

The Hierarchies of *Ashram* Living

(An extraction from the book *The Mother's Manifestation*.)

“My children, I have told you, repeated it in every tone, in every way: if you really want to profit by your stay here, try to look at things and understand them with a new vision and a new understanding based on something higher, something deeper, vaster, something more true, something which is not yet but will be one day. And it is because we want to build this future that we have taken this special stand.”¹⁶

The Mother

“The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the *Avatar*. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now *Sri Aurobindo* has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form its individualisation and then come down to establish here a new creation.”²

The Mother

*Ashram*³⁷ is an ancient *Indian* terminology used for a collective Divine living and if one individual at its centre is having direct contact with the Divine, then this collective living around this Soul Centre is identified as Divine Centre. *Ashram's* living evolves through the slow and swift evolution of Consciousness; thus, a hierarchy of ascending Consciousness is built which completes its action through a hierarchy of descent of Divine Consciousness.

The collaborators of *The Mother's* work in Consciousness are *Sadhakas*, Children and Integral Yogis, who are an indispensable part of collective Divine Living called the *Ashram*, the Divine Centre, while Visitors, Devotees and *Ashramites*¹ are its dispensable organ; the former represents the indivisible Spiritual Consciousness of developed Soul and the latter stands for the divisible mental consciousness of developing Soul. Visitors, Devotees, *Ashramites*, *Sadhakas*, Children and Integral Yogis are the beginners, expanders, stabilisers, intensifiers, identifiers and integrators of Consciousness respectively. Here they do not represent an individual or a person but a symbol of transitional formative state in the hierarchy of ascending Consciousness. Each formative Consciousness has some limitation that inhibits our growth and Spiritual possibility that augments our progress, to which now we are most concerned.

A *Visitor* is he who makes his upward gaze out of curiosity and receives the Divine's touch beyond his expectation. He is unable to hold this Presence. His business

in early preparatory steps is to evolve his capacity, distinguish his personality and possess firmly, powerfully and completely his own individuality. His self-giving to the Divine is dependent on the evolution of a well-formed part of his personality. In him, the **individual consciousness** appears as Mind and Intellect and is given as a vehicle of progressive evolutionary manifestation to be clearly aware of itself and things.

An enthusiastic visitor turns into a *Devotee*, who lives in the Spiritual aspiration of the heart, accumulates inspiration towards God-given work, takes the responsibility of spreading, expanding and creating Mission/Centres and devotes his time to serve the Divine Power and develops ideas, ideals and a new range of activities. His analytic mind cannot transform his nature but can control, harmonise, lay on it the law of mental ideal and can impose a summary patchwork on his divided and half-constructed being. The need of his separative personal life limits his Spiritual pursuit. The **observing and governing dynamic Consciousness** of a devotee is responsible for generalising an incomplete Spiritual movement and the initial approach of mind turning towards Spirituality is a growth of religious temperament, some devotion in the heart, new values for all things, faithful in the conduct and many-sided effort striving to embrace the all containing Knowledge.

A seeking devotee turns into an *Ashramite* in this life or after many births of preparation, who receives Divine's call to lead a Divine Life, yet compromises in between the Law and downward pull²⁶ of his past world attraction, attachment and habits. *Ashramites*⁵ are of three types, '*tamasic, rajasic and sattwic*'⁴ based on their dynamic nature and are of four categories that of *Brahmana, Khyatriya, Vaisya* and *Shudra* based on the predominance of their Soul force, dominant tendencies and efficiency. An *Ashramite* stabilises the main function of collective living. His action is appreciated by entire self-giving of the outer life to the Divine and partial dissolution of separative personal life in the Divine. His **mental waking Consciousness** is a small selection of our entire conscious being which always limits the Illimitable, divides the Indivisible and in the end a growing obstacle to the truth of things; behind it, there is much vaster subliminal and subconscious mind which is identified as the starting point of a true science of Spirituality. Finally, in *Ashram* living, two types of *Ashramites* find their safe shelter; one that of moderate *Ashramite*, who consecrate his action and emotion to the Divine through practice of *Karma* and *Bhakti Yoga*; other that of ascetic *Ashramite*, who in addition to consecrated action and devotion, practice Self-control as means of uniting with the Divine. An *Ashramite's* right-living is ensured when he gives first priority to the Divine which is reconciled with the second priority, the Law of Divine living, here known as integral Yoga and further reconciled with the third priority of collective living, the mutuality. The objective of a true *Ashramite* is not to 'be a big *Purna Yogi* or a supramental being'³⁸ but to leave everything in the hand of *the Mother* 'and to wish to be whatever she wants you to be.'³⁸

A dedicated *Ashramite* turns into a *Sadhaka*³ in this life or after many births of preparation, in whom the Law of integral Yoga is intensified in its process of manifestation. The separative personal life of a devotee and separative collective life of an *Ashramite* are dissolved in him 'with the progressive disappearance of **egoism and**

impurity and ignorance³⁶ and by uniting more and more with the Divine. He establishes himself in *Sadhana* by developing or retracing his own path of Yoga. There are two types of *Sadhakas*; one that of *later Vedantic integral Sadhaka* preoccupied with individual Yoga and does not have the responsibility of bearing the burden of earth and the other that of *ancient Vedantic integral Sadhaka* preoccupied with universal Yoga of bearing the burden of the earth. The former *Sadhaka's* liberated Soul status does not influence the surrounding world in perfecting their imperfection and he does not have the sense of fatherhood, motherhood and compassion towards the brother Souls and remains satisfied with his own isolated ecstatic Soul status. The latter *Sadhaka* is a perfect *Arya* with realisation of three poises of the Self. He is one with the Transcendent Self, one with the the universal Self, represented as oneness with the whole of earth and its humanity and his own individual Psychic Self carrying the Transcendent and Universal Mother. He feels responsibility and care towards the brother Souls and does not follow the path of escapism. Each *Sadhaka* in this path is preoccupied with his own scientific method of *Yoga* developed and confirmed by regular experiment, practical analysis, psychological observation, constant revelatory results, established Spiritual experiences, profounder catholic understandings and he is not indifferent towards world sufferings and world miseries. For him, Divine life is real, concrete and verifiable. He does not act according to a construction of a fixed and routine system but with a sort of free, scattered and gradually intensive purposeful working based on his temperament, helpful material his nature offers, widening of consciousness and life and obstacles which he experiences to purification and perfection. An integral aim is pursued through integral and synthetic methods to arrive at the result of integral Purification, Realisation, Liberation, Perfection and Delight of active oneness. In a *Sadhaka* the waking consciousness is extended to **Cosmic Consciousness** by an inner enlargement from the individual into universal existence and his instrumental individual action, will, personal feeling, thought and energy disappears while taking up transformation action of the lower grades of this Nature. He does not make effort to think, act, will and feel separately but the Divine *Shakti* thinks, enjoys, feels and acts in his system and he feels his body one with all bodies, his life one with the whole sea of infinite life and his mind one with the struggle, thought and joy of all existence.

A growing *Sadhaka* through arduous *tapasya* emerges into a consecrated **Child**, no longer cherishes a duality between a *Sadhaka* and *the Mother*, but identifies as a part and indispensable portion of Her Divine Consciousness. This working of Her **Consciousness-Force, Shakti**, in Knowledge through Her children is defined as possession of Calm within to accommodate the fine entries of Celestial Fire into the manifesting Nature and welling out from its silence the perennial source of inexhaustible Action, Creation and *Ananda*. His action is appreciated by the entire ecstatic consecration of inner and outer living, knowledge of the movement of Consciousness and limitless plasticity towards Divine transformation.³¹ Thus, a constant dynamic Supramental Divine union is the state of the Consciousness of a King Child.

An **integral Yogi**³² or the dearest Child is at once a Child, not doing any *sadhana*, but it is done for him due to his entire childlike reliance on *the Mother* through absolute consecration and the *Sadhaka* of integral Yoga pursuing *sadhana* through rigorous effort, askesis and self-control and he can serve as a link in between the supreme Mother Consciousness and the earth consciousness. He is outwardly a mere man of action, *Nara* and inwardly possessor of Divine Consciousness, *Narayana*, shall preoccupy himself in entire effort to reveal God in humanity, *Nara-Narayana*. The goal of his **evolving Integral Consciousness, Maya**, is the basis of the entire harmonisation of life, the development of a seven-fold Divine personality, and total transformation and integration of Nature and Being.

The Mother is at once the Supreme Mother, the *Chit Shakti*, the **Creatrix Mother** of the universe, not doing any *Sadhana*; as the **Mediatrice Mother**, She stands in between *Sri Aurobindo's sadhana* and the World, and the *Sadhaka* of integral Yoga pursuing Her universalised *Sadhana* in the body; as the **Executrix Mother**, She draws heaven seeking and world shunning liberated Souls earthward to reconcile Self and Nature, fills in them the equal Divine Presence and builds in the abyss of Hell a road to Heaven and as the **Ambadress Mother** She calls down ceaselessly Timeless Eternity and Spaceless Infinity to transform the human Nature.

Sri Aurobindo is at once the Supreme *Purusha*, the **Purushottama**, carrying within Him the immutable, the unmanifest Divine, the *Akshara Purusha* and the mutable, the manifest Divine, the *Kshara Purusha*; as an Intermediary, **the Guru**, He links the disciples with the three *Purushas* and He fuses Himself with the Supreme *Prakriti, The Mother*, for the highest action and delight of the Divine *Lila*.

The Mother is the living representative of Consciousness, *Chit Shakti*, by whose movement one will arrive at *Sri Aurobindo*, the living representative of the Being, Supreme Self, *Sat Purusha*. Their relation is the union between *Sat* and *Chit* leading the creation to *Ananda*. Supramental Consciousness, *Vijnana*, is the fourth name of the Divine activated through the multiplication of Their Soul Force and this supreme relation links the *Sachchidananda* Consciousness to the lower triple creation of the mind, life and body; if dynamised sufficiently then the lower creation retains the lost Divinity and the Life Divine becomes practicable.

In Their effort to enlarge the experience of integral Divine Union of three Powers of the Will, *Ichha Shakti*, Knowledge, *Jnana Shakti* and Love, *Prema Shakti* in harmonising and transforming the earth nature, the Law of the Divine, cosmos, collectivity and individual Soul were evolved which gave birth to the norms of inner and outer living, ideals, right standards of conduct and self-disciplines of integral Yoga. These outer laws of self moulding are continually evolving temporary higher and higher standards 'as long as they are needed'²⁴ to serve the Divine in the world march and in the Supramental plane they become free automatic obedience to the truth of things and inevitable right execution in the action and all is determined by the consciousness and being. Any imposition of a rigidly fixed set of strict principles, precise mental rules, constructed laws of conduct and artificial limiting standards are abrogated because they

stand as barriers to the eternal onflow of Divine opulence. Its method has been the method of evolutionary Nature with many-sided wideness, catholicity, plasticity,²⁵ universality, integration of being followed by the outcome of the largest, deepest, widest and highest form of every possible line of Spiritual realisation and Spiritual self-discipline and complete dynamism of that return to the truth of Nature.

So, a *Visitor's* outward living cannot free his 'gaze to reach wisdom's sun.'²¹ He feels the need to serve the Divine and becomes a Devotee. A Devotee's intermittent contact with the Divine's ray gives him hope and aspiration to trace the Divine's Sun Light and to live in the vicinity of the 'deathless sun.'¹¹ He feels the need that his service and subordination to the Divine must be entire and he emerges as *Ashramite*. 'A ray has touched him from the eternal sun'¹² and thus his hope and aspiration are intensified. An *Ashramite* through the mental effort of consecrated action, consecrated thought and consecrated emotion experiences static Divine union and he emerges as *Sadhaka*. He learns the lesson of the ascent of the Soul and traces 'through white rays to meet an unseen Sun.'¹³ A *Sadhaka* dynamises his union with the Divine to become one with the Divine *Shakti*, lives constantly 'in the rays of an intuitive Sun'¹⁴ and emerges as a Child. A Child further moves the consciousness to feel the Divine Mother's 'high **Transcendent's sunlike hands**'²³ and 'in the ray reveal the parent sun.'²⁰ He finds the established relation between static and dynamic Divine to hold together *The Mother* and *Sri Aurobindo* as 'the deathless Two-in-One'¹⁵ and emerges as an integral Yogi. Their supreme relation of 'trance of bliss'¹⁵ sustains this mutable world and works out the intense and large universal action 'To lift earth-hearts nearer the Eternal sun.'³⁵

The Basic Indispensable Law of Ashram collective living:

"The **indispensable** basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straight forwardness. They who do not practice these **elementary virtues** are not *Sri Aurobindo's* disciples and have no place in *Ashram*."⁵

The Mother

"You must never forget that I disapprove of quarrels²² and always consider that both sides are equally wrong. To surmount one's feelings, preferences, dislikes and impulses, is an **indispensable** discipline here."⁶

The Mother

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

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

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

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

c: To those who want to practice the integral Yoga, it is strongly advised to abstain from three things. So the three things ([laughing] you put your fingers in your ears): sexual intercourse (it comes third) and drinking alcohol and... [whispering] smoking."⁷

The Mother

“By definition the *Ashramite* has resolved to consecrate his life to the realisation and service of the Divine.

For this **four virtues are indispensable**, without which progress is uncertain and subject to interruptions and troublesome falls at the first opportunity:

Sincerity, faithfulness, modesty and gratitude.”⁸

The Mother

“The **two indispensable conditions** to live as a disciple in the *Ashram*:-

1. To be resolved to make the needs of the soul come before all others, and to satisfy the other needs, those of the body, vital and mind, only so far as they do not interfere with the fulfillment of the needs of the soul.

2. To be convinced that I am in a position to know the needs of the soul of each and every one and that therefore I have the right and the competence to judge in this respect.”⁸

The Mother

“Take advantage of the circumstances to **get rid of all attachment** to the members of your family. You must learn that you have no more brothers, sister, father, mother, except *Sri Aurobindo* and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all.”⁹

The Mother

“It is not from disgust for life and people that one must come to yoga.

It is not to run away from difficulties that one must come here.

It is not even to find the sweetness of love and protection, for the Divine’s love and protection can be enjoyed everywhere if one takes the right attitude.

When one wants to give oneself totally in service to the Divine, to consecrate oneself totally to the Divine’s work, simply for the joy of giving oneself and of serving, without asking for anything in exchange, except the possibility of consecration and service, then one is ready to come here and will find the doors wide open.”¹⁰

The Mother

There exists an inner and subtle Divine Centre of which *Sri Aurobindo Ashram* is an objective manifestation. In this subtle *Ashram* disciples and devotees are linked only³⁴ with Their all-inclusive Consciousness inwardly through Psychic, Spiritual and Supramental ascension and linked only with Them in the outer *Ashram* through Their Divine Action, Divine Presence and live Their Teachings spontaneously.

In this future Spiritual evolution of Gnostic community, nothing can be regarded as irrational, incredible and insignificant and even a small beginning of work can drive towards mighty Supramental fulfilment; ‘each wayside act’³⁰ can heighten and deepen the Soul’s movement; a Supramental vision seen in the flash of moments can toil through ages to express and stabilise; everything moves, acts, things to be done and the way to do it are guided by spontaneous intuitive Light and Truth from beyond. The growth of higher consciousness equips a *Sadhaka* with new supernormal capacities of action and his Divine work in the world is spontaneous development of his triple instrumental overhead power of Will, Knowledge and Love which opens for him unlimited prospect of self-concentration and self-expansion. If the inception of his Divine work through activation of Divine Will, descent of overhead knowledge, music and word continue to inspire people, continue to radiate its light and love through

centuries then that action is identified as Supramental action. In brief the Supramental action, knowledge and love do not become old and obsolete in the passage of time and it survives for the longest period.

Any manifestation through activation of three *gunas* are short lived and makes life poor, insecure and limited. Any manifestation through activation of Psychic being, Spiritual being and Supramental being are long lived and it makes life opulent, secured and experience of unlimited free flow of Divine energies. .

If other Divine Centres/Gnostic Centres are to evolve in other parts of the world on the basis of impersonal and universal Consciousness then its broad modalities are hinted in *The Synthesis of Yoga* and *The Life Divine*. It ‘matters little for them of what aspect of personal or impersonal Divine they adore or even what guide they choose.’¹⁷ The ‘free individual spirit who is the soul centre of its’¹⁸ multiple liberating Souls is the basis of formation of Divine Centre.¹⁹ When his consciousness is raised towards Supramental Consciousness then a Gnostic Centre is born. Thus, the community of Divine Centre can act as energy centre of the world of its sole responsibility of calling down the Transcendent Divine force to earth and man.

The aim of Divine Life is perfection. In order to arrive at perfection, one must have a complete account of his imperfection. This full account is possible by identifying his imperfection in tamasic, rajasic and sattwic Nature. The imperfection and limitation of sattwic mind is further segregated as schoolman mind, fixed mind and outer mind. He has to identify his imperfection and limitation in three untransformed subliminal inner nature which are identified as mother of seven sorrows, mother of might and mother of light. A Sadhaka of integral Yoga must recognise that one part of his Nature (particularly surface life) is a visitor; other parts are segregated as a devotee, Ashramite, Sadhaka, Child and integral Yogi. He must be thoroughly dissatisfied with the achievements of his partial Divine union and must strive for complete Divine union and integral perfection. For the integration of his Being and Nature, he must learn the lesson of movement of Consciousness through which his multiple Selves and multiple subtle sheaths can be purified, transformed and perfected.

A seeker of Truth is considered fit²⁷ to begin *Ashram* living if he has gone through the prior experience of overcoming extreme adversity. He is considered fit²⁹ to become a *Sadhaka* of integral Yoga if he has strong foundation of Vedantic Spirituality and has exhausted the perfections of traditional Yoga. And he is considered fit²⁸ to become an integral Yogi if he does not live content like traditional Yogi in a pure ecstatic state of higher Consciousness, but utilises his Spiritual energy to bear the burden and miseries of earth.

Recapitulation:

“In anguish we labour that from us may rise
A larger-seeing man with nobler heart,
A golden vessel of the incarnate Truth,
The executor of the divine attempt

Equipped to wear the earthly body of God,
Communicant and **prophet** and **lover** and **king**.”

Savitri-342

A visitor is not aware of the vertical movement of ascending and descending Consciousness, instead, he is aware of the horizontal movement of limited mental consciousness subject to three *gunas*.³³ A devotee experiences partial union with the Divine through the intermittent movement of Consciousness between higher plane and lower untransformed triple modes of mind. An *Ashramite* repeats this experience in a protected environment. A *Sadhaka* moves the Consciousness through rigorous self-control. A Child moves the Consciousness through *Vedic* and *Vedantic* Sacrifice. An integral Yogi integrates Consciousness through triple movements of Will, Wisdom and Love in higher plane. *The Mother* and *Sri Aurobindo* are primary Source and symbols of the comprehensive movement of Consciousness. A *Sadhaka* of integral Yoga meets all the above personalities within himself and does not waste time and bridges the gulf between the highest *Sachchidananda* Consciousness and the lowest dark Consciousness of the Inconscient plane.

A *Sadhaka*'s Spiritual life is secured through complete union of the Soul with the Divine. His primary motive is to give Them (dual Divine Consciousness) consecrated service without rest and earthly ease, which will establish him as a slave of all humanity and in the consciousness of the King Child with the extension of inner and outer Kingdom. His secondary motive is to develop his own path of Yoga through concentration, contemplation and meditation of written truth and constant restatement and renovation of the best standards of the race which will establish him as a disciple of the Lord, Prophet, Pathfinder, Pioneer of new Consciousness and Teacher. His tertiary motive is to emerge as Lover of the Divine, lover of brother Souls and lover of all creatures and humanity. Thus, his Spiritual life is fulfilled by the emergence of triple overhead energies of Delight, Love and Beauty.

OM TAT SAT

References: -

- 1: “The other day, I told N, (and I told him loud enough for everyone to hear): ‘We can dispense with a good half of the *Ashramites* straight away and not lose a single *Sadhaka*...’ People imagine that by the simple fact of being here they become disciples and apprentice Yogis! But it is not true...” The Mother’s Agenda-2/184,
- 2: The Mother’s Centenary Works/Vol.3/178-179,
- 3: “What is aimed at by us is a spiritual truth as the basis of life, the **first words** of which are (1) surrender and (2) union with the Divine and (3) transcendence of ego. So long as that basis is not established, a *Sadhaka* is only an ignorant and imperfect human being struggling with the evils of the lower Nature.” Sri Aurobindo/The Mother’s Agenda-4/422, “There are three main possibilities for the sadhak — (1) To wait on the Grace and rely on the Divine. (2) To do everything himself like the full Adwaitin and the Buddhist. (3) To take the middle path, go forward by aspiration and rejection etc. helped by the Force.” CWSA-29/Letters on Yoga-II/p-171,

4: “*Tamas* brings in all the **ignorance, inertia, weakness, incapacity** which afflicts our nature, a clouded reason, nescience, unintelligence, a clinging to habitual notions and mechanical ideas, the refusal to think and know, the small mind, the closed avenues, the trotting round of mental habit, the dark and the twilit places. *Tamas* brings in **the impotent will, want of faith and self-confidence and initiative, the disinclination to act, the shrinking from endeavour and aspiration**, the poor and little spirit, and in our moral and dynamic being the inertia, the cowardice, baseness, sloth, lax subjection to small and ignoble motives, the weak yielding to our lower nature. *Tamas* brings into our emotional nature **insensibility, indifference, want of sympathy and openness, the shut soul, the callous heart, the soon spent affection and languor of the feelings**, into our aesthetic and sensational nature the **dull aesthesis, the limited range of response, the insensibility to beauty, all that makes in man the coarse, heavy and vulgar spirit**. *Rajas* contributes our normal active nature with all its good and evil; when unchastened by a sufficient element of *sattwa*, it turns to **egoism, self-will and violence, the perverse, obstinate or exaggerating action of the reason, prejudice, attachment to opinion, clinging to error, the subservience of the intelligence to our desires and preferences and not to the truth, the fanatic or the sectarian mind, self-will, pride, arrogance, selfishness, ambition, lust, greed, cruelty, hatred, jealousy, the egoisms of love, all the vices and passions, the exaggerations of the aesthesis, the morbidities and perversions of the sensational and vital being**. *Tamas* in its own right produces the coarse, dull and ignorant type of human nature, *rajas* the **vivid, restless, kinetic man, driven by the breath of action, passion and desire**. *Sattwa* produces a higher type. The gifts of *sattwa* are **the mind of reason and balance, clarity of the disinterested truth-seeking open intelligence, a will subordinated to the reason or guided by the ethical spirit, self control, equality, calm, love, sympathy, refinement, measure, fineness of the aesthetic and emotional mind, in the sensational being delicacy, just acceptivity, moderation and poise, a vitality subdued and governed by the mastering intelligence**.” CWSA-24/The Synthesis of Yoga-686,

5: The Mother’s Centenary Works-13/123,

6: The Mother’s Centenary Works/14/262,

7: The Mother’s Agenda-6/128-129,

8: The Mother’s Centenary Works/13/113,

9: The Mother’s Centenary Edition/14/305,

10: The Mother’s Centenary Works/13/111,

11: Savitri-452,

12: Savitri-622,

13: Savitri-23,

14: Savitri-299,

15: Savitri-295,

16: The Mother’s Centenary Works (second edition)/8/240,

17: “That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are sure to attain the spiritual goal.” **The Mother**/The Mother’s Centenary Works (second edition)/8/243,

18: CWSA/24/The Synthesis of Yoga-675,

19: "If on the other hand the soul moves in its impulse of freedom towards the discovery of another and **divine centre of control** through which the Infinite can consciously govern its own action in the individual, it is moving towards the gnosis where that **centre** pre-exists, **the centre of an eternal harmony and order.**" CWSA/23/The Synthesis of Yoga-502,

20: Savitri-312,

21: Savitri-53,

22: "The division of our being from the being of others can only be healed by (1) removing the divorce of our nature from the inner soul-reality, (2) by abolishing the veil between our becoming and our self-being, (3) by bridging the remoteness of our individuality in Nature from the Divine being who is the omnipresent Reality in Nature and above Nature." CWSA/21/The Life Divine-655,

23: Savitri-635,

24: CWSA/23/The Synthesis of Yoga-191,

25: 'The Law divine is truth of life and truth of the spirit and must take up with a free living plasticity and inspire with the direct touch of its eternal light each step of our action and all the complexity of our life issues.' CWSA/23/The Synthesis of Yoga-203,

26: "Everybody has to deal with the lower nature. No Yoga can be done without overcoming it, neither this Yoga nor any others. A Yogic life means a life in which one tries to follow the law of Yoga, aim of Yoga in all details of life...Here people do not do that, they live like ordinary people, quarrelling, gossiping, indulging their desires, thinking of Yoga only in their spare moments." Sri Aurobindo/CWSA-35/Letters on Himself and the Ashram/p-. 603-04,

27: "Mon petit, that's why we started the Ashram! That was the idea. Because when I was in France, I was always asking myself, "How can people have the time to find themselves? How can they even have the time to understand the way to free themselves?" So I thought: a place where material needs are sufficiently satisfied, so that if you truly want to free yourself, you can do so. And it was on this idea that the Ashram was founded, not on any other: a place where people's means of existence would be sufficient to give them the time to think of the True Thing. (*Mother smiles*) Human nature is such that laziness has taken the place of aspiration (not for everyone, but still fairly generally), and license or libertinism has taken the place of freedom. Which would tend to prove that **the human species must go through a period of brutal handling** before it can be ready to get away more sincerely from the slavery to activity." The Mother's Agenda/September 16, 1964, "The truth is, VERY FEW people are ready to be here, very few. We have taken in all types – we accept, we accept, we accept – afterwards, we sift. And the sifting goes on more and more. Actually, we accept everything, the entire earth, and then ... (*gesture*) there's a *churning*. And everything useless goes away." The Mother's Agenda-04.03.1961, "It really amused me. If you asked ... if you asked people here, not too many would have such a clear idea: "They have come to do something entirely new and very difficult."" The Mother's Agenda-14.08.1962, "I was very young at that time, and I always used to tell myself that if ever I could do it, I would try to create a little world — oh! quite a small one, but still... a small world where people would be able to live without having to be preoccupied with food and lodging and clothing and the imperative necessities of life, so as to see whether all the energies freed by this certainty of a secure material living would turn spontaneously

towards the divine life and the inner realisation... Well, towards the middle of my life — at least, what is usually the middle of a human life — the means were given to me and I could realise this, that is, create such conditions of life. And I have come to this conclusion, that **it is not this necessity which hinders people from consecrating themselves to an inner realisation, but that it is a dullness, a tamas, a lack of aspiration, a miserable laxity, an I-don't-care attitude**, and that those who face even the hardest conditions of life are **sometimes** the ones who react most and have the intensest aspiration... And of these, **the foolishness which seems to me the most disastrous is to keep one's tongue going: chatter, chatter, chatter**. I haven't known a place where they chatter more than here, and say everything they should not say, busy themselves with things they should not be concerned with. And I know it is merely an overflow of unused energy." TMCW-8/Questions and Answers-1956/160-161,

28: "Actually, we are very lazy... Sri Aurobindo wrote that he was very lazy — that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!..." The Mother's Agenda/**July 18, 1961**,

29: "His Yoga may be governed for a long time by one Scripture or by several successively, — if it is in the line of the great *Hindu* tradition, by *the Gita*, for example, *the Upanishads*, *the Veda*. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past." CWSA-23/The Synthesis of Yoga-p-55, "I may say that the way of the Gita is itself a part of the Yoga here and those who have followed it, to begin with or as a first stage, have a stronger basis than others for this Yoga. To look down on it therefore as something separate and inferior is not a right standpoint... I suggested the Gita method for you because the opening which is necessary for the Yoga here seems to be too difficult for you. If you made a less strenuous demand upon yourself, there might be a greater chance." CWSA-29/Letters on Yoga-II-445-446,

30: Savitri-636,

31: "To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and **the transformation can only be done by a force infinitely greater than your own**; it can only be done by being truly like a child in the hands of the Divine Mother." 7 June 1928/ CWSA-32/The Mother and Letters on the Mother-142-143,

32: "Everyone who is turned to the Mother is doing my Yoga. It is a great mistake to suppose that one can "do" the Purna Yoga i.e. carry out and fulfil all the sides of the Yoga by one's own effort. No human being can do that. What one has to do is to put oneself in the Mother's hands and open oneself to her by service, by bhakti, by aspiration; then the Mother by her light and force works in him so that the sadhana is done. It is a mistake also to have the ambition to be a big Purna Yogi or a supramental being and ask oneself how far have I got towards that. The right attitude is to be devoted and given to the Mother and to wish to be whatever she wants you to be. The rest is for the Mother to decide and do in you." April 1929/CWSA-32/The Mother and Letters on the Mother-151-152,

33: "The three gunas become purified and refined and changed into their divine equivalents: sattwa becomes *jyotiḥ*, the authentic spiritual light; rajas becomes *tapas*, the tranquilly intense divine force; tamas becomes *s'ama*, the divine quiet, rest, peace." "You cannot drive out rajas and tamas, you can only convert them and give the

predominance to sattwa. Tamas and rajas disappear only when the higher consciousness not only comes down but controls everything down to the cells of the body. They then change into the divine rest and peace and the divine energy or Tapas; finally sattwa also changes into the divine Light. As for remaining quiet when tamas is there, there can also be a tamasic quiet.” CWSA-28/Letters on Yoga-47,

34: “There are two atmospheres in the Asram, ours and that of the sadhaks. When people with a little perceptiveness come from outside, they are struck by the deep calm and peace in the atmosphere and it is only when they mix much with the sadhaks that this perception and influence fade away. The other atmosphere of dullness or unrest is created by the sadhaks themselves — if they were opened to the Mother as they should be, they would live in the calm and peace and not in unrest or dullness.” CWSA-35/On Himself and the Ashram-632

35: Savitri-397,

36: CWSA-23/The Synthesis of Yoga-61,

37: “An Asram means the house or houses of a Teacher or Master of spiritual philosophy in which he receives and lodges those who come to him for the teaching and practice. An Asram is not an association or a religious body or a monastery — it is only what has been indicated above and nothing more.” CWSA-36/Autobiographical Notes-p-530,

38: “Everyone who is turned to the Mother is doing my Yoga. It is a great mistake to suppose that one can “do” the Purna Yoga i.e. carry out and fulfil all the sides of the Yoga by one’s own effort. No human being can do that. What one has to do is to put oneself in the Mother’s hands and open oneself to her by service, by bhakti, by aspiration; then the Mother by her light and force works in him so that the sadhana is done. It is a mistake also to have the ambition to be a big Purna Yogi or a supramental being and ask oneself how far have I got towards that. The right attitude is to be devoted and given to the Mother and **to wish to be whatever she wants you to be**. The rest is for the Mother to decide and do in you.” April 1929/CWSA-32/The Mother and Letters on the Mother-151-152,

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.com