

Sri Matriniketan Ashram

Report -2022

ON ITS 19TH FOUNDATION DAY FUNCTION,
01.02.2022



“Who can understand Sri Aurobindo? He is as vast as the universe and his teaching is infinite...The only way to come a little close to him is to love him sincerely and give oneself unreservedly to his work. Thus, each one does his best and contributes as much as he can to that transformation of the world which Sri Aurobindo has predicted.”¹

The Mother

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Sri Matriniketan Ashram Report-2022

“But the difficulty is to find the “some one” who knows *Sri Aurobindo* thoroughly...who is capable of receiving His inspirations directly...capable of understanding *Sri Aurobindo*'s inspiration and transmitting it...and has at the same time very strong character... For years I have been looking for that man, without finding him.”²

The Mother

This report contains eight declarations while retracing a path of integral Yoga.

First Declaration: We partly fulfil the instruction issued in *Sri Aurobindo*'s principal Teachings, *The Synthesis of Yoga* that a *Sadhaka* of integral Yoga must be accountable³ for his *Sadhana* to the Self, the World and the Divine. The quality of an individual and an institution is weighed from the degree of Truth, Purity and Knowledge they have worked out from a Transcendent Source. The Most conscious individual prepares himself to become a channel through which incalculable quantum of Divine Force, Love, Delight, Wisdom and Beauty rushes into the earth's atmosphere and thus he contributes enrichment of present earth's existence, *sarvabhuta hiteratah*. He needs no external support, *bahya avalambana*, to fulfil this condition but wholly dependent on inner aid, *antara avalambana*, of faith, sincerity, and surrender.

Second Declaration: *The Synthesis of Yoga* book issues an injunction on a *Sadhaka* in this path of integral Yoga that he must have ‘his own method of Yoga’⁴ or ‘the perfection of the integral Yoga will come when each man is able to follow his own path of Yoga.’⁵ This own path he can trace by restating the written truth or the best standard available to the race. We have identified *The Synthesis of Yoga* as the principal approved *Shashtra* and the highest truth hinted but not developed in it is further developed in its three approved complementary *Shashtra*, that of *The Life Divine*, *The Mother* and *Savitri*. For this purpose of developing our own path of Yoga, *Sri Aurobindo* has given ‘an absolute liberty’⁶ to a *Sadhaka* through the principal *Shashtra* to restate knowledge ‘in new terms and new combinations’⁶ and ‘to organise it anew for the present and the future’⁶ action.

Third Declaration: *The Synthesis of Yoga* book issues three injunctions to a *Sadhaka* for his *sadhana*. 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.

Fourth Declaration: In order to arrive at the *Tantric* aim of purification, transformation and perfection of Nature or fullness of life, consciousness and being, a *Sadhaka* of integral Yoga must have strong foundation of *Vedantic Spirituality*. “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.”⁷

Fifth Declaration: “For the methods of the integral Yoga must be mainly spiritual, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.”⁸

Sixth Declaration: *Sri Aurobindo’s* Teachings is the restatement and development of the highest hinted truth in ancient *Vedantic* and traditional Yoga. A thorough knowledge on *Sri Aurobindo’s* Teachings asks thorough mental and Spiritual knowledge on ancient and latter *Vedantic* schools of Yoga. *The Mother’s* Teaching¹⁴ is identified as a restatement of *Sri Aurobindo’s* Teachings and it can be rightly understood¹³ if linked¹⁵ with the Principal *Shastra*, *The Synthesis of Yoga*. Because, whatever *The Mother* has said to an *Ashramite* for pursuance of his individual Yoga, the same thing is universalised in *The Synthesis of Yoga* for a *Sadhaka* for pursuance of universal Yoga. A thorough knowledge on *The Mother’s* Teachings asks thorough mental and Spiritual knowledge on *Sri Aurobindo’s* Teachings. Their Teachings are utilised as means to enter Divine union exclusively. A large scale entry into Their Teachings can confirm large Divine descent.

Seventh Declaration: “The **gnostic being** would feel a single consonant Force of supernature acting in all: he would accept its formation in himself and obey or use the knowledge and power it gave him for the divine work, but he would be under no urge or compulsion to set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.”⁹

“This world is a vast unbroken totality,

A deep solidarity joins its contrary powers;

God’s summits look back on the mute Abyss.”¹⁰

Eighth Declaration: We must pursue *Sadhana* by outwardly becoming a mere man of action like the woodsman status of *Paramatma Satyavan* and inwardly like King *Aswapati*, who drops all his separative identity in the Divine, possesses the highest objective of *Jnana* and *Bhakti Yoga* by becoming a *Karma Yogi*. We must note that while pursuing this difficult Yoga if we experience Spiritual fall then, also we can again pursue this *Sadhana* of *Karma Yoga* like King *Dyumatsena*, in double seclusion that of an outcast from the privilege of light of the outer world and renouncing the enjoyment of five senses symbolised here as loss of eyesight.

We must learn to consecrate our Soul's childhood near the Mother Soul, here identified as *Paraprakriti Savitri*, who serves earth and her children from below like a slave and from above like a Sunlight.

Sri Aurobindo proposes success of integral Yoga will come when our central faith rests on the 'vision which see only the Divine and seek only after the Divine'¹¹ and perfection of integral Yoga will come when each *Sadhaka* has his own path of Yoga which he can retrace¹⁶ only by constantly renovating all the written 'truth and practice.'¹² On this auspicious occasion of Ashram's 19th Foundation Day function, we offer our life and action with love and supreme gratitude and aspire to live Their great Teachings.

OM TAT SAT

References:

- 1: *2 December 1964*, TMCW/12/397,
- 2: The Mother's Agenda-8/175,
- 3: "But whatever his aim, however exalted his aspiration, he has to **begin** from the law of his present imperfection, to **take full account** of it and see how it can be converted to the law of a possible perfection." CWSA-24/The Synthesis of Yoga-631,
- 4: CWSA-23/The Synthesis of Yoga-page-46
- 5: CWSA-23/The Synthesis of Yoga-page-57
- 6: "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." CWSA-23/The Synthesis of Yoga-page-56,
- 7: CWSA-23/The Synthesis of Yoga-p-55,
- 8: Sri Aurobindo/The Synthesis of Yoga-p-542
- 9: Sri Aurobindo/The Life Divine-1069,
- 10: *Savitri*-541,
- 11: CWSA-23/The Synthesis of Yoga-p-72, 71,
- 12: "...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-p-5,
- 13: "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 those translations and restatement of

Spiritual documents should be utilised for sadhana through self-concentration rather than motive of self-expansion through publication.)

14: “I have told you these things (*The Mother’s Teachings*) because you needed to hear them. But don’t make **an absolute dogma** from them, for that takes away all their truth.” **The Mother/** *The Mother’s Centenary Works* (second edition)/8/242, 15: “When I read what Sri Aurobindo writes in *The Synthesis* (of Yoga), how things should be (law of *Sadhaka*) and what they are now (law of *Ashramite*), when I see the two, that is when I feel we are **turning in circles**.

It (law of *Sadhaka*) is more and more a universal yoga—the whole earth—and it is like that day and night, when I walk and when I speak and when I eat. It is constantly like that. As if the whole earth were... it is like kneading dough to make it rise.

But when I read his *Yoga of Self-Perfection* and see...simply what we are...phew (very few can pursue this Yoga)! What yeast we would need to make all that rise!

But this is not true: He alone is doing it, it is always He.

And sometimes things stagnate, they seem so absolutely obscure and stupid. And then, if you simply go like this (gesture of offering), simply, truly—do it, not think it –it is instantly like a shower of bliss...A tiny point, something very small which looks stubbornly stupid and obstinate, if only you do this (and if you want, you can): ‘Take, take!’ Give it to Him, simply, like this, truly give it to Him: ‘It is Yours, take it, do with it what You want.’ And instantly, instead of this shrinking and this painful feeling –‘What in the world can I do with all this?’—a shower, it comes like a shower. Truly Ananda. Of course, if you are stupid enough to call back the difficulty, it returns. But if you remain quiet, if you keep your head quiet, it goes—finished, cured. But there are thousands and thousands and thousands of such points...” **The Mother/***The Mother’s Agenda*-1/400-401, (The above message hints that *the Mother* was not satisfied with *Ashram* law She had formulated and there exists a higher law of consecrated universal Yoga for liberated Souls.)

16: “To retrace the path in all innocence as though one had never before travelled it, is the true purity, the perfect sincerity — the sincerity that brings an uninterrupted progress, growth, an integral perfecting.” *The Mother/Prayers and Meditations*/20th August, 1914, “And when, as I told you, I chanced upon a book or an individual that could give me just a little clue and tell me, ‘Here. If you do such and such, you will find your path’ – well I charged into it like a cyclone ... and nothing could have stopped me.” *The Mother/* August 25, 1954

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Rapport de l'Ashram de Sri Matriniketan - 2022

À l'occasion de sa 19e Journée de la Fondation,
01.02.2022



«Qui peut comprendre Sri Aurobindo ? Il est aussi vaste que l'univers et son enseignement est infini... La seule façon de s'approcher un peu de lui est de l'aimer sincèrement et de se donner sans réserve à son œuvre. Ainsi, chacun fait de son mieux et contribue autant qu'il peut à cette transformation du monde que Sri Aurobindo a prédite.»

La Mère

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Rapport de l'Ashram de Sri Matriniketan - 2022

«Mais la difficulté est de trouver « quelqu'un » qui connaisse à fond Sri Aurobindo... qui soit capable de recevoir directement Ses inspirations... capable de comprendre l'inspiration de Sri Aurobindo et de la transmettre... et qui ait en même temps un caractère très fort... Depuis des années, je cherche cet homme, sans le trouver.»

La Mère

Ce rapport contient huit déclarations tout en retraçant un cheminement de Yoga intégral.

Première Déclaration: Nous accomplissons en partie l'instruction émise dans les principaux Enseignements de *Sri Aurobindo*, *La Synthèse des Yogas* selon laquelle un Sadhaka du Yoga intégral doit être responsable de sa *Sadhana* envers le Soi, le Monde et le Divin. La qualité d'un individu et d'une institution est évaluée par le degré de Vérité, de Pureté et de Connaissance qu'ils ont exécuté à partir d'une Source Transcendante. L'individu le plus conscient se prépare à devenir un canal par lequel un quantum incalculable de Force divine, d'Amour, de Délice, de Sagesse et de Beauté se précipite dans l'atmosphère terrestre et contribue ainsi à l'enrichissement de l'existence terrestre actuelle, *sarvabhuta hiteratah*. Il n'a besoin d'aucun soutien extérieur, *bahya avalambana*, pour remplir cette condition, mais dépend entièrement de l'aide intérieure, *antara avalambana*, de la foi, de la sincérité et de l'abandon.

Deuxième Déclaration : Le livre de '*La Synthèse des Yogas*' émet une injonction à un Sadhaka dans cette voie du Yoga intégral qu'il doit avoir "sa propre méthode de Yoga" ou 'la perfection du Yoga intégral viendra quand chaque homme sera capable de suivre son propre chemin de Yoga.' Ce propre chemin qu'il peut tracer en rénovant la vérité écrite ou le meilleur standard disponible pour la race. Nous avons identifié '*La Synthèse des Yogas*' comme le *Shastra* principal approuvé et la vérité la plus élevée évoquée mais non développée dans celui-ci est développée plus avant dans ses trois *Shastra* complémentaires approuvés, celui de *La Vie Divine*, *La Mère* et *Savitri*. Dans ce but de développer notre propre voie de Yoga, Sri Aurobindo a donné "une liberté absolue" à un *Sadhaka* à travers le *Shastra* principal rénover la connaissance "en termes nouveaux et de nouvelles combinaisons" et «l'organiser à nouveau pour le présent et l'avenir» action.

Troisième déclaration: Le livre *'La Synthèse des Yogas'* délivre trois injonctions à un *Sadhaka* pour sa *sadhana*. Premièrement, il tracera le chemin de sa propre *sadhana* en renouvelant, remodelant, revivant et reformulant constamment la meilleure norme écrite disponible pour la race et en notant le récit complet de son imperfection humaine et de sa perfection personnelle. Deuxièmement, pendant la concentration, la contemplation et la méditation de ces vérités formatrices s'étendant sur des décennies, il reçoit de nouveaux frais généraux Sagesse Divine, Volonté Divine et Amour Divin et l'exercice instrumental sans fin d'un *Sadhaka* est d'apprendre cette leçon de l'Infini qui prime sur tout autre appétit et intérêt. Enfin, il sera un Centre Divin du monde en recevant les énergies Divines, en les retenant dans le vaisseau humain purifié et transformé, en les transmettant au monde environnant et en comblant les carences des hommes.

Quatrième Déclaration: «Son Yoga peut être gouverné pendant longtemps par une Écriture ou plusieurs successivement, — la Gîtâ, par exemple, *les Upanishads*, *le Veda*, si sa voie est celle de la grande tradition hindoue. Il se peut aussi qu'une bonne partie de son développement utilise comme matériaux l'expérience variée des vérités de nombreuses Écritures et enrichisse ainsi l'avenir de tout ce que le passé a de meilleur.» CWSA-23/The Synthesis of Yoga-p-55,

Cinquième Déclaration: «Les méthodes du Yoga intégral, en effet, doivent être essentiellement spirituelles; or dépendre dans une large mesure de méthodes physiques ou de procédés psychiques ou psycho-physiques stéréotypés, c'est substituer un fonctionnement inférieure à un fonctionnement supérieure.» Sri Aurobindo/The Synthesis of Yoga-p-542

Sixième Déclaration: Les Enseignements de Sri Aurobindo sont la reformulation et le développement de la plus haute vérité suggérée dans l'ancien *Védantique* et le Yoga traditionnel. Une connaissance approfondie des enseignements de *Sri Aurobindo* demande une connaissance mentale et spirituelle approfondie des écoles de yoga *védantiques* anciennes et récentes. L'Enseignement de la Mère est identifié comme une reformulation des Enseignements de Sri Aurobindo et il peut être correctement compris s'il est lié au *Shashtra* Principal, *'La Synthèse des Yogas.'* Une connaissance approfondie des Enseignements de la Mère demande une connaissance mentale et spirituelle approfondie des Enseignements de *Sri Aurobindo*.

Septième Déclaration: «L'être gnostique sentirait une seule Force consonantique de surnature agissant en tout : il accepterait sa formation en lui-même et obéirait ou utiliserait la connaissance et le pouvoir qu'elle lui donnerait pour l'œuvre divine, mais il ne serait soumis à aucune impulsion ou la compulsion à opposer le pouvoir et le savoir en lui au pouvoir et au savoir des autres ou à s'affirmer comme un ego luttant contre d'autres ego.» Sri Aurobindo/The Life Divine-1069,

« Ce monde est une vaste totalité ininterrompue,
Une profonde solidarité rejoint ses puissances contraires ;
Les sommets de Dieu regardent en arrière sur l'Abîme muet.» Savitri-541,

Huitième déclaration: Nous devons poursuivre la Sadhana en devenant extérieurement un simple homme d'action comme le statut de bûcheron de *Paramatma Satyavan* et intérieurement comme le roi *Aswapati*, qui abandonne toute son identité séparative dans le Divin, possède l'objectif le plus élevé de Jnana et de Bhakti Yoga en devenant *un Karma Yogi*. Nous devons noter qu'en poursuivant ce yoga difficile, si nous faisons l'expérience d'une chute spirituelle, nous pouvons également poursuivre cette *Sadhana* du *Karma Yoga* comme le roi *Dyumatsena*, dans une double isolation celle d'un paria du privilège de la lumière du monde extérieur et en renonçant à la jouissance des cinq sens symbolisés ici par la perte de la vue. Nous devons apprendre à consacrer notre statut d'âme enfant auprès de l'âme mère, identifiée ici comme *Paraprakriti Savitri*, qui sert la terre et ses enfants d'en bas comme un esclave et d'en haut comme une lumière solaire.

Sri Aurobindo propose que le succès du Yoga intégral viendra lorsque notre foi centrale reposera sur la «vision qui ne voit que le Divin et ne recherche que le Divin» et que la perfection du Yoga intégral viendra lorsque chaque *Sadhaka* aura son propre chemin de Yoga qu'il peut retracer seulement en renouvelant constamment toute la «vérité et la pratique» écrites. En cette occasion propice de la 19e cérémonie de la Journée de la Fondation de l'Ashram, nous offrons notre vie et notre action avec amour et gratitude suprême et aspirons à vivre Leurs grands Enseignements.

Victoire de la Mère Divine

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ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ବିବୃତି-୨୦୨୨

ଏହାର ଉନ୍ନବିଂଶ ପ୍ରତିଷ୍ଠା ଉତ୍ସବ ଉପଲକ୍ଷେ, ୦୧.୦୨.୨୦୨୨



“କିଏ ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କୁ ବୁଝିପାରିବ? ସେ ବିଶ୍ୱ ପରି ବିସ୍ତୃତ ଏବଂ ତାଙ୍କର ପ୍ରଶିକ୍ଷଣ ଅନନ୍ତ... ତାଙ୍କର ନିକଟବର୍ତ୍ତୀ ହେବାର ଏକମାତ୍ର ଉପାୟ ହେଲା ତାଙ୍କୁ ଆନ୍ତରିକତା ସହ ଭଲ ପାଇବା। ଏବଂ କୁଣ୍ଡାହୀନ ଭାବରେ ନିଜକୁ ତାଙ୍କ ସେବାରେ ନିୟୋଜିତ କରିବା। ଏହିପରି ଭାବରେ ଶ୍ରୀ ଅରବିନ୍ଦ ଭବିଷ୍ୟତ ବାଣୀ କରିଛନ୍ତି ଯେ ପ୍ରତ୍ୟେକ ଅଭୀଷ୍ଟ ସର୍ବୋତ୍ତମ ଭାବରେ ନିଜ କାର୍ଯ୍ୟ କରିବେ ଏବଂ ପୃଥିବୀର ରୂପାନ୍ତର ନିମନ୍ତେ ସହଯୋଗ କରିବେ।”

ଶ୍ରୀମା’

ସମ୍ପାଦକ: ଏସ. ଏ. ମା କ୍ରୀଷ୍ଣା,
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ମାତୃନିକେତନ ଆଶ୍ରମ ବିବୃତି-୨୦୨୨

“ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କୁ ଯଥାର୍ଥ ଭାବରେ ଜାଣିଥିବା ବ୍ୟକ୍ତି ଖୁବ୍ ବିରଳ। ... ଯିଏକି ପ୍ରତ୍ୟକ୍ଷ ଭାବରେ ତାଙ୍କର ପ୍ରେରଣାକୁ ଗ୍ରହଣ କରିବାକୁ ସକ୍ଷମ... ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ନିର୍ଦ୍ଦେଶ ବୁଝିପାରି କାର୍ଯ୍ୟକାରୀ କରିପାରୁଥିବ... ଏବଂ ସମାନ ସମୟରେ ଖୁବ୍ ଦୃଢ଼ ଚରିତ୍ରକୁ ବହନ କରୁଥିବ... ବହୁ ବର୍ଷ ଧରି ମୁଁ ଏହିପରି ଜଣେ ମଣିଷକୁ ଖୋଜିଚାଲିଛି, କେବେ ପାଇବାକୁ ସମର୍ଥ ହୋଇନାହିଁ।”

ଶ୍ରୀମା

ଏହି ବିବୃତିରେ ଆଠଟି ଘୋଷଣାନାମା ରହିଛି ଯାହାକି ପୂର୍ଣ୍ଣ ଯୋଗର ପଥକୁ ପୁନଃ ଖୋଜି ପାଇବାରେ ସାହାଯ୍ୟ କରିବ।

ପ୍ରଥମ ଘୋଷଣାନାମା: ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ରଚିତ ମୁଖ୍ୟ ଶାସ୍ତ୍ର ‘ଯୋଗ ସମନ୍ବୟ’ର ନିର୍ଦ୍ଦେଶ ଅନୁସାରେ ଜଣେ ସାଧକ ନିଜର ସାଧନା ନିମନ୍ତେ ଆତ୍ମା, ଜଗତ ଓ ଭଗବାନଙ୍କ ପାଖରେ ଉତ୍ତରଦାୟୀ ହୋଇ ରହିବ। ଏହି ସର୍ତ୍ତକୁ ଆମେ ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମରେ ଗ୍ରହଣ କରୁ ଏବଂ ଆତ୍ମିକ ଭାବରେ ପରିପୂରଣ କରିବାପାଇଁ ପ୍ରୟାସ କରି ଚାଲିଛୁ। ବିଶ୍ୱାତୀତ ଉତ୍ତରୁ ଝରି ଆସୁଥିବା ମାତ୍ରାଧିକ ସତ୍ୟ, ପବିତ୍ରତା ଏବଂ ପ୍ରଜ୍ଞାର ଦ୍ୱାରା ଜଣେ ବ୍ୟକ୍ତି ଓ ଅନୁଷ୍ଠାନର ମାନ ନିର୍ଧାରଣ କରିହୁଏ। ଜଣେ ସର୍ବୋତ୍ତମ ସଚେତନ ଆତ୍ମା ନିଜର ମାନୁଷ୍ୟ ଆଧାରକୁ ପ୍ରସ୍ତୁତ କରେ ଯଦ୍ୱାରା ବିପୁଳ ପରିମାଣରେ ଦିବ୍ୟ ଶକ୍ତି, ପ୍ରେମ, ଆନନ୍ଦ, ଜ୍ଞାନ, ଓ ସୌନ୍ଦର୍ଯ୍ୟ ଧରାବତରଣ କରି ପୃଥିବୀକୁ ସମୃଦ୍ଧ କରେ, ‘ସର୍ବଭୂତ ହିତେ ରତାଃ’ ଏହି ସର୍ତ୍ତ ପରିପୂରଣ କରିବାପାଇଁ ସେ କୌଣସି ବାହ୍ୟ ଅବଲମ୍ବନ ଉପରେ ନିର୍ଭରଣୀଳ ହୁଏନାହିଁ ବରଂ ପୂର୍ଣ୍ଣ ଭାବରେ ଶ୍ରଦ୍ଧା, ନିଷ୍ଠା ଓ ସମର୍ପଣ ରୂପକ ଅନ୍ତର ଅବଲମ୍ବନ ଉପରେ ନିର୍ଭର କରେ।

ଦ୍ୱିତୀୟ ଘୋଷଣାନାମା: ‘ଯୋଗ ସମନ୍ବୟ’ ଶାସ୍ତ୍ରରେ ନିର୍ଦ୍ଦେଶ ରହିଛି ଯେ ଜଣେ ସାଧକର ଯୋଗ ମାର୍ଗରେ ନିଜସ୍ୱ ପଥ ରହିବ କିମ୍ବା ‘ପୂର୍ଣ୍ଣ ଯୋଗର ପରିପୂର୍ଣ୍ଣତା ସମ୍ଭବ ଯେତେବେଳେ ପ୍ରତ୍ୟେକ ସାଧକର ନିଜସ୍ୱ ଯୋଗ ମାର୍ଗରେ ତାର ଜୀବନକୁ ସେ ପରିଚାଳିତ କରିପାରୁଥିବ’। ଏହି ନିଜସ୍ୱ ମାର୍ଗ ସେ ଆବିଷ୍କାର କରିପାରିବ ଯଦି ସେ ଲିଖିତ ସତ୍ୟ କିମ୍ବା ଜାତିର ସର୍ବୋତ୍ତମ ଶାସ୍ତ୍ରକୁ ପୁନର୍କଥନ/ପୁନର୍ଲିଖନ କରିବାକୁ ସମର୍ଥ ହୋଇପାରିବ। ଆମେ ଜାଣିବାକୁ ସମର୍ଥ ହୋଇଛୁ ଯେ “ଯୋଗ ସମନ୍ବୟ’ ହେଉଛି ପୂର୍ଣ୍ଣ ଯୋଗର ପ୍ରଧାନ ଅନୁମୋଦିତ ଶାସ୍ତ୍ର ଏବଂ ଏହି ଶାସ୍ତ୍ରରେ ଯେଉଁ ଉଚ୍ଚତମ ସତ୍ୟର ସୂଚନା ଦିଆହୋଇଛି କିନ୍ତୁ ବିକଶିତ ହୋଇପାରିନାହିଁ ସେହି ସତ୍ୟର ବିକାଶ ହୋଇଛି ପରମପ୍ରଭୁ ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କର ତିନୋଟି ପରିପୂରକ ଅନୁମୋଦିତ ଶାସ୍ତ୍ର ମାଧ୍ୟମରେ, ସେଗୁଡ଼ିକ ହେଲା, ‘ଦିବ୍ୟ ଜୀବନ’ ଗ୍ରନ୍ଥ, ‘ମା’ ପୁସ୍ତକ ଓ ‘ସାବିତ୍ରୀ’ ମହାକାବ୍ୟ। ଆମର ସାଧନାର ନିଜସ୍ୱ ପଥ ବିକାଶ କରିବାନିମନ୍ତେ ଶ୍ରୀ ଅରବିନ୍ଦ ‘ଯୋଗ ସମନ୍ବୟ’ ଶାସ୍ତ୍ର ମାଧ୍ୟମରେ ଲିଖିତ ଜ୍ଞାନକୁ ‘ନୂତନ ଶବ୍ଦ ଓ ନୂତନ ସଂଯୋଗ’ ଦ୍ୱାରା ପୁନର୍କଥନ/ପୁନର୍ଲିଖନ କରିବାକୁ ‘ପୂର୍ଣ୍ଣ ସ୍ୱାଧୀନତା’ ପ୍ରଦାନ କରିଛନ୍ତି। ଏବଂ ଆମର ବର୍ତ୍ତମାନ ଓ ଭବିଷ୍ୟତ ନିମନ୍ତେ ଏହି ଜ୍ଞାନକୁ ନୂଆକରି ପୁନର୍ଗଠନ କରିବାକୁ ନିର୍ଦ୍ଦେଶ ଦେଇଛନ୍ତି।

ତୃତୀୟ ଘୋଷଣାନାମା: 'ଯୋଗ ସମନ୍ୱୟ' ଶାସ୍ତ୍ରରେ ଜଣେ ସାଧକକୁ ତାର ସାଧନା ନିମନ୍ତେ ତିନୋଟି ନିର୍ଦ୍ଦେଶନାମା ଜାରି ହୋଇଛି। ପ୍ରଥମଟି ହେଉଛି, ସେ ନିରନ୍ତର ସର୍ବୋତ୍ତମ ଲିଖିତ ଶାସ୍ତ୍ରକୁ ନବୀକରଣ, ପୁନର୍ଗଠନ, ପୁନର୍ଜୀବନାସ ଏବଂ ପୁନର୍ଜାତନ/ପୁନର୍ଲିଖନ ଦ୍ୱାରା ନିଜର ଏକ ସାଧନାର ପଥ ତିଆରି କରିବ ଓ ନିଜର ଅପୂର୍ଣ୍ଣତା ଓ ପୂର୍ଣ୍ଣତାର ପୂର୍ଣ୍ଣ ହିସାବ ତା' ପାଖରେ ରହିବ। ଦ୍ୱିତୀୟରେ, ଏହି ଗଠନମୂଳକ ସତ୍ୟର ଚିନ୍ତନ, ମନନ, ନିଧିଧ୍ୟାନ, ଏକାଧିକ ଦଶନ୍ଧି ଧରି କରିବା ଦ୍ୱାରା ତା ମଧ୍ୟକୁ ମସ୍ତକ ଉର୍ଦ୍ଧ୍ୱ ଦେଶର ନୂତନ ଦିବ୍ୟ ଜ୍ଞାନ, ନୂତନ ଦିବ୍ୟ ଇଚ୍ଛା ଶକ୍ତି, ନୂତନ ଦିବ୍ୟ ପ୍ରେମ ଅବତରଣ କରିବ ଏବଂ ଏକ ସାଧକର ଅସରଳି ଅଭ୍ୟାସ ହେଉଛି ଅସୀମାକର ଏହି ଶିକ୍ଷା କରିବାର କ୍ଷୁଧା ଅନ୍ୟ ସମସ୍ତ କ୍ଷୁଧାଠାରୁ ସର୍ବାଧିକ ହୋଇ ରହିବ। ଶେଷରେ, ସେ ପୃଥିବୀର ଏକ ଦିବ୍ୟ କେନ୍ଦ୍ରରେ ପରିଣତ ହେବ, ଯେଉଁଠି ତା'ମଧ୍ୟକୁ ଦିବ୍ୟ ଶକ୍ତି ନିରନ୍ତର ଝରିଆସୁଥିବ, ସେଗୁଡ଼ିକ ନିଜର ପବିତ୍ର ଓ ରୂପାନ୍ତରିତ ଆଧାରରେ ଧାରଣ କରିପାରୁଥିବ, ନିଜର ଚାରିପାଖର ପୃଥିବୀକୁ ଏହି ଶକ୍ତି ପ୍ରେରଣ କରିପାରୁଥିବ ଏବଂ ମଣିଷମାନଙ୍କର ଅଭାବକୁ ପରିପୂରଣ କରିପାରୁଥିବ।

ଚତୁର୍ଥ ଘୋଷଣାନାମା: "ଜଣେ ସାଧକଙ୍କ ଯୋଗ ସାଧନା ବହୁବର୍ଷଧରି ଗୋଟିଏ କିମ୍ବା କ୍ରମାଗତ ଭାବରେ ଏକାଧିକ ଶାସ୍ତ୍ରଦ୍ୱାରା ପରିଚାଳିତ ହୋଇ ପାରେ। --ଯଦି ଏହା ମହାନ ହିନ୍ଦୁ ପରମ୍ପରାକୁ ଅନୁସରଣ କରୁଥାଏ, ତେବେ ଶ୍ରୀମଦ୍ ଭଗବଦ୍ ଗୀତା ଦ୍ୱାରା, ଉଦାହରଣ ସ୍ୱରୂପ ଉପନିଷଦ ଓ ବେଦ ଶାସ୍ତ୍ର ଦ୍ୱାରା ଅଭ୍ୟାସ କରାଯାଇପାରେ। କିମ୍ବା ଅନେକ ଶାସ୍ତ୍ରର ବିବିଧ ବୈଭବମୟ ଆଧ୍ୟାତ୍ମିକ ଅନୁଭବକୁ ଅନ୍ତର୍ଭୁକ୍ତ କରିବା ତାଙ୍କ ବିକାଶର ଏକ ଉତ୍ତମ ଅଂଶ ହୋଇପାରେ ଏବଂ ଅତୀତରେ ଯାହା ସର୍ବୋତ୍ତମ ତା ସାହାଯ୍ୟରେ ଭବିଷ୍ୟତକୁ ବୈଭବମୟକରି ଗଢ଼ିତୋଳିବାର ପ୍ରଚେଷ୍ଟା ସର୍ବଦା ଲାଗିରହିବ। " CWSA-23/The Synthesis of Yoga-p-55,

ପଞ୍ଚମ ଘୋଷଣାନାମା: "ପୂର୍ଣ୍ଣ ଯୋଗର ପଦ୍ଧତିଗୁଡ଼ିକ ନିଶ୍ଚିତ ଭାବରେ ମୂଳତଃ ଆଧ୍ୟାତ୍ମିକ ହେବା ଆବଶ୍ୟକ (ଯାହାକି ଅନ୍ତର ପ୍ରଦେଶରେ ଚେତନାକୁ ଚୈତ୍ୟ ଓ ଆଧ୍ୟାତ୍ମିକ ଆତ୍ମା ମଧ୍ୟରେ ଗତିଶୀଳ କରାଏ), ବିପୁଳ ଭାବରେ ନିର୍ଦ୍ଦିଷ୍ଟ ଶାରୀରିକ ପଦ୍ଧତି, ମାନସିକ ପଦ୍ଧତି, ବାହ୍ୟ ଅବଲମ୍ବନ ଆଶ୍ରିତ ପଦ୍ଧତି ଗୁଡ଼ିକର ଅଭ୍ୟାସ ଉଚ୍ଚ ଦିବ୍ୟ କାର୍ଯ୍ୟ ପାଇଁ ଉଚ୍ଚ ଆଧ୍ୟାତ୍ମିକ ପଦ୍ଧତିକୁ ବାଦଦେଇ ନିମ୍ନ ପ୍ରତିସ୍ଥାପିତ ପଦ୍ଧତି (substitute method) ଉପରେ ନିର୍ଭରଶୀଳ ହେବାକୁ ହୁଏ।" Sri Aurobindo/The Synthesis of Yoga-p-542

ଷଷ୍ଠ ଘୋଷଣାନାମା: ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ଶିକ୍ଷାଦର୍ଶନ ହେଉଛି ପ୍ରାଚୀନ ବେଦାନ୍ତ ଓ ବର୍ତ୍ତମାନର ପାରମ୍ପରିକ ଯୋଗ ସାଧନାର ଉଚ୍ଚତମ ସୂଚିତ ସତ୍ୟର ପୁନର୍ଜାତନ/ପୁନର୍ଲିଖନ ଓ ବିସ୍ତୃତ ବିକାଶ। ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ପୂର୍ଣ୍ଣାଙ୍ଗ ଯୋଗ ସମ୍ବନ୍ଧରେ ସାମଗ୍ରିକ ପ୍ରାଞ୍ଜଳ ଜ୍ଞାନକୁ ହାସଲ କରିବାନିମନ୍ତେ ପ୍ରାଚୀନ ଓ ପରବର୍ତ୍ତୀ ବେଦାନ୍ତ ସମ୍ବନ୍ଧରେ ପ୍ରାଞ୍ଜଳ ମାନସିକ ଓ ଆଧ୍ୟାତ୍ମିକ ଜ୍ଞାନ ହାସଲ କରିବା ନିହାତି ଆବଶ୍ୟକ। ଶ୍ରୀମାଙ୍କର ଶିକ୍ଷାଦର୍ଶନ ହେଉଛି ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ଶିକ୍ଷାଦର୍ଶନର ପୁନର୍ଜାତନ/ପୁନର୍ଲିଖନ ଏବଂ ଏହାକୁ ସଠିକ ଭାବରେ ବୁଝିହେବ ଯଦି ଏହାକୁ ପ୍ରଧାନ ଶାସ୍ତ୍ର 'ଯୋଗ ସମନ୍ୱୟ' ସହିତ ଯୋଡ଼ାଯାଇ ପାରିବ। ଶ୍ରୀମାଙ୍କର ପୂର୍ଣ୍ଣାଙ୍ଗ ଯୋଗ ସମ୍ବନ୍ଧରେ ଦେଇଥିବା ସାମଗ୍ରିକ ପ୍ରାଞ୍ଜଳ ଜ୍ଞାନକୁ ହାସଲ କରିବାନିମନ୍ତେ ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ଶିକ୍ଷାଦର୍ଶନ ସମ୍ବନ୍ଧରେ ପ୍ରାଞ୍ଜଳ ମାନସିକ ଓ ଆଧ୍ୟାତ୍ମିକ ଜ୍ଞାନ ହାସଲ କରିବା ନିହାତି ଆବଶ୍ୟକ।

ସପ୍ତମ ଘୋଷଣାନାମା: “ଏକମାତ୍ର ସଂଗତିପୂର୍ଣ୍ଣ ଅତିଚେତନ ଶକ୍ତି ସମସ୍ତଙ୍କ ମଧ୍ୟରେ କ୍ରିୟାଶୀଳହେବା ଜଣେ ଦିବ୍ୟ ଆତ୍ମା ସର୍ବଦା ଅନୁଭବ କରେ; ସେ ଏହି ଏକତ୍ୱ ଚିନ୍ତାଧାରାକୁ ନିଜମଧ୍ୟରେ ଗ୍ରହଣକରି ଏବଂ ଏହାର ଜ୍ଞାନ ଓ ଶକ୍ତିକୁ ବ୍ୟବହାରକରି ଦିବ୍ୟ କର୍ମ ସମ୍ପାଦନ କରେ, କିନ୍ତୁ ସେ ନିଜ ମଧ୍ୟରେ କ୍ରିୟାଶୀଳ ଶକ୍ତି ଓ ଜ୍ଞାନକୁ ଅନ୍ୟକାହାର ଶକ୍ତି ଓ ଜ୍ଞାନ ବିରୁଦ୍ଧରେ ପ୍ରୟୋଗ କରିବାର ଆବଶ୍ୟକ ଅନୁଭବ କରିବ ନାହିଁ କିମ୍ବା ନିଜର ଅହଙ୍କାରକୁ ଅନ୍ୟର ଅହଙ୍କାର ବିରୁଦ୍ଧରେ ପ୍ରୟୋଗକରିବାର ଆବଶ୍ୟକ ମନେକରେ ନାହିଁ।” Sri Aurobindo/The Life Divine-1069,

“ଏହି ଜଗତ ଏକ ବିଶାଳ ଅବିଭକ୍ତ ସମଗ୍ରତା,

ଏକ ଗଭୀର ଏକତ୍ୱବୋଧ ଏହାର ବିପରୀତ ଶକ୍ତିଗୁଡ଼ିକୁ ଏକତ୍ର କରେ;

ଭଗବାନଙ୍କର ଉଚ୍ଚତମ ଚେତନା ମୂଳ ରସାତଳ ଉପରେ ଦୃଷ୍ଟି ନିକ୍ଷେପ କରେ।” Savitri-541,

ଅଷ୍ଟମ ଘୋଷଣାନାମା: ଆମେ ନିଶ୍ଚିତ ଭାବରେ ସାଧନା କରିବାକୁ ଚାହୁଁ ଏବଂ ଆମର ବାହ୍ୟ ଜୀବନଟି ଅତି ସାଧାରଣ କର୍ମନିଷ୍ଠ ମଣିଷ ହୋଇରହିବାକୁ ଚାହେଁ, ପରମାତ୍ମା ସତ୍ୟବାନ୍ଙ୍କ ପରି ଏକ କାଠୁରିଆର ପରିଚୟ। ଅନ୍ତର ଜୀବନଟି ରାଜା ଅଶ୍ୱପତିଙ୍କ ପରି ଯିଏକି ନିଜର ପୃଥକ ଅସ୍ତିତ୍ୱର ପରିଚୟ ଭଗବାନଙ୍କ ମଧ୍ୟରେ ହରେଇଥିଲେ; ସେ କର୍ମ ଯୋଗୀ ହୋଇ ଜ୍ଞାନ ଓ ଭକ୍ତି ଯୋଗର ଉଚ୍ଚତମ ସିଦ୍ଧିକୁ ପ୍ରାପ୍ତ ହୋଇଥିଲେ। ଆମେ ଜାଣିବା ଆବଶ୍ୟକ ଯେ ଏହି କଷ୍ଟସାଧ ସାଧନା କରିବା ସମୟରେ ଯଦି ଆମର ଆଧ୍ୟାତ୍ମିକ ପତନ ହୋଇଯାଏ, ତେବେ ମଧ୍ୟ ଆମେ ରାଜା ଦୁ୍ୟମତସେନଙ୍କ ପରି ଦ୍ୱିବିଧ ନିର୍ଜନତା ମଧ୍ୟରେ କର୍ମ ଯୋଗ ଅଭ୍ୟାସ କରିବୁ। ପ୍ରଥମ ନିର୍ଜନତାଟି ହେଲା ବାହ୍ୟ ଜୀବନର ଆଲୋକ ମଧ୍ୟରୁ ବିତାଡ଼ିତ ଓ ଦ୍ୱିତୀୟ ନିର୍ଜନତାଟି ହେଲା ପଞ୍ଚ ଇନ୍ଦ୍ରିୟଙ୍କ ସଙ୍ଗେ ତ୍ୟାଗ, ଯାହାକି ରାଜାଙ୍କର ଚକ୍ଷୁହୀନତାକୁ ସଙ୍କେତ କରାଏ। ଆମେ ଆମ ଆତ୍ମାର ଶାଶ୍ୱତ ସନ୍ତାନ ଭାବକୁ ମାତୃ ଆତ୍ମା ନିକଟରେ ସମର୍ପଣ କରିବାକୁ ଚାହୁଁ, ଯିଏକି ଏଠାରେ ପରାପ୍ରକୃତି ସାବିତ୍ରୀ ଭାବରେ ବିଦ୍ୟମାନହୋଇ ପୃଥିବୀ ଓ ତାଙ୍କ ସନ୍ତାନମାନଙ୍କୁ ନିମ୍ନ ଜଡ଼ ଜଗତରେ ଦାସ ଭାବରେ ସେବା ଦିଅନ୍ତି ଓ ଉର୍ଦ୍ଧ୍ୱ ଅତିମାନସ ଜଗତରୁ ସୂର୍ଯ୍ୟ ଆଲୋକ ଭାବରେ ସେବା ଦିଅନ୍ତି।

ଶ୍ରୀ ଅରବିନ୍ଦ ପ୍ରସ୍ତାବ ଦେଇଛନ୍ତି ଯେ, ପୂର୍ଣ୍ଣ ଯୋଗର ସାଧକ ନିଶ୍ଚୟଭାବରେ ସଫଳତା ପ୍ରାପ୍ତ ହୋଇ ପାରିବ ଯଦି ତା’ର କେନ୍ଦ୍ରୀୟ ବିଶ୍ୱାସ ‘କେବଳ ଭଗବାନଙ୍କୁ ଅନ୍ୱେଷଣ କରୁଥିବ ଓ କେବଳ ଭଗବାନଙ୍କୁ ନେଇ ସ୍ୱପ୍ନ ଦେଖୁଥିବ’। ପୂର୍ଣ୍ଣ ଯୋଗର ପରିପୂର୍ଣ୍ଣତା ଆସିବ ଯେତେବେଳେ ପ୍ରତ୍ୟେକ ସାଧକଙ୍କର ଯୋଗ ପଥରେ ନିଜସ୍ୱ ରାସ୍ତା ରହିବ ଯାହା ସେ ଲିଖିତ ସତ୍ୟକୁ ନିରନ୍ତର ନୂତନ ରୂପ, ପୁନର୍ଜନ୍ମ ଓ ଅଭ୍ୟାସ ଦ୍ୱାରା ବିକଶିତ କରିପାରୁଥିବ। ଆଶ୍ରମର ଏହି ପବିତ୍ର ଉନ୍ନବିଂଶ ପ୍ରତିଷ୍ଠା ଉତ୍ସବ ଉପଲକ୍ଷେ ଆମେ ଆମର ଜୀବନ ଓ କର୍ମକୁ ଅର୍ପଣକରି ପ୍ରେମ ଓ ପରମ କୃତଜ୍ଞତାର ସହିତ ଦିବ୍ୟ ଜନନୀ ଶ୍ରୀମା ଓ ପରମପ୍ରଭୁ ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ନିର୍ଦ୍ଦେଶିତ ମହାନ ମାର୍ଗରେ ଜୀବନ ବଞ୍ଚିବା ପାଇଁ ଅଭୀଷ୍ଟା ରଖୁଛୁ।

ଓଂ ଚନ୍ଦ୍ର ସତ୍

ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ଶ୍ରୀ ଅରବିନ୍ଦକେନ୍ଦ୍ର,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. ଗ୍ରାମ: ରାମଚନ୍ଦ୍ରପୁର, ସା: କୁକୁଡ଼ାଖଣ୍ଡି-୭୬୧୧୦୦

Via: ବ୍ରହ୍ମପୁର, ଜିଲ୍ଲା: ଗଞ୍ଜାମ, ଓଡ଼ିଶା, ଭାରତ

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