing towards some largeness they felt near,  
 Testing the unknown's bound with eager touch  
 They still were prisoned by their human grain:" Savitri-363  
 "Or longing with their self of life and flesh  
 They clung to her for heart's nourishment and support:  
 The rest they could not see in visible light;  
 Vaguely they bore her inner mightiness.  
 Or bound by the senses and the longing heart,  
 Adoring with a turbid human love,  
**They could not grasp the mighty spirit she was**  
 Or change by closeness to be even as she.  
 Some felt her with their souls and thrilled with her,  
 A greatness felt near yet beyond mind's grasp;  
 To see her was a summons to adore,  
 To be near her drew a high communion's force." Savitri-363  
 "So men worship a god too great to know,  
 Too high, too vast to wear a limiting shape;  
 They feel a Presence and obey a might,  
 Adore a love whose rapture invades their breasts;  
 To a divine ardour quickening the heart-beats,  
 A law they follow greatening heart and life.

Opened to the breath is a new diviner air,  
 Opened to man is a freer, happier world:" Savitri-364  
 "Her will was puissant on their nature's acts,  
 Her heart's inexhaustible sweetness lured their hearts,  
**A being they loved whose bounds exceeded theirs;**  
**Her measure they could not reach but bore her touch,**  
 Answering with the flower's answer to the sun  
 They gave themselves to her and asked no more." Savitri-364  
 "They felt a godhead and obeyed a call,  
 Answered to her lead and did her work in the world;  
 Their lives, their natures moved compelled by hers  
 As if the truth of their own larger selves  
 Put on an aspect of divinity  
 To exalt them to a pitch beyond their earth's.  
 They felt a larger future meet their walk;  
**She held their hands, she chose for them their paths:" Savitri-364**

### 5: Spiritual fall:

"Uplifted towards luminous secrecies  
 Or conscious of some splendour hidden above  
 They leaped to find her in a moment's flash,  
 Glimpsing a light in a celestial vast,  
 But could not keep the vision and the power  
**And fell back to life's dull ordinary tone."** Savitri-362  
 "Or with a slow great many-sided toil  
 Pushing towards aims they hardly could conceive;  
 Yet forced to be the satellites of her sun  
 They moved unable to forego her light,  
 Desiring they clutched at her with outstretched hands  
 Or followed **stumbling** in the paths she made." Savitri-363

Savitri is representative symbol of Incarnation and myriad Instruments and Emanations, always present close to earth's atmosphere with single mission of divinising the clay. This Canto proposes Divine's Yantras, Vibhutis and Avataras, not to waste their time in building Soul of their own kind, rather to utilise time to accumulate Spiritual energy, to canalise this Transcendent Force to earth and men. They will learn the lesson to depend on their own Spiritual energy rather than on collective force. In the long run humanity will be prepared to divinise themselves and all the Divine opulence will be given to them.

OM TAT SAT



With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

N.B. In this study (third review) *Auroprem's* observations are marked red, *Guruprasad's* observations are marked maroon and *S.A. Maa Krishna's* observations are marked in blue script.

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