

Sri Matriniketan Ashram

Report -2023

ON ITS 20TH FOUNDATION DAY FUNCTION,
01.02.2023



“...when I am on ‘this’ side – that is, in the realm of the physical consciousness – and I see the supramental power, the supramental light and substance **constantly permeating matter**, I am seeing and participating in the construction of this zone.”¹

The Mother

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Sri Matriniketan Ashram Report-2023

“This (*descent of Divine Force*) has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations (*Truth and Falsehood*) are like this (*concomitant gesture indicating a superimposition and infiltration*), all the time – all the time, all the time...May be the sense of wonder comes when the quantity that has infiltrated is large enough to be perceptible. But I have an impression – a very acute impression – that this phenomenon is going on all the time, all the time, everywhere, in a minuscule, infinitesimal way (*gesture of a twinkling infiltration*), and that in certain circumstances or conditions that are visible (visible to this vision: it's a sort of luminous swelling – I can't explain), then, the mass of infiltration is sufficient to give the impression of a miracle. But otherwise, it's something going on all the time, all the time, all the time, continuously, in the world (*same twinkling gesture*), like an infinitesimal amount of Falsehood replaced by Light ... Falsehood replaced by Light ...”²

The Mother

This Report explores *the Mother's* two above mentioned Spiritual experiences of Subconscient transformation. This change seems to be a departure from the objective world and our preoccupation in following faithfully the two doctrines of integral Yoga that of (1) ‘Deserting the boundary of things achieved’³ and (2) ‘To the physical mind (*tamasic* mind) only the words and facts and acts of a man matter; to the inner mind it is the spiritual happenings in him that matter.’⁴

The objective of integral Yoga is to establish the flashes and short-lived revelation of the Divine Presence, Divine Consciousness, Divine Wisdom, Divine Peace, Divine Love, *Ananda*, and Beauty through Subconscient transformation. The Divine Will is advancing step by step through continuous infiltration of Divine Force to realise this established end. If a conscious individual knows how to move the Consciousness which may be either Divine Will or Knowledge or Love, he can experience the Divine descent freely in the jail, forest, crowd, war field, mart, work field, ‘wayside act’ and common day-today life without interruption. Finally, any occasion and not limiting oneself to any specialised self-discipline can be utilised as means of movement of this Divine Consciousness.

An ideal *Karma Yogi* is he who has attained perfection in equality and is able to see Divine in all and Divine working in all events; he would avoid the splendid haste on fate's slow road and develop unshakable patience through a marriage with eternity that can divinise Time. He lives in the Spiritual sheath, holding together the subtle and gross body of the Divine work. An integral *Karma Yogi* throws himself upon the world in a loving wrestle to compel change and transfiguration of material and objective world.

The ideal *Jnana Yogi*, not only sees God and embraces Him but becomes that Reality. He will develop the four-fold faculties of Divine touch, hearing, vision and thought through ascension of Consciousness to the intuitive plane and approaches the border of Cosmic mind.

An ideal *Bhakti Yogi* realises the Divine Love and Bliss of existence in the two centres that of the lotus in the heart and the thousand-petalled lotus above the head and the dwelling of the Soul with or in the Divine, *samipyā, salokya*. When the lotus in the heart breaks open, he feels the whole being is irradiated with Love, Delight and Peace and brings fulfilment in thought, feeling and action and when the lotus above the head opens, the whole mind becomes sea of Divine Joy, Power and Light and this can flow downward and outward to purify, transform and perfect the lower world and the surrounding world.

In *The Life Divine*, Sri Aurobindo has identified that ‘the ascetic spirit is an **indispensable** element in human perfection’⁷ and even if its separative identity of *Jivatma’s* union with *Paramatma* through rigorous Self-control, is not universalised, it is still an intermediate long passage through which Psychic being and Spiritual being are universalised and opens the gate of consecrated living.

Sri Aurobindo pointed out⁸ that consecrated Spirituality of Divine Centres through religious movements in the past did not succeed due to the want of complete Spiritual experience and evolved collectivity. This gives birth to a vision ‘Beyond the Divine Centre’ where the change will be neither dependent on the man of Spiritual attainment nor on the truthfulness and honesty of collectivity but on the direct intervention of the Time-Spirit that is active on earth’s atmosphere and its crushing circumstances.⁹

The vision of *Sri Matriniketan Ashram* is dependent on discovery of a Priestless-shrine¹¹ or Virgins’ Fortress¹² within where the wide range play¹⁰ of *Paramatma Satyavan* and *Paraprakriti Savitri* is established in the Psychic heart centre and is extended towards multiple planes of Consciousness giving a concrete shape of a Virgins’ Fortress without.

OM TAT SAT

References:

- 1: The Mother’s Agenda/03.02.1958,
- 2: The Mother’s Agenda/25.03.1964,
- 3: Savitri-277,
- 4: CWSA-28/Letters on Yoga-I-479,
- 7: “In practice also the ascetic spirit is an **indispensable** element in human perfection and even its separate affirmation cannot be avoided so long as the race

has not at the other end liberated its intellect and its vital habits from subjection to an always insistent animalism.” CWSA-21/The Life Divine-27,

8: “Another possible conception akin to the religious solution is the guidance of society by men of spiritual attainment, the brotherhood or unity of all in the faith or in the discipline, the spiritualisation of life and society by the taking up of the old machinery of life into such a unification or inventing a new machinery. This too has been attempted before without success; it was the original founding idea of more than one religion: but the human ego and vital nature were too strong for a religious idea working on the mind and by the mind to overcome its resistance. It is only the full emergence of the soul, the full descent of the native light and power of the Spirit and the consequent replacement or transformation and uplifting of our insufficient mental and vital nature by a spiritual and supramental supernature that can effect this evolutionary miracle.” CWSA-22/The Life Divine-1096,

9: “The only hope for the future is in a change of man’s consciousness and the change is bound to come...But it is left to men to decide if they will collaborate in this change or if it will have to be enforced upon them by the power of crushing circumstances...So, wake up and collaborate.” **The Mother**/The Mother’s Agenda-5/46, “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/September 16, 1964,

10: “Heart-bound before the sun, their marriage fire,
The wedding of the eternal Lord and Spouse
Took place again on earth in human forms:
In a new act of the drama of the world
The united Two began a greater age.” Savitri-411,

11: “A single lamp lit in perfection’s house,
A bright pure image in a **priestless shrine**,
Midst those encircling lives her spirit dwelt,
Apart in herself until her hour of fate.” Savitri-368,

12: “O soul, my soul, we have created Heaven,
Within we have found the kingdom here of God,
His **fortress** built in a loud ignorant world.” Savitri-531

Rapport de l'Ashram Sri Matriniketan - 2023

À l'occasion de sa 20e Journée de la Fondation,
01.02.2023



« ... quand je suis de « ce » côté – c'est-à-dire dans le domaine de la conscience physique – et que je vois le pouvoir supramental, la lumière supramentale et la substance imprégnant constamment la matière, je vois et je participe à la construction de cette zone. »

La Mère

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Rapport de l'Ashram de Sri Matriniketan - 2023

« Cette (descente de Force Divine) a été à plusieurs reprises mon expérience ces derniers temps, avec une vision et une conviction, la conviction d'une expérience : les deux vibrations (Vérité et Mensonge) sont ainsi (geste concomitant indiquant une superposition et une infiltration), toutes le temps – tout le temps, tout le temps... Peut-être que l'émerveillement vient quand la quantité qui s'est infiltrée est assez grande pour être perceptible. Mais j'ai l'impression - une impression très aiguë - que ce phénomène se produit tout le temps, tout le temps, partout, de façon minuscule, infinitésimale (geste d'une infiltration scintillante), et que dans certaines circonstances ou conditions qui sont visible (visible à cette vision : c'est une sorte de renflement lumineux – je ne peux pas l'expliquer), alors, la masse d'infiltration est suffisante pour donner l'impression d'un miracle. Mais sinon, c'est quelque chose qui se passe tout le temps, tout le temps, tout le temps, continuellement, dans le monde (même geste scintillant), comme une quantité infinitésimale de Mensonge remplacé par la Lumière... Le Mensonge remplacé par la Lumière... »

La Mère

Ce rapport explore les deux expériences spirituelles ci-dessus de la mère de la transformation subconsciente. Ce changement semble s'éloigner du monde objectif et de notre préoccupation de suivre fidèlement les deux doctrines du Yoga intégral, celle de (1) « Abandonner la frontière des choses accomplies » et (2) « Au mental physique (mental tamasique) seulement les paroles, les faits et les actes d'un homme comptent; pour l'esprit intérieur, ce sont les événements spirituels en lui qui comptent. »

L'objectif du yoga intégral est d'établir les éclairs et la révélation éphémère de la présence divine, de la conscience divine, de la sagesse divine, de la paix divine, de l'amour divin, de l'Ananda et de la beauté par la transformation subconsciente. La Volonté Divine avance pas à pas à travers l'infiltration continue de la Force Divine pour réaliser cette fin établie. Si un individu conscient sait comment déplacer la Conscience qui peut être soit la Volonté Divine, soit la Connaissance, soit l'Amour, il peut expérimenter librement Descente divine de la Force dans la Prison, la forêt, la foule, le champ de bataille, le marché, le champ de travail, « l'acte au bord de la route » et le terrain communal jour aujourd'hui la vie sans interruption. Enfin, toute occasion et ne se limitant à aucune autodiscipline spécialisée peut être utilisée comme moyen de mouvement de cette Conscience Divine.

Un *Karma Yogi* idéal est celui qui a atteint la perfection dans l'égalité et qui est capable de voir le Divin en tout et le Divin agissant dans tous les événements ; il éviterait la splendide hâte sur la lente route du destin et développerait une patience inébranlable par un mariage avec l'éternité qui peut diviniser le Temps. Il vit dans l'enveloppe Spirituelle, tenant ensemble le corps subtil et grossier de l'œuvre Divine. Un *Karma Yogi* intégral se jette sur le monde dans une lutte amoureuse pour forcer le changement et la transfiguration du monde matériel et objectif.

Le Jnana Yogi idéal, non seulement voit Dieu et L'embrasse, mais devient cette Réalité. Il développera les facultés quadruples du toucher divin, de l'ouïe, de la vision et de la pensée grâce à l'ascension de la Conscience vers le plan intuitif et s'approche de la frontière de l'esprit cosmique.

Un Bhakti Yogi idéal réalise l'Amour Divin et la Félicité de l'existence dans deux centres, celui du lotus dans le cœur et le lotus aux mille pétales au-dessus de la tête et la demeure de l'Âme avec ou dans le Divin, samipya, salokya. Lorsque le lotus dans le cœur s'ouvre, il sent que tout l'être est irradié d'amour, de délice et de paix et apporte l'accomplissement dans la pensée, le sentiment et l'action et lorsque le lotus au-dessus de la tête s'ouvre, tout l'esprit devient une mer de joie divine, de puissance, et la Lumière et cela peut couler vers le bas et vers l'extérieur pour purifier, transformer et perfectionner le monde inférieur et le monde environnant.

Dans *The Life Divine*, Sri Aurobindo a identifié que "l'esprit ascétique est un élément indispensable à la perfection humaine" et même son identité séparative de l'union de *Jivatma* (Âme) avec *Paramtama* (Divin) à travers une maîtrise de soi rigoureuse, n'est pas universalisée, mais c'est toujours un long passage intermédiaire à travers lequel l'être Psychique et l'être Spirituel s'universalisent et ouvre la porte de la vie consacrée.

Sri Aurobindo a souligné que la Spiritualité consacrée des Centres Divins à travers les mouvements religieux dans le passé n'a pas réussi en raison du manque d'expérience Spirituelle complète et d'une collectivité évoluée. Cela donne naissance à une vision "Au-delà du Centre Divin" où le changement ne dépendra ni de l'homme d'accomplissement Spirituel ni de la véracité et de l'honnêteté de la collectivité mais de l'intervention directe de l'Esprit du Temps qui est actif sur l'atmosphère terrestre et ses circonstances accablantes.

La vision de Sri Matriniketan Ashram dépend de la découverte d'un sanctuaire sans prêtre ou d'une forteresse des vierges au sein de laquelle le jeu à large éventail de Paramatma Satyavan et Paraprakriti Savitri est établi dans le centre du cœur psychique et s'étend vers de multiples plans de Conscience donnant une forme concrète d'une Forteresse des Vierges sans.

Victoire de la Mère Divine

ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ବିବୃତି-୨୦୨୩

ଏହାର ବିଂଶତମ ପ୍ରତିଷ୍ଠା ଉତ୍ସବ ଉପଲକ୍ଷେ, ୦୧.୦୨.୨୩



“ମୁଁ ଯେତେବେଳେ ଏହି ପାଖରେ ଥାଏ, ଯାହାକି ଏକ ପାର୍ଥିବ ଚେତନା –ଏବଂ ମୁଁ ଦେଖେ ଏକ ଅତିମାନସ ଶକ୍ତି, ଅତିମାନସ ଆଲୋକ ଏବଂ ଅତିମାନସ ପଦାର୍ଥ ନିରନ୍ତର ଭାବରେ ଅନୁପ୍ରବେଶ କରୁଛି, ମୁଁ ଏହି ଅବସ୍ଥାର ଗଠନକୁ ଦେଖୁଛି ଓ ସହଯୋଗ କରୁଛି।”

ଶ୍ରୀମା’

ସମ୍ପାଦକ: ଏସ. ଏ. ମା କ୍ରୀଷ୍ଣା,

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Via: ବ୍ରହ୍ମପୁର, ଜିଲ୍ଲା: ଗଞ୍ଜାମ, ଓଡ଼ିଶା, ଭାରତ

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ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ବିବୃତି-୨୦୨୩

“ଶକ୍ତିର ପୁନଃ ପୁନଃ ନିରନ୍ତର ଅବତରଣ କରିବାର ଅନୁଭବରୁ ମୁଁ ଏହି ଦର୍ଶନ ଓ ବିଶ୍ୱାସରେ ଉପନୀତ ହୁଏ ଯେ ସତ୍ୟ ଓ ଅସତ୍ୟର ପ୍ରକାଶ ନିରନ୍ତର ଭାବରେ ପରସ୍ପର ମଧ୍ୟରେ ଅନୁପ୍ରବେଶ କରୁଛି, ସବୁ ସମୟରେ, ସବୁ ସମୟରେ, ସବୁ ସମୟରେ... ଏକ ଆଶ୍ଚର୍ଯ୍ୟଜନକ ଘଟଣା ଘଟିପାରେ ଯେତେବେଳେ ସତ୍ୟ ଶକ୍ତିର ବହୁଳ ଅବତରଣ ଦୃଶ୍ୟମାନ ହୁଏ। କିନ୍ତୁ ମୋର ଏକ ଅନୁଭବ ରହିଛି –ଏକ ଅତି ତୀବ୍ର ଅନୁଭବ ହେଉଛି ଯେ ଏହି ଶକ୍ତିର ଅବତରଣ ଅଳ୍ପ ବହୁତ ନିରନ୍ତର ସବୁ ସମୟରେ, ସବୁ ସମୟରେ, ସବୁ ସ୍ଥାନରେ ଲାଗିରହିଛି, ଏବଂ ଏକ ନିର୍ଦ୍ଦିଷ୍ଟ ଅବସ୍ଥା ଓ ପରିବେଶ ରେ ଏହା ଦୃଶ୍ୟମାନ, ଏକ ଚମତ୍କାର ଘଟଣା ଘଟିବା ନିମନ୍ତେ ଶକ୍ତିର ବହୁଳ ଅନୁପ୍ରବେଶର ପରିମାଣ ଯଥେଷ୍ଟ | ନହେଲେ ଶକ୍ତିର ଏହି ଧୀର ଅବତରଣ ସବୁ ସମୟରେ, ସବୁ ସମୟରେ ନିରନ୍ତର ଭାବରେ ଲାଗିରହିଛି, ଏହି ପୃଥିବୀରେ ଅସତ୍ୟର ପ୍ରକାଶ ସତ୍ୟ ଦ୍ୱାରା କବଳାକୃତ ହେଉଛି, ଅସତ୍ୟର ପ୍ରକାଶ ସତ୍ୟ ଦ୍ୱାରା କବଳାକୃତ ହେଉଛି।”

ଶ୍ରୀମା’

ଏହି ବିବୃତି ଶ୍ରୀ ମା’ଙ୍କର ଉପରୋକ୍ତ ଦୁଇଟି ଉଲ୍ଲେଖିତ ଅବଚେତନ ମଧ୍ୟରେ ହୋଇଥିବା ଆଧ୍ୟାତ୍ମିକ ରୂପାନ୍ତର ଅନୁଭୂତିଗୁଡ଼ିକର ଅନୁସନ୍ଧାନ କରେ। ଏହି ପରିବର୍ତ୍ତନଟି ବାହାର ଜଗତର ଲକ୍ଷ୍ୟ ଓ ବ୍ୟସ୍ତତା ଠାରୁ ଫେରି ଆସି ପୂର୍ଣ୍ଣ ଯୋଗର ଦୁଇଟି ସିଦ୍ଧାନ୍ତକୁ ଅନୁସରଣ କରେ : (୧) 'ହାସଲ ହୋଇଥିବା କୃତିତ୍ୱର ସୀମା ତ୍ୟାଗ କରିବା' ଏବଂ (୨) 'ତାମସିକ ମନ ନିମନ୍ତେ କେବଳ ଶବ୍ଦ ଏବଂ ସଫଳତା ସମ୍ବନ୍ଧିତ ତଥ୍ୟ ଏବଂ ମନୁଷ୍ୟର ବାହାର କାର୍ଯ୍ୟ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ କିନ୍ତୁ ଅନ୍ତର ମନ ନିମନ୍ତେ ଆଧ୍ୟାତ୍ମିକ ଘଟଣା ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ।’

ପୂର୍ଣ୍ଣ ଯୋଗର ଲକ୍ଷ୍ୟ ହେଉଛି ଦିବ୍ୟ ଉପସ୍ଥିତି, ଚେତନା, ଜ୍ଞାନ, ଶାନ୍ତି, ପ୍ରେମ, ଆନନ୍ଦ, ଏବଂ ସୌନ୍ଦର୍ଯ୍ୟର କ୍ଷଣିକ ଝଲକକୁ ଅବଚେତନାର ରୂପାନ୍ତର ଦ୍ୱାରା ପ୍ରତିଷ୍ଠିତ କରିବା। ଦିବ୍ୟ ଶକ୍ତିର ନିରନ୍ତର ଧୀର ଅନୁପ୍ରବେଶ ଦ୍ୱାରା ଏହି ପ୍ରତିଷ୍ଠିତ ଲକ୍ଷ୍ୟରେ ପହଂଚିବା ସମ୍ଭବ। ଯଦି ଜଣେ ସଚେତନ ବ୍ୟକ୍ତି ଚେତନାକୁ କିପରି ଗତିଶୀଳ କରିବାକୁ ହେବ ଜାଣିଥାନ୍ତି ଯାହାକି ଦିବ୍ୟ ଇଚ୍ଛା କିମ୍ବା ଜ୍ଞାନ କିମ୍ବା ପ୍ରେମ ହୋଇପାରେ, ତେବେ ସେ ମୁକ୍ତ ଭାବରେ ଦିବ୍ୟ ଶକ୍ତିର ଅବତରଣ କାରାଗାର, ଜଙ୍ଗଲ, ଗହଳି ସ୍ଥାନ, ଯୁଦ୍ଧ କ୍ଷେତ୍ର, ଦୋକାନ ବଜାର, ରାସ୍ତାଘାଟରେ, କାର୍ଯ୍ୟକ୍ଷେତ୍ର, ଏବଂ ସାଧାରଣ ଗତାନ୍ତରାଳୀ ଜୀବନରେ ବିନା ପ୍ରତିବନ୍ଧକରେ ଅନୁଭବ କରିପାରନ୍ତି। ଶେଷରେ, ଯେକୌଣସି ପରିସ୍ଥିତିରେ, କୌଣସି ସ୍ୱତନ୍ତ୍ର ଆତ୍ମ-ଅନୁଶାସନର ବିନା ସାହାଯ୍ୟରେ ଦିବ୍ୟ ଚେତନାକୁ ଗତିଶୀଳ କରିବାରେ ସାଧାରଣ ଘଟଣାକୁ ମାଧ୍ୟମ ଭାବରେ ବ୍ୟବହାର କରିପାରନ୍ତି।

ଜଣେ ଆଦର୍ଶ କର୍ମ ଯୋଗୀ ସମତାରେ ସିଦ୍ଧି ଲାଭ କରିଥାନ୍ତି ଏବଂ ସମସ୍ତଙ୍କ ମଧ୍ୟରେ ଭଗବାନଙ୍କୁ ଦେଖିବାକୁ ସମର୍ଥ ହୁଅନ୍ତି ଏବଂ ସମସ୍ତ ଘଟଣା ମଧ୍ୟରେ ଭଗବାନଙ୍କ କ୍ରିୟାକୁ ଅନୁଭବ କରନ୍ତି। ଭାଗ୍ୟର ଧୀର ରାସ୍ତାରେ ଦିବ୍ୟ ମିଳନ ଦ୍ୱାରା ସମୟକୁ ଦିବ୍ୟତାରେ ରୂପାନ୍ତର କରନ୍ତି। ସେ ଆଧ୍ୟାତ୍ମିକ କୋଷ ମଧ୍ୟରେ ନିବାସ କରି ସୁଖ ଏବଂ ସ୍ଥୂଳ ଶରୀରକୁ ଧାରଣ କରନ୍ତି।

ଜଣେ ଆଦର୍ଶ ଜ୍ଞାନ ଯୋଗୀ, କେବଳ ଭଗବାନଙ୍କୁ ଦେଖନ୍ତି ନାହିଁ ଏବଂ ତାଙ୍କୁ କେବଳ ଆଲିଙ୍ଗନ କରନ୍ତି ନାହିଁ କିନ୍ତୁ ସେହି ବାସ୍ତବତାରେ ପରିଣତ ହୁଅନ୍ତି । ସେ ଚତୁର୍ବିଧ ସ୍ୱର୍ଗ, ଶ୍ରବଣ, ଦୃଷ୍ଟିଶକ୍ତି ଏବଂ ଚିନ୍ତାଧାରାର ବିକାଶ କରନ୍ତି ଚେତନାର ବୋଧ ଗତ ଆରୋହଣ ଦ୍ୱାରା ଏବଂ ପରବର୍ତ୍ତୀ ସମୟରେ ବିଶ୍ୱ ଗତ ମନର ସୀମାକୁ ସ୍ପର୍ଶ କରନ୍ତି ।

ଏକ ଆଦର୍ଶ ଭକ୍ତି ଯୋଗୀ ଦୁଇଟି କେନ୍ଦ୍ରରେ ଦିବ୍ୟ ପ୍ରେମ ଓ ଆନନ୍ଦକୁ ଉପଲକ୍ଷ୍ୟ କରନ୍ତି । ପ୍ରଥମ କେନ୍ଦ୍ରଟି ହେଲା ହୃଦୟ ପଦ୍ମରେ ଥିବା ଚୈତ୍ୟ ପୁରୁଷ ଏବଂ ଦ୍ୱିତୀୟଟି ହେଲା ମସ୍ତିଷ୍କର ଉର୍ଦ୍ଧ୍ୱରେ ଥିବା ସହସ୍ର ଦଳ ପଦ୍ମରେ ବାସ କରୁଥିବା ଅଧ୍ୟାତ୍ମ ପୁରୁଷ । ଆତ୍ମାର ଭଗବାନଙ୍କ ସହିତ ଓ ମଧ୍ୟରେ ନିବିଡ଼ ସମ୍ପର୍କକୁ ସମିପ୍ୟ ଓ ସାଲୋକ୍ୟ ମୁକ୍ତି କୁହାଯାଏ । ଯେତେବେଳେ ହୃଦୟର ପଦ୍ମ ଖୋଲିଯାଏ, ସେ ସମଗ୍ର ସଭାରେ ଅନୁଭବ କରନ୍ତି ଆନନ୍ଦ, ଶକ୍ତି ଓ ଆଲୋକର ସମୁଦ୍ର ଏବଂ ଏହି ଶକ୍ତି ନିମ୍ନ ଦେଶକୁ ଓ ବହିର୍ଦେଶକୁ ପ୍ରବାହିତ ହୋଇ ନିମ୍ନ ପ୍ରକୃତିକୁ ଶୁଦ୍ଧ, ରୂପାନ୍ତରିତ ଓ ପରିପୂର୍ଣ୍ଣ କରିବା ସହିତ ବାହାର ଜଗତକୁ ମଧ୍ୟ ଶୁଦ୍ଧ, ରୂପାନ୍ତରିତ ଓ ପରିପୂର୍ଣ୍ଣ କରିଥାଏ ।

‘ଦିବ୍ୟ ଜୀବନ’ ଗ୍ରନ୍ଥରେ ଶ୍ରୀ ଅରବିନ୍ଦ ଚିହ୍ନଟ କରିଛନ୍ତି ଯେ ‘ସନ୍ନ୍ୟାସୀ ର ଆତ୍ମ ସଂଯମ ମନୁଷ୍ୟ ଜାତିର ପୂର୍ଣ୍ଣତା ପାଇଁ ଏକ ଅପରିହାର୍ଯ୍ୟ ଉପାଦାନ’ । ସନ୍ନ୍ୟାସୀ ର କଠୋର ଆତ୍ମ-ନିୟନ୍ତ୍ରଣ ଜୀବାତ୍ମାର ପରମାତ୍ମା ସହିତ ମିଳନକୁ ପ୍ରତିଷ୍ଠିତ କରାଏ, କିନ୍ତୁ ଜୀବନକୁ ଜଗତ ଠାରୁ ବିଚ୍ଛିନ୍ନ କରାଏ । ତଥାପି ପୂର୍ଣ୍ଣ ଯୋଗ ରେ ଏହି ଲମ୍ବା ଆତ୍ମ-ନିୟନ୍ତ୍ରଣ ରାସ୍ତାରେ ଚୈତ୍ୟ ପୁରୁଷ ଓ ଅଧ୍ୟାତ୍ମ ପୁରୁଷର ଜଗତୀକରଣ ହୁଏ ଓ ସମର୍ପିତ ଜୀବନ ର ରାସ୍ତା ଉନ୍ମୋଚିତ ହୁଏ ।

ଶ୍ରୀ ଅରବିନ୍ଦ ସୂଚାଇ ଦେଇଛନ୍ତି ଯେ ଅତୀତରେ ଧାର୍ମିକ ଗତିବିଧି ଉପରେ ଆଶ୍ରିତ ଦିବ୍ୟ କେନ୍ଦ୍ରଗୁଡ଼ିକରେ ସମର୍ପିତ ଜୀବନର ପ୍ରୟାସ ସେତେ ବେଶୀ ସଫଳ ହୋଇପାରିନଥିଲା, କାରଣ ଥିଲା ପୂର୍ଣ୍ଣ ଆଧ୍ୟାତ୍ମିକ ଉପଲକ୍ଷ୍ୟର ଅଭାବ ଓ ବିକଶିତ ସାମୁହିକ ଜୀବନର ଅଭାବ । ଏହି ଅଭାବ ମଧ୍ୟରୁ ଦିବ୍ୟ କେନ୍ଦ୍ରର ଉର୍ଦ୍ଧ୍ୱକୁ ଯିବାର ପ୍ରୟାସ ରୂପ ନିଏ, ଯେଉଁଠାରେ ଦିବ୍ୟ ରୂପାନ୍ତର, ଆଧ୍ୟାତ୍ମିକ ମଣିଷ ଓ ସାମୁହିକ ଜୀବନର ସତ୍ୟତା ଏବଂ ସଜ୍ଞାତା ଉପରେ ନିର୍ଭରଶୀଳ ନହୋଇ ପୃଥିବୀର ବାୟୁମଣ୍ଡଳରେ ସକ୍ରିୟ ଥିବା ଅତିମାନସର ପ୍ରତ୍ୟକ୍ଷ ହସ୍ତକ୍ଷେପ ଉପରେ ନିର୍ଭରଶୀଳ ହୁଏ, ଯାହାକି ପରିବର୍ତ୍ତନ ହେବାକୁ ଚାହୁଁନଥିବା ସକଳ ଅବସ୍ଥାକୁ ବିନାଶ କରିଦେଇପାରେ ।

ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମର ଦର୍ଶନ ସାବିତ୍ରୀ ମହାକାବ୍ୟରେ ବର୍ଣ୍ଣିତ ଅନ୍ତର ପ୍ରଦେଶର ଏକ “ପୁରୋହିତ-ବିହୀନ ଦିବ୍ୟ କେନ୍ଦ୍ର” କିମ୍ବା “କୁମାରୀ କନ୍ୟାମାନଙ୍କର ଦୁର୍ଗର” ଆବିଷ୍କାର ଉପରେ ନିର୍ଭରଶୀଳ, ଯେଉଁଠାରେ ପରମାତ୍ମା ସତ୍ୟବାନ୍ ଓ ପରା ପ୍ରକୃତି ସାବିତ୍ରୀଙ୍କ ବିସ୍ମୃତ ଚେତନାର ଖେଳ ଓ ମିଳନ ଚୈତ୍ୟ ହୃଦୟ କେନ୍ଦ୍ରରେ ପ୍ରତିଷ୍ଠିତ ହୋଇଥାଏ ଏବଂ ଏହି ମିଳନ ଚେତନାର ଏକାଧିକ ଶ୍ରେଣୀ ସକଳ ଆଡ଼କୁ ପରି ବ୍ୟାପ୍ତ ହୁଏ ଯାହାକି ଏହି ସାଧନା କେନ୍ଦ୍ର ଓ ପୃଥିବୀକୁ କୁମାରୀ କନ୍ୟାମାନଙ୍କର ଅଜେୟ ଦୁର୍ଗରେ ରୂପାନ୍ତରିତ କରିବାରେ ପ୍ରେରଣା ପ୍ରଦାନ କରିଥାଏ ।

ଓଂ ତତ୍ ସତ୍

A Tribute to Sri Champaklal

The Mother's Manifestation book is offered at the Lotus Feet of *The Mother* and *Sri Aurobindo* on occasion of *Sri Champaklal's* centenary of joining *Sri Aurobindo Ashram* in 1923.

Now the book is available in Amazon Kindle book. Its free promotion will be available from 01.02.2023 to 03.02.2023.

The present book (a partial account of Her endless manifestation) is a rigorous effort to live the Soul saving truth in three stages that of (1) 'the most thorough and acute surface scrutiny and manipulation' cannot control, deliver and perfect life; (2) above our human mind there exists Superconscient energies; if they are called down in their fullness to the subliminal, surface and Subconscient planes then that '**could altogether alter the whole make and economy of life in the material universe;**' and lastly (3) the real and effective way of helping men is to raise their consciousness towards the Divine's infinite Perfection, eternal Harmony and the unity of many-sided Divine manifestation, not by mechanised way of moral law, external rule, spread of mental idea but 'only through a Spiritual Influence,... can it be extended to others.'

Sri Champaklal was both a true child and dearest disciple of the Divine. His unique state of Consciousness was same and equal with the status that of the Gita's terminology of exceedingly dear *Bhakta* who obeys all the Self-disciplines, *dharma*, with full of faith, immaculate and high-bred maiden like *Savitri*, the *Sannyasin* of later *Vedantic* era like *Adi Shankara*, the comprehensive Spirituality of the Seers, *Kavis*, of ancient *Vedanta* like *Yajnavalkya*, the *karma Yogi* of the status of *Janaka*, the king of *Mithila*, *Ashwapati*, the king of *Madra*, the *Hatha Yogi* of the status of *Patanjali*. He was a descended emanation very close to *Lord Sri Hanuman* by virtue of the path of single devotion, *ekabhaktih*, he offered to the One, his Master. *The Mother* certified him as 'one of the hundred' perfect instruments of the Divine.

This note is an occasion of expressing our intense gratitude to Sri Champaklal and the other Spiritual predecessors and elders who have extended their Material and Spiritual help and we promise to live the Truth that has manifested through this book in order to pay the debt that has bound us through successive births.

Om Tat Sat

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

The Mother's Manifestation

(A Brief Introduction)

The editor of this book (S. A. Maa Krishna) believes that apart from *the Vedas, the Upanishadas and the Gita, Sri Aurobindo's* principal Teaching, *The Synthesis of Yoga* is one of the best standards of the race. Its Teaching is so vast, catholic and impersonal that all can accept but only a few aspirant Souls can live it's message which is the reconciliation of perfect Spirit with imperfect Matter.

The Mother's Manifestation' book is a utilitarian interpretation of the book *The Synthesis of Yoga*. It insists on a *Sadhaka* becoming accountable for his *sadhana* to his own Self, to the World and to the Divine in three stages. Firstly, he will trace a path of his own *sadhana* by constantly renewing, reshaping, reliving and restating the best written standard available to the race and by noting the full account of his human imperfection and Self-perfection. Secondly, during the concentration, contemplation and meditation of these formative truths extending over decades, he receives new overhead Divine Wisdom, Divine Will and Divine Love and the unending instrumental exercise of a *Sadhaka* is to learn this lesson of the Infinite which gets precedence over all other appetite and interest. Lastly, he will be a Divine Centre of the world by receiving the Divine energies, of holding them in the purified and transformed human vessel, of transmitting them to the surrounding world and of fulfilling the deficiencies of men. His Soul strength is weighed and augmented from his capacity for ceaseless action, ceaseless concentration to hold and transmit ceaseless Divine Love, Delight and Beauty and finally the capacity to remember the Divine uninterruptedly through ceaseless *Japa*.

The perfect utilisation of the opportunities of integral Yoga is identified as to use the time and space exclusively for the ascent and descent of Consciousness and by this vertical movement through the assistance of the triple Yoga of *Karma, Jnana* and *Bhakti*, one arrives at the birth of experiencing Timeless Eternity and Spaceless Infinity and their manifestation through new birth of time and space.

The Mother's Consciousness is that which rests on the One and acts in all existence and this consciousness manifests on earth by penetrating into finite things, phenomena and forms to produce infinite harmony, freedom and perfection.

Om Tat Sat

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