

Sri Matriniketan Ashram

Report -2020

ON THE OCCASION OF ITS 17TH FOUNDATION
DAY FUNCTION, 01.02.2020



“I wish:

1. Personally to be eternally the perfect expression of the Supreme Divine.
2. That the Supramental victory, manifestation and transformation should take place at once.
3. That all suffering should disappear for ever from the world(’s) present and future.”⁹

The Mother
CWM/13/41-42

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Sri Matriniketan Ashram Report-2020

“...I am waiting—I am millions of years old and I am waiting (to complete the Divine task).”¹ The Mother

“Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.”² The Mother

This report pushes forward *The Mother's* manifesting action in twelve¹² fields which insist to allow nothing around it fixed, unchanged and imperfect. This asks collaboration of few liberated Souls. The first type of liberated Souls ‘may be content with a subtle and limited action within the old human surroundings which will in no way seek to change their outward appearance.’³ The second type of liberated Souls who ‘will not only alter the forms and sphere of its own external life but, leaving nothing around it unchanged or unaffected, create a new world or a new order.’³ The latter liberated Souls are of twelve⁴ types symbolising twelve Divine attributes, whose reconciliation will lead to emergence of integral Godhead. *The Mother* and *Sri Aurobindo* represent the dual *Avatara*, who strive to move the ascending and descending Consciousness towards totality from the beginning of creation. In each birth, They accumulate Spiritual energy in order to pay the Supreme’s debt to earth and men. The memory of Their million wounds while waging million wars against the universal dark forces are slowly healed by intervention of All Bliss of Superconscient planes. An *Avatara's* mission is fulfilled when the humanity arrives at a Consciousness in which He is fully established.

1: **Perfect Consciousness:** The Consciousness is defined as many sided purposeful effort of emotional, intellectual and volitional mind in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge in order to arrive at apprehensive Consciousness, *Prajnana*¹⁰ and comprehensive Consciousness, *Vijnana*.¹¹

2: **Integral Knowledge and Omniscience:** Through this movement of Consciousness exclusive Knowledge, *Jnana*, and integral Knowledge, *Samjnana* can be gained. This includes synthesis of all exclusive developmental methods discovered by the Mother-nature through age-long many-fold effort of Science, Arts, Religion, Ethics, Occultism, Spiritual thought and Spiritual experiences and their existing limitations are transcended by intervention of all-inclusive Knowledge.

3: **Integral Action and Omnipotence:** Consciousness can move forward by serving the Divine tirelessly without rest and without motive as Follower, seeker of Truth, Disciple, Servant, Slave, Instrument and Child.

4: **Perpetually renewed energy and restoration of good health:** “...but, fundamentally, all pain and suffering are the result of an insufficient consciousness-force in the surface being which makes it unable to deal rightly with self and Nature or unable to assimilate and to harmonise itself with the

contacts of the universal Energy; they would not exist if in us there were an integral presence of the luminous Consciousness and the divine Force of an integral Being.”⁵

5: Eternal Youth: Capacity to call down and hold the Divine *Shakti* in the cells of the body makes one young. Incapacity to hold this Divine force makes life old and obsolete.

6: Perfect Beauty and Total Harmony: A *Sadhaka* calls down the Divine Mother’s deep, secret, vivid, wonderful and fine rhythm of beauty, healing touch of love, truth and delight, alchemist energy, sunlit sweetness and harmony, her intricate and subtle opulence, compelling attraction of beatitude, bound all the decreed Souls with her golden tie and captivating magic Grace. He does all action in the love of Divine and in love of the world and transforms all transient earthly emotional human relation into joy of the All-Loving, the All-Blissful, the all Harmony and the All-Beautiful.

7: Supramental approach of controlling Money Power of the World: In order to control and master the power of wealth, Consciousness must transcend the three *gunas* and one must be sincere and desireless.

8: Gift of giving motiveless Joy and of healing the surrounding: With the opening of the Psychic being, *Chaitya Purusha*, in the heart centre through the *sadhana* of the individual Soul seeker and by its Spiritual Influence, the humanity will be dragged ahead in swift evolution and earth around will witness wonderful change, magic charm, unknown joy, sweetness of the All-Beautiful, forget their strife and live at ease.

9: Immunity from all accidents, decay, death and dark hostile forces: Integral Yoga aims at a comprehensive solution of all the problems of existence through complete immunisation of disease, decay and death and the process of inoculation begins at individual and collective level depending on the degree of restoration of harmony and opening towards a comprehensive Concentration.

10: Power of perfect expression in all fields: Spiritual experience of self-concentration can be stabilised ‘by **noting it down in writing**,’⁸ ‘restatement of the written truth’⁷ and ‘translation of Their Teachings’⁶ in mother tongue. Spiritual action of Self-expansion through prayer can be perfected by opening oneself towards inexpressible endless Divine mystery.

11: Gift of tongue through descent of overhead word: Through *sadhana* of language, words can attain Brahman Consciousness. A thorough knowledge on traditional Yoga and Sri Aurobindo’s Yoga can lead towards *sadhana* of language and perfection of Sanskrit and English. Similarly a thorough knowledge on The Mother’s Yoga will lead towards *sadhana* and perfection of French language. If these supreme Knowledge can be translated into mother tongue, then that will lead towards *sadhana* and perfection of mother tongue and this exercise will drive swiftly the Odia language towards Brahman Consciousness.

12: Reconciliation of all the above eleven faculties through double movement of Soul’s, *Jivatma*, union with Spirit, *Paramatma*, and the Spirit’s descent into

Matter. Through this double movement of Consciousness, the equal realisation of Divine Presence in Soul and Nature are realised.

Thus, in this auspicious occasion of *Sri Matriniketan Ashram's* 17th Foundation Day Function, 01.02.2020, we declare this resolution for our collective awareness and follow them as per our individual capacity. This *Ashram* living witnesses three separate identity of its inmates, teachers and school children, which hinder the possibility of realising the Oneness with the Self, the World and the Divine and they can be healed by entry into the Divine union in three stages of Indwelling, Over-dwelling and Identity.

OM TAT SAT

References:

- 1: The Mother's Agenda-6/347,
- 2: The Mother's Centenary Works/13/37, The Mother's Agenda-3/222, The Mother's Agenda-1/28,
- 3: Sri Aurobindo/CWSA/23/The Synthesis of Yoga-268,
- 4: "As per King Aswapati's directive, Savitri's outer wandering began in order to trace her own Lord who had taken human birth. She was able to recognise each soil and country as her own home in past births and strangers of this birth as comrades of her past emanations.

The Synthesis of Yoga speaks of two types of liberated Souls; one who does not leave the society and home and other who lives in new centre of action and vision. The first type of liberated Soul is defined as: "Hard is it to be in the world, free, yet living the life of ordinary men; but because it is hard, therefore it must be attempted and accomplished." SABCL/17/The Hour of God-91. The second type of liberated Souls are of twelve types, each having some unique character of his own. (1) Savitri came across few King sages who were perfect Karma Yogis and adventurers of Consciousness. They lived happily with birds, beasts, flowers, sun lights and rustles of leaves. (2) Some plunged deep inside by renouncing earthly joy; they lived in the soul's unprofaned star-white recess, ever living Bliss, all-revealing Light and realised the one Self in all or Spiritual Being through boundless Divine love. Every day they climbed to new Spiritual heights and their Spiritual eye opened to penetrate inside untransformed Nature. Above these Spiritual realms were Supramental Sunlight. (3) She met nameless austere Ascetics without home, world-naked hermits; they sat absorbed alone by renouncing desire, speech, and motion and arrived at the immaculate tranquil heights of the Self and concentration's voiceless peaks. (4) She met ancient Vedantic Seers and their young grave initiated disciples with action as the chief means of Yoga to reconcile Matter and Spirit. They transformed the world through contact with universal Divine will. (5) She met far wandering truth seekers on Eternal's path; their Spirit's thirst met the quiet fountains, treasure of silent hours, peace and ways of calm, bathed in the purity of mild gaze and descent of Divine force. (6) She met infants of the monarchy of the world, king-children, and

adventurous leaders of future time who were plastic and firm beneath the Eternal hand. In them Matter and Spirit were perfectly reconciled through dynamic Divine realisation. (7) She met sages who breathed God's delight in things along with their young disciples in whom great truths are sowed. These sages opened the gates of freedom to few disciples. Their speech and silence were great help to humanity. From them one Mother's Divine Love flowed in order to heal the hard and wounded world. (8) She met other Souls carrying the silent mind and they were fit to call down Divine force into the body and were capable to experience cellular transformation. Their speeches are vibrant with overhead intuitive knowledge. They sang infinity's name which was known as *Japa* and called down Spiritual powers. (9) Some lost themselves in the ocean of motionless impersonal Powers. They are comrades of everlasting Will, visioned with the infinity's Light and surveyed the plan of past, present and future time. (10) Some winged like bright birds out of cosmic sea and vanished into featureless Vast. They silently watched to the world dance and were indifferent to world movements. (11) Some arrived at the absolute trance of *Turiya* from which few Souls can return to the body. (12) Some reached the Alone the Ineffable and she meditated with these hermits in the forest.

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

5: The Life Divine-621-22,

6: "The best thing is for them to translate for themselves. That's the best way of reading; **when you really want to understand a book, you should translate it.**"

The Mother's Agenda-5/151, "In fact, if we wanted to be really good, we would try to translate the whole of *Savitri*, wouldn't we? What we are doing now with the end [book-X], we would do with all the rest. There is a part I tried to translate all alone, but it would be fun to do it together. We could try. **Not for publication!** Because there is immediately a debasing: everything that is published is debased, otherwise people don't understand. We would do it for ourselves." The Mother's Agenda-6/237, (The above passage hints that translations and restatement of Spiritual documents should be utilised for sadhana through self-concentration rather than motive of self-expansion through publication.)

7: "An integral and synthetic Yoga...embraces the knowledge received from the past, it seeks to organise anew for the present and the future. An absolute liberty of experience and of the **restatement** of knowledge in new terms and combinations is the condition of its self-formation." Sri Aurobindo/ CWSA-23/The Synthesis of Yoga-56, "...all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly **renovated** by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life." CWSA-23/The Synthesis of Yoga-5,

8: "These were two sentences I wrote yesterday by a kind of absolute necessity. The first, as though the power of the prayer would not be complete unless it were **traced on paper**. The second, as though the stability of the experience could not

be had unless I unburdened my mind of it by **noting it down in writing.**" The Mother/Prayers & Meditations/17th May, 1914,

9: The Mother's three declarations are also observed in Savitri:

9a: "There the perfection born from eternity
Calls to it the perfection born in Time,
The truth of God surprising human life,
The image of God overtaking finite shapes." Book-10, Canto-4

"There comes no close to the finite's boundlessness,
There is no last certitude in which thought can pause
And no terminus to the soul's experience.

A limit, a farness never wholly reached,
An unattained perfection calls to him

From distant boundaries in the Unseen:

A long beginning only has been made." Book-1, Canto-4

"One day I shall behold my great sweet world

Put off the dire disguises of the gods,

Unveil from terror and disrobe from sin.

Appeased we shall draw near our mother's face,

We shall cast our candid souls upon her lap;

Then shall we clasp the ecstasy we chase,

Then shall we shudder with the long-sought god,

Then shall we find Heaven's unexpected strain." Book-10, Canto-2

9b "Awake not the immeasurable descent,

Speak not my secret name to hostile Time;

Man is too weak to bear the Infinite's weight.

Truth born too soon might break the imperfect earth." Savitri-335

"Omnipotence, girdle with the power of God

Movements and moments of a mortal will,

Pack with the eternal might one human hour

And with one gesture change all future time." Savitri-345

9c: "Passed was the heaviness of the eyeless dark

And all the sorrow of the night was dead:" Savitri-602

"When unity is won, when strife is lost

And all is known and all is clasped by Love

Who would turn back to ignorance and pain?" Savitri-633

"The Love our hearts call down to heal all strife,

The Bliss for which the world's derelict sorrows yearn:

Thence comes the glory sometimes seen on earth,

The visits of Godhead to the human soul,

The Beauty and the dream on Nature's face." Book-10, Canto-4

10: "It (Prajnana) is a mentality which quite ceases to act consciously, yet the work of the body and the nerves and the sense-mind goes on unnoticed but constant and perfect; it has all become subconscious and only in one activity or chain of activities is the mind luminously active... apprehending consciousness in which knowledge centralizes itself and stands back from its works to observe them." CWSA/21/The Life Divine-195, 149,

11: "The Truth-Consciousness is everywhere present in the universe as an ordering self-knowledge by which the One manifests the harmonies of its infinite potential multiplicity. Without this ordering self-knowledge the manifestation would be merely a shifting chaos... A Supramental Truth-consciousness is at once the self-awareness of the Infinite and Eternal and a power of self-determination inherent in that self-awareness... The gnostic consciousness is a consciousness in which **all contradictions are cancelled or fused** into each other in higher light of seeing and being, in a unified self-knowledge and world-knowledge." CWSA/21-22/The Life Divine-142, 327, 1102,

12: "What I want to bring about in the material world, upon the earth.

I. Perfect Consciousness.

II. Integral Knowledge, omniscience.

III. Power invincible, irresistible, ineluctable; omnipotence.

IV. Health, perfect, constant, unshakable; perpetually renewed energy.

V. Eternal youth, constant growth, uninterrupted progress.

VI. Perfect beauty, complex and total harmony.

VII. Inexhaustible unparalleled riches, control over all the wealth of this world.

VIII. The gift of healing and giving happiness.

IX. Immunity from all accidents, invulnerability against all adverse attacks.

X. Perfect power of expression in all fields and all activities.

XI. The gift of tongues, the power of making oneself understood perfectly by all.

XII. And all else necessary for the accomplishment of Thy work." **The Mother**

CWM/13/41-42

The above twelve attributes are also observed in Savitri:

I. "There is a (perfect) **consciousness** mind cannot touch,

Its speech cannot utter nor its thought reveal.

It has no home on earth, no centre in man,

Yet is the source of all things thought and done,

The fount of the creation and its works,

It is the origin of all truth here," book-XI, Canto-1

"Calling the adventure of **consciousness** and joy

And, conquering Nature's disillusioned breast,

Compelled renewed consent to see and feel." Book-1, Canto-1

II. “A wisdom waiting on **Omniscience**
Sat voiceless in a vast passivity;
It judged not, measured not, nor strove to know,
But listened for the veiled all-seeing Thought
And the burden of a calm transcendent Voice.” Book-2, Canto-15
“Our greater **self of knowledge** waits for us,
A supreme light in the truth-conscious Vast:
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.
It shall descend and make earth’s life divine.” Savitri-484

III, “A Magician’s formulas have made Matter’s laws...
All here can change if the Magician choose.
If human will could be made one with God’s,
If human thought could echo the thoughts of God,
Man might be all-knowing and **omnipotent**...
Then is he a miracle doing miracles.” Savitri-457-58

IV. ‘Proclaiming a **panacea** for all Time’s ills’ book-2, canto-4
“Healed were all things that Time’s torn heart had made” Savitri-232
“The Love our hearts **call down** to heal all strife,” Savitri-661

V. “The **young divinity** in her (Savitri’s) earthly limbs
Filled with celestial strength her mortal part.” Savitri-573
“At his touch life’s tired heart grew **glad and young**,” Savitri-352

VI. “Immortal, treading the earth with mortal feet
All heaven’s **beauty** crowd in earthly limbs!
Omnipotence, girdle with the power of God
Movements and moments of a mortal will,
Pack with the eternal might one human hour
And with one gesture change all future time.” Savitri-345
“**All contraries** heal their long dissidence.” Savitri-450-51

All contraries were true in one huge spirit” Savitri-555
“All here shall be one day her sweetness’ home,
All contraries prepare her **harmony**;
Towards her our knowledge climbs, our passion gropes;
In her miraculous rapture we shall dwell,
Her clasp will turn to ecstasy our pain.” Savitri-314
“All contraries are aspects of God’s face.” Savitri-656
“Then in the process of evolving Time

All shall be drawn into a single plan,
A **divine harmony** shall be earth's law,
Beauty and joy remould her way to live:
Even the body shall remember God,
Nature shall draw back from mortality
And Spirit's fires shall guide the earth's blind force,
Knowledge shall bring into the aspirant Thought
A high proximity to Truth and God." Savitri-707

VII. "Lightnings of glory after glory burned,
Experience was a tale of blaze and fire,
Air rippled round the argosies of the Gods,
Strange **riches** sailed to him from the Unseen;
Splendours of insight filled the blank of thought,
Knowledge spoke to the inconscient stillnesses,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight
Rained from the all-powerful Mystery above." Book-1, Canto-3

VIII. "When unity is won, when strife is lost
And all is known and all is clasped by Love
Who would turn back to ignorance and **pain**?" Savitri-633
"I quiver no more with the assault of grief;
A mighty calmness seated deep within
Has occupied my body and my sense:
It takes the world's grief and transmutes to strength,
It makes the world's joy one with the joy of God." Savitri-633
'Then shall be ended here the Law of Pain,' Savitri-451,
"Our lives are God's messengers beneath the stars;
To dwell under death's shadow they have come
Tempting God's light to earth for the ignorant race,
His love to fill the hollow in men's hearts,
His bliss to **heal** the unhappiness of the world." Book-X, Canto-III
**"A marvellous form responded to her gaze
Whose sweetness justified life's blindest pain;" Savitri-679
"Thou shalt bear all things that all things may change," Savitri-699**

IX. "Wherever love and light and largeness lack,
These crooked fashioners take up their task." Savitri-153
"Wrong could not come where all was light and love." Savitri-314
"Thou shalt bear my ruthless beauty unabridged
Amid the world's **intolerable wrongs,**
Trampled by the violent misdeeds of Time
Cry out to the ecstasy of my rapture's touch." Savitri-701

X. "Let a great word be spoken from the heights
And one great act unlock the doors of Fate." Savitri-345
"The superconscient Mystery through that Void
Missioned its word to touch the thoughts of men.
As yet this great impersonal speech was rare." Savitri-553
"To interpret his inexpressible mystery
In a heavenly alphabet of Divinity's signs." Savitri-705

XI. 'Thy voice shall house the mightiness of his **Word**:' Savitri-476
"Only was missing the sole **timeless Word**
That carries eternity in its lonely sound,
The Idea self-luminous key to all ideas,
The integer of the Spirit's perfect sum
That equates the unequal All to the equal One,
The single sign interpreting every sign,
The absolute index to the Absolute." Book-2. Canto-1
"The Timeless looks out from the travelling hours;
The Ineffable puts on a robe of speech
Where all its words are woven like magic threads
Moving with beauty, inspiring with their gleam,
And every thought takes up its destined place
Recorded in the memory of the world." Savitri-662

XII. "A **touch** can alter the fixed front of Fate.
A sudden turn can come, a road appear.
A greater Mind, may see a greater Truth,
Or we may find when all the rest has failed
Hid in ourselves the key of **perfect change**." Savitri-256
"It (Divine Shakti) glided into the lotus of her heart
And woke in it the **Force** that alters Fate." Savitri-665
"That look with the stone eyes of Law and Fate.
My soul can meet them with its living fire." Book-9, Canto-2
"A seed shall be sown in Death's tremendous hour,
A branch of heaven transplant to human soil;
Nature shall overleap her mortal step;
Fate shall be changed by an unchanging will." Book-3, Canto-4
"The soul in man is greater than his fate." Book-11, Canto-1
"I am stronger than death and greater than my fate;" Savitri-432
"This bright perfection of her inner state
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And action wonderful and time divine." Savitri-532

“To seize the absolute in shapes that pass,
To fix the eternal’s touch in time-made things,
This is the law of all perfection here.” Savitri, Book-2, Canto-2

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Rapport de l'Ashram de Sri Matriniketan - 2020

À l'occasion de sa 17e Journée de la Fondation,
01.02.2020



«Je souhaite que:

1. Être personnellement éternellement l'expression parfaite du Divin Suprême.
2. Que la victoire, la manifestation et la transformation supramentales aient lieu à la fois.
3. Que toutes les souffrances disparaissent à jamais du monde présent et futur. »

La Mère

Édité par S.A. Maa Krishna
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Rapport de l'Ashram de Sri Matriniketan - 2020

".... J'attends - j'ai des millions d'années et j'attends (pour achever la tâche divine)."
La Mère

«Depuis le début de la terre, où et quand il y avait la possibilité de manifester un rayon de la Conscience, j'étais là.» La Mère

Ce rapport fait avancer l'action manifestante de la Mère dans douze domaines qui insistent pour ne rien laisser autour d'elle fixe, inchangé et imparfait. Cela demande la collaboration de quelques âmes libérées. Le premier type d'âmes libérées "peut se contenter d'une action subtile et limitée dans le vieil environnement humain qui ne cherchera en aucun cas à changer leur apparence extérieure." Le deuxième type d'âmes libérées qui "ne modifiera pas seulement les formes et la sphère de sa propre vie extérieure, mais, ne laissant rien autour d'elle inchangée, créer un nouveau monde ou un nouvel ordre. 'Ces dernières âmes libérées sont de douze types symbolisant douze attributs divins, dont la réconciliation conduira à l'émergence d'une divinité intégrale. La Mère et Sri Aurobindo représentent le double Avatara, qui s'efforce de déplacer la Conscience ascendante et descendante vers la totalité depuis le début de la création. À chaque naissance, ils accumulent de l'énergie spirituelle afin de payer la dette du Suprême à la terre et aux hommes. La mémoire de leurs millions de blessures tout en menant des millions de guerres contre les forces obscures universelles est lentement guérie par l'intervention de All Bliss of Superconscient planees. La mission d'un Avatara est remplie lorsque l'humanité arrive à une Conscience dans laquelle Il est pleinement établi.

1: Conscience parfaite: La Conscience est définie comme de nombreux efforts ciblés de l'esprit émotionnel, intellectuel et volitif dans l'ignorance et l'action intuitive et spontanée de la Shakti dans la Connaissance afin d'arriver à une Conscience appréhendée, Prajnana et une Conscience globale, Vijnana. Conscience parfaite: La Conscience est définie comme de nombreux efforts ciblés de l'esprit émotionnel, intellectuel et volitif dans l'ignorance et l'action intuitive et spontanée de la Shakti dans la Connaissance afin d'arriver à une Conscience appréhendée, Prajnana¹⁰ et une Conscience globale, Vijnana.

2: Connaissance Intégrale et Omniscience: A travers ce mouvement de conscience, Connaissance exclusive, Jnana et Connaissance intégrale, Samjnana peut être acquis. Cela comprend la synthèse de toutes les méthodes de développement exclusives découvertes par la Mère-nature à travers de multiples efforts de longue date de la science, des arts, de la religion, de l'éthique, de l'occultisme, de la pensée spirituelle et des expériences spirituelles et leurs limites existantes sont transcendées par l'intervention de tout compris Connaissance.

3: Action intégrale et toute-puissance: La conscience peut avancer en servant le Divin sans relâche sans repos et sans motif en tant que adepte de la vérité, chercheur de Vérité, Disciple, Serviteur, Esclave, Instrument et Enfant.

4: Énergie perpétuellement renouvelée et rétablissement d'une bonne santé: «... mais, fondamentalement, toute douleur et souffrance sont le résultat d'une force de conscience insuffisante dans l'être de surface qui le rend incapable de traiter correctement avec soi-même et la Nature ou incapable d'assimiler et s'harmoniser avec les contacts de l'Énergie universelle; ils n'existeraient pas s'il y avait en nous une présence intégrale de la Conscience lumineuse et de la Force divine d'un Être intégral. »

5: Jeunesse éternelle: La capacité d'appeler et de maintenir la Shakti Divine dans les cellules du corps fait un jeune. L'incapacité à détenir cette force divine rend la vie ancienne et obsolète.

6: Beauté parfaite et Harmonie totale: Une Sadhaka appelle le rythme de beauté profond, secret, vif, merveilleux et fin de la Mère Divine, une touche curative d'amour, de vérité et l'ananda, l'énergie alchimiste, la douceur et harmonie ensoleillée, son opulence complexe et subtile, convaincante attirance de la béatitude, a lié toutes les âmes décréées avec Sa cravate dorée et Sa grâce magique captivante. Il fait toute action dans l'amour du Divin et dans l'amour du monde et transforme toutes les relations humaines émotionnelles terrestres passagères en joie de la Tout-Amour, de la Toute-Béatitude, de la Toute-Harmonie et de la Toute-Belle.

7: Approche supramentale du contrôle de la puissance monétaire du monde: Afin de contrôler et de maîtriser la puissance de la richesse, la Conscience doit transcender les trois gunas et l'une doit être sincère et sans désir.

8: Don de donner une joie sans motivation et de guérir les environs: Avec l'ouverture de l'être Psychique, Chaitya Purusha, au centre du cœur à travers la sadhana du chercheur d'âme individuel et par son influence spirituelle, l'humanité sera entraînée dans l'évolution rapide et la terre, les alentours verront un merveilleux changement, un charme magique, une joie inconnue, la douceur du Tout-Beau, oublieront leurs conflits et vivront à l'aise.

9: Immunité contre tous les accidents, la pourriture, la mort et les forces hostiles sombres: Le Yoga intégral vise à une solution complète de tous les problèmes de l'existence par une immunisation complète contre les maladies, la pourriture et la mort et le processus d'inoculation commence au niveau individuel et collectif en fonction du degré de restauration de l'harmonie et d'ouverture vers une Concentration complète.

10: Pouvoir d'expression parfaite dans tous les domaines: L'expérience spirituelle de soi-concentration peut être stabilisée «en la notant par écrit», «reformulation de la vérité écrite» et «traduction de leurs enseignements» dans la langue maternelle. L'action spirituelle de l'auto-expansion par la prière peut être perfectionnée en s'ouvrant vers un mystère divin infini et inexprimable.

11: Don de la langue par la descente du mot au-dessus de la tête: Par la sâdhanâ du langage les mots peuvent atteindre la conscience de Brahman. Une connaissance approfondie du yoga traditionnel et du yoga de Sri Aurobindo peut conduire à la sadhana de la langue et à la perfection du sanscrit et de l'anglais. De même, une connaissance approfondie du Yoga de la Mère mènera à la sadhana et à la perfection de la langue française. Si ces Connaissances suprêmes peuvent être traduites dans la langue maternelle, alors cela mènera à la sadhana et à la perfection de la langue maternelle et cet exercice conduira rapidement la langue Odia vers la Conscience Brahman.

12: Réconciliation de toutes les onze facultés ci-dessus par le double mouvement de l'âme, du jivatma, de l'union avec l'esprit, du paramatma et de la descente de l'esprit dans

la matière. Par ce double mouvement de Conscience, la réalisation égale de la Présence Divine dans l'Ame et la Nature est réalisée.

Ainsi, en cette occasion propice de la 17^e Fondation de l'Ashram de Sri Matriniketan, 01.02.2020, nous déclarons cette résolution pour notre conscience collective et les suivons selon notre capacité individuelle. Cet Ashram vivant est témoin de trois identités séparatives de Ashramites, enseignants et écoliers, ce qui entrave la possibilité de réaliser l'Unité avec le Soi, le Monde et le Divin et ils peuvent être guéris par l'entrée dans l'union divine en trois étapes du Indwelling, Overdwelling et Identité.

Victoire de la Mère Divine

Sri Matriniketan Ashram,
Géré par La Mother's International Center Trust,
Regd.No-146 / 24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, Etat: Odisha, Inde
<https://www.srimatriniketanashram.com/french-section>



ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ବିବୃତି-

୨୦୨୦

ଏହାର ସପ୍ତଦଶ ପ୍ରତିଷ୍ଠା ଦିବସ ଉପଲକ୍ଷେ, ୦୧.୦୨.୨୦୨୦



“ମୁଁ ଚାହେଁ

୧) ବ୍ୟକ୍ତିଗତ ଭାବରେ ଚିରକାଳ ପରମେଶ୍ଵରଙ୍କର ପରିପୂର୍ଣ୍ଣ ଅଭିବ୍ୟକ୍ତି ହୋଇଉଠିବା।

୨) ସେହି ଅତିମାନସ ବିଜୟ, ପରିପ୍ରକାଶ ଓ ରୂପାନ୍ତର ତତ୍-କ୍ଷଣାତ ସମ୍ପାଦନ ହେବା ଉଚିତ।

୩) ପୃଥିବୀର ବର୍ତ୍ତମାନ ଏବଂ ଭବିଷ୍ୟତରୁ ସକଳ ଦୁଃଖ ଓ ନିର୍ଯ୍ୟାତନାର ଚିରକାଳପାଇଁ ପରିସମାପ୍ତି ଘଟୁ।” ଶ୍ରୀ ମା’

ସମ୍ପାଦକ: ଏସ. ଏ. ମା କ୍ରୀଷ୍ଣା,

ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ଶ୍ରୀ ଅରବିନ୍ଦକେନ୍ଦ୍ର,

Managed by The Mother's International Centre Trust,

Regd.No-146/24.11.97. ଗ୍ରାମ: ରାମଚନ୍ଦ୍ରପୁର, ସା: କୁକୁଡାଖଣ୍ଡି-୭୬୧୧୦୦

Via: ବ୍ରହ୍ମପୁର, ଜିଲ୍ଲା: ଗଞ୍ଜାମ, ଓଡ଼ିଶା, ଭାରତ

ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ବିବୃତି-୨୦୨୦

“ମୁଁ ଅପେକ୍ଷା କରୁଛି, ମୋର ବୟସ ନିୟୁତ ବର୍ଷରୁ ଅଧିକ, ମୁଁ ଅପେକ୍ଷା କରୁଛି... (ଦିବ୍ୟ କର୍ମ ସମ୍ପାଦନ କରିବା ନିମନ୍ତେ)” ଶ୍ରୀ ମା’

“ସୃଷ୍ଟିର ପ୍ରାରମ୍ଭରୁ ଯେତେବେଳେ ଓ ଯେଉଁଠି ଚେତନାର କିଛି ନୁଆ ଅଭିବ୍ୟକ୍ତି ହୋଇଥିଲା, ମୁଁ ସେଠାରେ ଉପସ୍ଥିତ ଥିଲି।” ଶ୍ରୀ ମା’

ଏହି ବିବୃତିଟି ଶ୍ରୀ ମା’ଙ୍କର ବାରଟି ଅଭିବ୍ୟକ୍ତିର କ୍ଷେତ୍ରଭେଦରେ ଗୁରୁତ୍ୱ ଦିଏ, ଯାହାକି ନିଜ ଚାରି ପାଖରେ କୌଣସି ବସ୍ତୁକୁ ଛିଡ଼ିକ, ଅପରିବର୍ତ୍ତିତ ଓ ଅପୂର୍ଣ୍ଣହୋଇ ରହିବାକୁ ଅନୁମତି ଦିଏନାହିଁ। ଏହା ଆବଶ୍ୟକ କରେ ଲୁଚିତ ମୁକ୍ତ ଆତ୍ମାମାନଙ୍କର ସହଯୋଗ। ପ୍ରଥମ ଶ୍ରେଣୀର ମୁକ୍ତ ଆତ୍ମାମାନେ ଗତାନୁଗତିକ ସାମାଜିକ ପରିବେଶ ଭିତରେ ସନ୍ତୁଷ୍ଟ ହୋଇ ଜୀବନ ବଞ୍ଚି ଯାହାଙ୍କର ପ୍ରଭାବରେ କାହାରି ବାହ୍ୟ ଜୀବନର କୌଣସି ପରିବର୍ତ୍ତନ ହୁଏ ନାହିଁ। ଦ୍ୱିତୀୟ ଶ୍ରେଣୀର ମୁକ୍ତ ଆତ୍ମାମାନେ ନିଜର ବାହ୍ୟ ଜୀବନର ପରିବର୍ତ୍ତନ ସହିତ ନିଜର ବାହ୍ୟ ପରିବେଶକୁ ଅପରିବର୍ତ୍ତିତ ହୋଇ ରହିବାକୁ ଛାଡ଼ି ଦିଅନ୍ତି ନାହିଁ ଏବଂ ସେମାନେ ଏକ ନୁଆ ପୃଥିବୀ ଏବଂ ନୁଆ ଦୃଷ୍ଟାନ୍ତ ସୃଷ୍ଟି କରନ୍ତି। ଏହି ଦ୍ୱିତୀୟ ଶ୍ରେଣୀର ମୁକ୍ତ ଆତ୍ମାମାନେ ବାର ଭାଗରେ ବିଭକ୍ତ ଯାହାକି ବାରଟି ଦିବ୍ୟ ବୈଭବର ପ୍ରତୀକ ଏବଂ ଏହାର ସମନ୍ୱୟ ସାମଗ୍ରିକ ଭଗବାନଙ୍କୁ ଜନ୍ମ ଦିଏ। ଶ୍ରୀ ମା ଓ ଶ୍ରୀ ଅରବିନ୍ଦ ଦୈତ୍ୟ ଅବତାରର ପ୍ରତୀକ ଯିଏକି ସୃଷ୍ଟିର ଆରମ୍ଭରୁ ଚେତନାର ଆରୋହଣ ଏବଂ ଅବତରଣ ପ୍ରକ୍ରିୟାକୁ ଏକ ସାମଗ୍ରୀକତା ଆଡ଼କୁ ନେବାଲାଗି ପ୍ରଚେଷ୍ଟାରତ। ପ୍ରତ୍ୟକ ଜନ୍ମରେ ସେମାନେ ଆଧ୍ୟାତ୍ମିକ ଶକ୍ତି ସକଳକୁ ଠୁଳୀଭୂତ କରନ୍ତି ଏବଂ ପୃଥିବୀ ଏବଂ ମଣିଷମାନଙ୍କୁ ପରମଙ୍କ ରଣ ପରିଶୋଧ କରନ୍ତି। ସେମାନଙ୍କ ଶରୀରରେରେ ରହିଛି ଅକ୍ଷୟ ଶକ୍ତିସକଳଙ୍କ ସହିତ ନିୟୁତ ଯୁଦ୍ଧର ନିୟୁତ କ୍ଷତ ଯାହାକି ଧୀର ଉପସମ ହେବାନିମନ୍ତେ ଅତିଚେତନ ଜଗତର ସର୍ବାନନ୍ଦର ହସ୍ତକ୍ଷେପ ଆବଶ୍ୟକ କରେ। ଜଣେ ଅବତାରଙ୍କର ଲକ୍ଷ ଏବଂ ଉଦ୍ଦେଶ୍ୟ ପରିପୂର୍ଣ୍ଣ ହୁଏ ଯେତେବେଳେ ସେ ପ୍ରତିଷ୍ଠିତ ହୋଇଥିବା ଚେତନାରେ ମାନବସମାଜ ଉପନୀତ ଏବଂ ପ୍ରତିଷ୍ଠିତ ହୁଅନ୍ତି।

୧) ପରିପୂର୍ଣ୍ଣ ଚେତନା: ଚେତନାର ସଜ୍ଞା ହେଉଛି ଭାବଗତ, ବୁଦ୍ଧିଗତ ଓ ଇଚ୍ଛାଗତ ମନର ଅଜ୍ଞାନର ପରିସର ମଧ୍ୟରେ ସକାରାତ୍ମକ ବହୁବିଧ ପ୍ରଚେଷ୍ଟା ଏବଂ ଜ୍ଞାନର ସ୍ୱାଭାବିକ ବୋଧୁଗତ ଅଭିବ୍ୟକ୍ତି ଯାହାକି ମଣିଷକୁ ଆଲୋକିତ ମନ, ପ୍ରଜ୍ଞାନ ଓ ସାମଗ୍ରିକ ଜ୍ଞାନ, ବିଜ୍ଞାନ ଜଗତରେ ପ୍ରତିଷ୍ଠିତ କରାଏ।

୨) ପୂର୍ଣ୍ଣାଙ୍ଗ ଜ୍ଞାନ ଏବଂ ସର୍ବ ଜ୍ଞାତା ଶକ୍ତି : ଚେତନାର ଉର୍ଦ୍ଧ୍ୱାୟତ ଓ ନିମ୍ନମୁଖୀ ଗତିଦ୍ୱାରା ଐକାନ୍ତକ ଏକାଗ୍ରତା, ଜ୍ଞାନ ଓ ସାମଗ୍ରିକ ଏକାଗ୍ରତା, ସମ୍ପୂର୍ଣ୍ଣତାକୁ ଜଣେ ପ୍ରାପ୍ତ ହୋଇ ପାରିବ। ଏହା ଆବଶ୍ୟକକରେ ପ୍ରକୃତି ମାତାଙ୍କର ଦ୍ୱାରା ଅବିଷ୍ଟ ପ୍ରାଚୀନ ଏବଂ ପ୍ରଗତିଶୀଳ ଆଧୁନିକ ବିଜ୍ଞାନ, କଳା, ଶିକ୍ଷା, ଧର୍ମ, ନୈତିକତା, ତନ୍ତ୍ର, ଆଧ୍ୟାତ୍ମିକ ଚିନ୍ତନ, ଆଧ୍ୟାତ୍ମିକ ଉପଲବଧିର ସମନ୍ୱୟ ଏବଂ ସାମଗ୍ରିକ ଅତିମାନସ ଜ୍ଞାନ ଦ୍ୱାରା ସେମାନଙ୍କର ସିମାତତା ଏବଂ ବିଭାଜିତ ଦିଗସବୁକୁ ଅତିକ୍ରମିତକାର ପ୍ରଚେଷ୍ଟା।

୩) ପୂର୍ଣ୍ଣାଙ୍ଗ କର୍ମ ଏବଂ ସର୍ବଶକ୍ତିମାନ ସାମର୍ଥ୍ୟ : ଅବିଶ୍ରାନ୍ତ ଏବଂ ଉଦ୍ଦେଶ୍ୟବିହୀନ ସେବା ପ୍ରଦାନ କରିବା ଦ୍ୱାରା ମଣିଷର ଚେତନା ଭଗବାନଙ୍କ ଦିଗରେ ଅଗ୍ରସର ହୋଇପାରିବ। ଏଥିଲାଗି ଜଣେ ସାଧକକୁ ଏକାଧାରରେ ଅନୁଗାମୀ, ସତ୍ୟସନ୍ଧାନୀ, ସେବକ, ଶିଷ୍ୟ, ଦାସ, ଯନ୍ତ୍ର ଓ ସନ୍ତାନ ହେବାକୁ ହେବ।

୪) ସୁନ୍ଦର ସ୍ୱାସ୍ଥ୍ୟର ପୁନର୍ଗଠନ ଏବଂ ଶକ୍ତିର ନିରନ୍ତର ପୁନରୁତ୍ଥାନ: ଆମର ବାହ୍ୟ ସଭାରେ ଚେତନା ଶକ୍ତି ଯେତେବେଳେ ଯଥେଷ୍ଟ ଭାବରେ କାର୍ଯ୍ୟ କ୍ଷମ ହେବାକୁ ଅକ୍ଷମ ହୁଏ ସେତେବେଳେ ଯନ୍ତ୍ରଣା ଜନ୍ମ ନିଏ। ଏହି ଅଯଥେଷ୍ଟ ଚେତନାଶକ୍ତି ଆତ୍ମା ଓ ପ୍ରକୃତି ଭିତରେ ସଠିକ ଭାବରେ କାର୍ଯ୍ୟ କରିନପାରି ବିଶ୍ୱଶକ୍ତି ସହିତ ସଂଗତି ଓ ଏକତ୍ୱ ପ୍ରତିଷ୍ଠା କରିବାରେ ଅସମର୍ଥ ହୁଅନ୍ତି; ଏହି ଅଭାବ ରୁହନ୍ତା ନାହିଁ ଯଦି ସାମଗ୍ରିକ ସଭାରେ ଏକ ଉଜ୍ଜ୍ୱଳ ଚେତନାର ଦିବ୍ୟ ଉପସ୍ଥିତି ଏବଂ ଦିବ୍ୟ ଶକ୍ତି ବାହ୍ୟ ଜୀବନରେ କାର୍ଯ୍ୟ କ୍ଷମ ହୁଅନ୍ତା।

୫) ଶାଶ୍ୱତ ଯୌବନ: ଦେହମଧ୍ୟରେ ଭାଗବତ ଶକ୍ତିର ନିରନ୍ତର ଅନୁପ୍ରବେଶ ମଣିଷର ଜୀବନକୁ ଶାଶ୍ୱତ ଯୌବନର ସ୍ୱାଦ ଦିଏ। ଏହି ଶକ୍ତିର ଅଭାବରେ ଜୀବନ କ୍ଷୟଶୀଳ ଓ ଅଦରକାରୀ ହୋଇ ପଡ଼େ।

୬) ପୂର୍ଣ୍ଣ ସୌନ୍ଦର୍ଯ୍ୟ ଏବଂ ପୂର୍ଣ୍ଣ ସଙ୍ଗତି: ଜଣେ ସାଧକ ଦିବ୍ୟଜନନୀଙ୍କର ଗଭୀର, ଗୋପନୀୟ, ବିସ୍ତାରିତ, ଆଶ୍ଚର୍ଯ୍ୟଜନକ, ସୌନ୍ଦର୍ଯ୍ୟର ସୁସ୍ଥ ଛନ୍ଦ ସବୁକୁ, ନିଦାନକାରୀ ପ୍ରେମ, ସତ୍ୟ, ଆନନ୍ଦ, ସ୍ୱର୍ଗୀୟ ଅମୃତମୟ ଶକ୍ତିସକଳ, ସୂର୍ଯ୍ୟ ଦୀପ୍ତ ମଧୁରତା, ତାଙ୍କର ସୁସ୍ଥ ଓ ଜଟିଳ ବୈଭବ, ଆନନ୍ଦର ମଧୁମୟ ଆକର୍ଷଣକୁ ଧରା ବକ୍ଷକୁ ଅବତରଣ କରେଇ ଆଣନ୍ତି ଏବଂ ସମସ୍ତ ବିଧି ନିର୍ଦ୍ଦିଷ୍ଟ ଆତ୍ମା ମାନଙ୍କୁ ସ୍ୱର୍ଣ୍ଣାଭ ଶିକୁଳୀରେ ଓ ଚିତ୍ତବିନୋଦିନୀ କୃପାଦ୍ୱାରା ଦିବ୍ୟ ଜନନୀ ବାନ୍ଧି ରଖନ୍ତି। ସେ ସକଳ କର୍ମ ଦିବ୍ୟ ପ୍ରେମ ସାହାଯ୍ୟରେ ସମ୍ପାଦନ କରନ୍ତି ଏବଂ କ୍ଷଣସ୍ଥାୟୀ ମାନୁଷି ସଂପର୍କକୁ ରୂପାନ୍ତରିତ କରନ୍ତି ସର୍ବ ପ୍ରେମ, ସର୍ବ ଆନନ୍ଦ, ସର୍ବ ସୌନ୍ଦର୍ଯ୍ୟଙ୍କ ଦିବ୍ୟ ସାନିଧ୍ୟରେ।

୭) ବିଶ୍ୱର ଅର୍ଥ ଶକ୍ତି ଉପରେ ଆଧ୍ୟାତ୍ମିକ/ଅତିମାନସ ଆଧିପତ୍ୟ: ଜୀବନରେ ନିଷ୍ଠା ଓ ନିଷ୍ଠାମତ୍ତା ସାଧାରଣ ଚେତନାକୁ ଅତିମାନସ ଚେତନା ପର୍ଯ୍ୟନ୍ତ ନେଇ ଉପନୀତ କରାଏ ଏବଂ ଏହି ଚେତନା ସାହାଯ୍ୟରେ ପୃଥିବୀର ଅର୍ଥ ଶକ୍ତି ଉପରେ ଦିବ୍ୟ ବିଜୟ ଓ ଆଧିପତ୍ୟ ବିସ୍ତାର କରି ହୁଏ।

୮) ପରିବେଶକୁ ଉଦ୍ଦେଶ୍ୟବିହୀନ ସୁଖ ବିଚରଣ ଏବଂ ଏହାର ସୁସ୍ଥତା ପ୍ରତି ଗୁରୁତ୍ୱ: ଜଣେ ସାଧକର ହୃଦୟକନ୍ଦରରେ ଥିବା ଚୈତ୍ୟ ପୁରୁଷର ଉନ୍ମୋଚନରେ ମାନବ ସମାଜର ବିବର୍ତ୍ତନ ଆଗକୁ ଚାଣିହୋଇଯାଏ ଏବଂ ଚାରିପାଖର ପରିବେଶରେ ଆଶ୍ଚର୍ଯ୍ୟଜନକ ପରିବର୍ତ୍ତନ ଅନୁଭୂତ ହୁଏ। ସର୍ବ ସୌନ୍ଦର୍ଯ୍ୟଙ୍କ ଅଜଣା ପୁଲକ, ଯାଦୁକାରୀ ମାଦକତା, ମଧୁରତାରେ ସମଗ୍ର ପରିବେଶ ପରିପୂର୍ଣ୍ଣ ହୋଇଯାଏ।

୯) ସମସ୍ତ ଦୁର୍ଦ୍ଦିଗଣା, ଶାରୀରିକ ଅବକ୍ଷୟ, ମୃତ୍ୟୁ ଓ ବିରୋଧୀ ଶକ୍ତିର ପ୍ରଭାବରୁ ପୂର୍ଣ୍ଣ ସୁରକ୍ଷା: ପୂର୍ଣ୍ଣ ଯୋଗର ଲକ୍ଷ ହେଲା ସବୁ ସମସ୍ୟାର ସାମଗ୍ରିକ ସମାଧାନ। ଆତ୍ମାର ଦ୍ୱାର ସଂଗତି ଓ ସାମଗ୍ରିକ ଏକାଗ୍ରତା ଆଡ଼କୁ ଉନ୍ମୁକ୍ତ କରିବା ଦ୍ୱାରା ଏହା ସମ୍ଭବ।

୧୦) ସମସ୍ତ କ୍ଷେତ୍ରରେ ପରିପୂର୍ଣ୍ଣ ଅଭିବ୍ୟକ୍ତି: ଆତ୍ମ ସଂକେନ୍ଦ୍ରଣର ଆଧ୍ୟାତ୍ମିକ ଅନୁଭବସବୁ ପ୍ରତିଷ୍ଠିତ ହୁଅନ୍ତି ଯେତେବେଳେ ସେହି ଅନୁଭବ ଗୁଡ଼ିକ ଲିପିବଦ୍ଧ କରାଯାଏ, ଲିଖିତ ସତ୍ୟର ପୁନର୍ଜଥନ କରାଯାଏ ଏବଂ ସର୍ବୋତ୍ତରାବେ ଶ୍ରୀ ମା ଓ ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ଦିବ୍ୟ ପୁସ୍ତକ ଗୁଡ଼ିକୁ ମାତୃଭାଷାରେ ଅନୁବାଦ କରାଯାଏ। ପ୍ରାର୍ଥନା ମାଧ୍ୟମରେ ଅସୀମକ ଅନନ୍ତ ପ୍ରହେଳିକା ଆଡ଼କୁ ଦ୍ୱାର ଉନ୍ମୁକ୍ତ କରିବା ଦ୍ୱାରା ଆତ୍ମ ପ୍ରସାରଣର ପ୍ରକ୍ରିୟାଟି ପୂର୍ଣ୍ଣତା ପ୍ରାପ୍ତ ହୁଏ ।

୧୧): ଉର୍ଦ୍ଧ୍ୱ ଜଗତର ଶକ୍ତିର ଅବତରଣ ଦ୍ୱାରା ଶବ୍ଦ ଓ ଭାଷାର ଉତ୍ତରାୟଣ: ଭାଷାର ସାଧନା ଦ୍ୱାରା ଶବ୍ଦମାନେ ବ୍ରହ୍ମ ଚେତନାକୁ ପ୍ରାପ୍ତ ହୁଅନ୍ତି। 'ଶବ୍ଦ ବ୍ରହ୍ମାତି ବର୍ତ୍ତତେ'। ପାରମ୍ପରିକ ଯୋଗ ଏବଂ ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ଯୋଗ ସମ୍ବନ୍ଧରେ ପୁଞ୍ଜାନୁପୁଞ୍ଜ ଜ୍ଞାନ ସଂସ୍କୃତ ଓ ଇଂରାଜୀ ଭାଷାର ସାଧନା ଦ୍ୱାରା ସମ୍ଭବ। ସେହିପରି ଶ୍ରୀ ମା'ଙ୍କ ଯୋଗ ସମ୍ବନ୍ଧରେ ପୁଞ୍ଜାନୁପୁଞ୍ଜ ଜ୍ଞାନ ଫରାସୀ ଭାଷା ସାଧନା ଦ୍ୱାରା ସମ୍ଭବ। ସେହି ବ୍ରହ୍ମ ବିଦ୍ୟାସବୁ ମାତୃଭାଷାରେ ଅନୁବାଦ ରୂପକ ସାଧନାଦ୍ୱାରା ମାତୃଭାଷା ବ୍ରହ୍ମ ଚେତନା ଆଡ଼କୁ ଧାବମାନ ହୁଏ।

୧୨) ଉପରୋକ୍ତ ସମସ୍ତ ବୈଭବର ସମନ୍ୱୟ: ଆତ୍ମାର ପରମାତ୍ମାଙ୍କ ସହ ମିଳନ ଏବଂ ପରମାତ୍ମାଙ୍କ ଜଡ଼ମଧ୍ୟକୁ ଅନୁପ୍ରବେଶଦ୍ୱାରା ଉପରୋକ୍ତ ସମସ୍ତ ବୈଭବର ସମନ୍ୱୟ ହୋଇ ପାରିବ। ଏହି ସାମଗ୍ରିକ ଗତି ଦ୍ୱାରା ଜୀବନର ପୂର୍ଣ୍ଣତା, ଚେତନାର ପୂର୍ଣ୍ଣତା ଓ ଆତ୍ମାର ପରିପୂର୍ଣ୍ଣତା ସମ୍ଭବ।

ଏହିପରି ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମର ପବିତ୍ର ସପ୍ତଦଶ ପ୍ରତିଷ୍ଠା ଦିବସରେ, ୦୧.୦୨.୨୦୨୦, ଆମେ ଆମର ସାମୁହିକ ସଚେତନତା ନିମନ୍ତେ ଏହି ସଂକଳ୍ପ ଘୋଷଣା କରୁଯେ ଆମର ବ୍ୟକ୍ତିଗତ ସାମର୍ଥ୍ୟ ସହିତ ଭଗବାନଙ୍କର ଏକାନ୍ତ ସହାୟତା ଆବଶ୍ୟକ କରେ। ଏହି ଆଶ୍ରମ ଜୀବନ ଏହାର ଅନ୍ତେବାସୀ, ଶିକ୍ଷକ ଏବଂ ବିଦ୍ୟାର୍ଥୀମାନଙ୍କ ମଧ୍ୟରେ ଅବିଭାଜିତଙ୍କର ତ୍ରିବିଧି ବିଭାଜନକୁ ଅନୁଭବକରେ ଯାହାକି ଜୀବନକୁ ଆତ୍ମା, ଜଗତ ଏବଂ ପରମାତ୍ମାରୁ ବିଚ୍ଛିନ୍ନ କରେ ଏବଂ ଏହି ଏକତ୍ୱ ସମ୍ଭବ ତ୍ରିବିଧି ଭାଗବତ ମିଳନ ଦ୍ୱାରା ଯାହାକି କ୍ଷର ପୁରୁଷ, ଅକ୍ଷର ପୁରୁଷ ଓ ପୁରୁଷୋତ୍ତମ ଭାବରେ ପରିଚିତ।

ଓଂ ତତ୍ ସତ୍

ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ଶ୍ରୀ ଅରବିନ୍ଦକେନ୍ଦ୍ର,
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