

The Agenda of Sri Matriniketan Ashram

Sri Aurobindo Centre

“In spiritual life, one is always a **virgin** every time one awakens to a new love, for in each case it is a new part of the being, a new state of being that awakens to divine Love.”

The Mother

Sri Matriniketan Ashram is one small point of concentration of universe which rests on the conviction that one experiences all Ocean in a drop of water; all of earth's longing can be felt within a whirl of atom and the Eternal can manifest in a time made body. Our mortality is justified only as a step towards immortal all life; our earth can be fulfilled only by opening and embracing the heavens beyond; an individual can live Divine life only when he has discovered greater and higher planes of Consciousness. So all views of both cosmic and individual existence are incomplete accounts of truth; for both depend upon, exist and fully satisfied by the possession of Transcendent Divine Being.

The Agenda of Mundane Perfection:

The Aim of Mundane Aspiration: Almost all men normally devote the major part of their energy to the earthly life, terrestrial needs, interests, desires, care of the body, sufficient development and satisfaction of the vital and mental being, expansion and refinement of the intellect and knowledge, of the will and power, of ethical character, of aesthetic sensitivity and creativeness, of emotionally balanced poise and enjoyment, of vital and physical soundness, regulated action and just efficiency. Without these things man could not attain to his full manhood. If we unduly neglect, belittle and condemn these material and mental facts behind our life for some other higher Spiritual truth or merit or utility or suitability to certain individual temperament then we suffer the unfitness of general and complete rule of human living. The maintenance of material and mental grounds cannot be allowed to go into the background and Mother-nature takes good care so that the human race shall not neglect these aims of terrestrial perfection of mental radiations. These are a necessary part of her evolution to affirm him in Ignorance before he can perfect himself in Knowledge and all that transpires on earth and all that is beyond fall within the total scope and method of the illimitable Divine plan.

The integral Yoga practiced at *Sri Matriniketan Ashram* does not reject any of the above essential mundane aim but enlarges, heightens and greatens it by finding its true hidden meaning and transfigures it from a limited, earthly and mortal thing to something infinite, eternal and immortal existence.

The Method of Mundane Aspiration: The self-discipline of mundane aspiration is an intellectual, volitional, ethical, emotional, aesthetic, physical

training and improvement which does not travel beyond the ordinary circle of working of mind, life and body. Our normal perception, imagination, formulation and cognition of things are mental and of constructed understanding. It is still in the obscured and unilluminated preparatory Yoga of Nature and pursuit of an ordinary human perfection which is an increasing littleness of its motives, an absorption in an **ordinary surface living** oblivious **of our natural response to the Divine Being's larger joy** in cosmic existence. It does not aspire beyond the mind to that which is purest reason and brightest Intuition and leaves the Spiritual element either undeveloped or insufficiently satisfied or it falls back before the too tense demand of the Spiritual effort. Still the method of mundane existence is unconsciously a heightening of the force of consciousness in the narrow circle of manifested nature.

The Perfection of Mundane Aspiration: The mundane perfection is conceived of as something outward, social, a thing of action, a more rational dealing with our fellow-men and our environment, a better and more efficient citizenship and discharge of duties, a better and more harmonious associated enjoyment of the opportunities of existence. This growth into the full mental being is the **first transitional** human perfection which does not liberate the Soul, but it lifts us one step out of the **material and vital absorption** and subjection and prepares the loosening of the hold of the limited knowledge. But the Mother-nature has implanted in us some urge which goes beyond this first terrestrial perfection of humanity and to limit ourselves to the present formula of an imperfect humanity, is to exclude our Divine potentialities. For this reason the human race cannot accept or follow for a very long time any view of perfection that ignores the higher and subtler sense and labours to confine us entirely to the purely terrestrial way of living of too mental standard and mental cognition.

Beyond the Mundane Aspiration: Most of the thinking humanity conceived ideal development as mundane change and approach at least to an ideal standard of perfection which his mind is able to conceive, fix before and pursue. It is only the minority who concern themselves with Self-development as one of the most important aim of life and very few feel the need of a total Spiritualisation of mundane Nature. They can arrive at a point when they can open themselves to the power and presence of the Spirit and admit its direct Divine working. *Brahman* is at once the foundation of Supra-mundane Knowledge and self-aware manifestation of mundane Ignorance and by the synthesis of both one arrives at the Integral Knowledge. For the material is not the only truth of our existence; other planes of consciousness there are to which we can attain and not to know and manifest their law in our life is to fall short of the height and fullness of our Being.

The Agenda of Moderate Spirituality:

The First Condition of the Fortress of Moderate Spirituality: The world itself is identified as the fortress of moderate Spirituality where every

individual has the right to serve and adore the Divine in spite of his many lapses in outer living and enormous intellectual and Spiritual timidity. An individual is considered fit to pursue moderate Spirituality when his mundane existence begins to recognise the God concealed in His creation. Here, the Spiritual change begins by influence of the inner Being, enlargement of the bounds of surface Knowledge-Ignorance, a growth of religious temperament in the heart and the piety in the conduct. He experiences Spiritual upliftment or mental illumination through obedience to **the law of moderation**, and must learn to give full scope to the inner Spirit to develop its own truth and reality and exceeding of our present limited Consciousness.

The Second Condition of the Fortress of Moderate Spirituality: He chooses to middle path of 'reason's vigilant light' which is neither the entire rejection of the ascetic living, nor the entire surrender of the inner and outer life to consecrated living, nor the calling down of the large Divine Descent of high Spirituality. His attraction towards world and earthly enjoyment always predominates over attraction towards the Divine. He is to be made fully aware that his endeavour is not directed to become witness of the miracles of inferior powers and the Spiritual Powers are not meant to be wrongly utilised towards satisfaction of earthly desires and interests but are intended for rightly utilizing them for the Divine end, for development of subtle faculties and entry into higher planes of Consciousness. An integral Moderate climbs above the mind and lives in the calm vastness of the One and raises the consciousness to the pure unvanquished Spirit and spreads himself to a wide vesper calm and arrives slowly into timeless peace.

The Third Condition of the Fortress of Moderate Spirituality: It follows the unconscious Yoga of Nature through devotion which is identified as Religion and unconscious Yoga of Nature through intellect which is identified as Science. Sri Aurobindo confirmed that such large communities of moderate Spirituality through Religion have succeeded in India and 'has been one of the greatest triumphs of Spirit over Matter' and moderately practical and scientific societies in Europe with its the habit of conscious change and fixed idea of progress have succeeded and is 'one of the greatest triumphs of Mind over Matter'. Spirituality can be generalised in the mass through practice of moderate Spirituality but its other disadvantage is that its diffusive movement of intellectual formalization of Spiritual knowledge has resulted in materialisation of living practice into a dead mass of cult, ceremony, ritual and mechanisation by which the Spirit is bound to leave in the course of time from its body and structure. The large-scale Spiritual conversion draws the race towards an incompleteness of Spiritual knowledge and ordinary incompetent mind of the imperfect seekers take hold of the truth of Spirit to mechanise, obscure and corrupt it. Integral Yoga proposes to take this risk of expansive movement as this is an inherent necessity of the Spiritual urge in evolutionary Nature and through the general advancement of the human race the victories of the Spirit can be secured. The transformation from Mental to Spiritual is the

sure destiny of the race and the immediate need is a general admission of the Spiritual ideal, a widespread endeavour, a conscious awareness and intensification of our concentration, which will carry the stream of man's developing tendency to a definite achievement.

The Fourth Condition of the Fortress of Moderate Spirituality: Effort has been made to accommodate the moderate seekers in the main streams of Integral Yoga regardless of their past trend, fixed belief and practices. The moderate *Ashramites* and Devotees will be conversant with the many fold aspects of Integral Yoga from the very beginning of their *sadhana* life and make their life opulent with the fresh inflow of Spiritual experiences. They receive the immediate Divine call to liberate the Soul and manifestation of the Divine through customary activities like concentration on written truth, Study Circle, Yoga Sadhana camp and other related associations. The objective of this Centre of Moderate Spirituality is to generalise the highest Spiritual aspiration of Integral Yoga in humanity or organise an evolutionary general progression through the principle of intensive and concentrated evolution emerging from the secret schools of Spiritual fortress. In the past the rare Spiritual perfection of the Mystics were generalised in the men in the mass through principle of expansion and extension or with the help of liberated Souls liberating others; for it is the **constant upward effort** of some or many towards the vision of this Spiritual change that has kept humanity alive and maintained for it its place in the front of creation.

The Agenda of Ascetics' Fortress:

The First Condition of living in an Ascetics' Fortress: Four inner rejections of desire, ego, three *gunas* and dualities and two outer rejection of initiation of work and old earth-bound association are binding condition of sane ascetic living, if practised sincerely one will arrive at the objective of supernormal energising of Consciousness and Will in order to gain some intense and exceptional spiritual power and mastery. A developed moderate is considered fit to live in Ascetics' Fortress when he recognises the conquest of lower nature as condition of higher Spiritual life. An ascetic experiences Spiritual upliftment when his *tapasya* is consistent with **the Law of Renunciation**.

The Second Condition of living in an Ascetics' Fortress: Individual soul liberation remains the prime concern of an ascetic *Ashramite* in spite of the limitation of its exclusive seeking. This separate affirmation of the ascetic *Ashramite* is an indispensable element in human perfection in liberating his vital being from insistent animalism. Then to rise beyond the desire of personal salvation is necessary for the complete rejection of the basis of ego. When he lives inward and arrives at vast equality and peace unnoticed by the reactions of the outer nature, then that is a great but incomplete liberation without the deliverance of outer Nature. Even after the personal deliverance is complete, an Integral Ascetic *Sadhaka* feels it insufficient without the deliverance extended to whole of humanity.

The Third Condition of living in an Ascetics' Fortress: Traditional *Shastra* preaches three doors of escape; firstly, the renunciation of life itself and of our mundane existence, the entire rejection of world-existence as a lie, an insanity of the soul; secondly, the soul's hunger for individual salvation by escape into farthest height of unalloyed Bliss, its unwillingness to return from the ecstasy of the Divine embrace into the lower field of work, struggle and service of the inferior nature which is bound down to ego in all its activities, chained triply to the stake of differentiated individuality of the *gunas*; thus the exaggeration of difficulties of combining life of works with spiritual realization as impossibility becomes prominent; a selfishness grows which does not care of what becomes of those who are left behind us; thirdly, the traditional Yoga develops a weakness that shrinks from struggle, disgust and disappointment and baffled by great cosmic labour and the indifference to the cry that rises up from a labouring humanity. In Integral Yoga none of these escape, weakness, and selfishness are valid in its dealings with the surrounding, nor can there grow a mere sympathy, love or the understanding created by mental knowledge, but rather there must be a conscious unity with his fellow-beings, a Divine strength, compassion and helpfulness are the very stuff that an integral Ascetic would take upon himself.

The Fourth Condition of living in an Ascetics' Fortress: Similarly an integral ascetic *Sadhaka* has to exceed the traditional ascetic's limitation (1) of saintly inactivity by dynamisation of Divine Will and realise God as the Doer of all action who demands action from all; (2) the traditional ascetic's realization of God's shadow, *Brahma satya Jagat mithya*, is first experienced as indispensable Spiritual foundation and then superseded by the Direct contact with the Divine All, *Brahma satya Jagat satya*; (3) the integral Ascetic attains the fullness of surrender by realizing the fullness of life and this he realises by accepting and transforming life; (4) he realizes the fullness of Divine Love by integrating the Personal, *Saguna*, and Impersonal, *Nirguna*, aspect of the Divine; (5) in integral Yoga the triune view of mutually contradictory philosophies, *Maya* of the *Mayavadin*, Illusionist, *Prakriti* of the *Sankhya* doctrine and the *Lila*, the Divine Play of the *Bhakti* movement are perfectly consistent with each other, necessary and complementary and must be accepted as the starting-point for all our understanding of the universe; (6) integral Ascetic links the lower deluding mental *Maya* of *Mayavadin* with the Supramental *Maya* of the *Vedic* seers in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight; (7) those who come to this ascetic *Ashram* at an earlier age or those who enter *Sannyasa* without exhausting the attraction of the outside world, for them adventure into Space through outer wandering become indispensable; so the later *Vedantic* wandering Eremite for the search of the Divine truth and Divine manifestation is transformed in Integral Yoga into the spirit of ancient *Vedantic* Seers through inner wandering of Soul and in search of higher planes of Consciousness, and become a

manifest and manifold power of the Spirit without dropping back the dynamic parts into the indeterminate stuff of Nature. Or after experiencing the ecstatic Divine union an integral ascetic *Sadhaka* declares in *Savitri's* language, "Now of wandering it has no need"¹ and he begins to understand that he still lives in Matter empty of its Lord and receives the Divine call of illumining the Matter's depth by manifestation of higher states of Consciousness. His highest Spiritual realisation, while moving towards Supramental status is the entry into the total *Nirvana* of mentality and mental ego, which is a passage into the silence of the Spirit and in the Void he experiences the Omniscience Supreme.

The Agenda of the Divine Centre or the Ashram:

The First Condition of true Ashram Living: The right living in the *Ashram* begins when one receives the Divine Call of the double movement of ascent of the Soul and descent of the Divine *Shakti* and gives his whole life towards the intensification of these double movements. A liberated Ascetic with realisation of pure Self is considered fit to live in a Divine Centre when his practice of renunciation or human *Tapasya* paves the passage clear for equality and consecration. A consecrated Child's spiritual prerogative is the possession of the free power of ascent and descent through practice of **the Law of Sacrifice** and he receives the Divine call to reconcile Matter and Spirit.

The Second Condition of true Ashram Living: Again those who live in the Ashram or related with it, without having the above Divine call, they have two options in their hand, that is either to develop the sense of ownership of the Ashram through practice of pseudo *tamasic* and *rajasic* consecration or raise the Being towards The Mother's Infinite Consciousness through true self-giving, though the latter option is difficult to realize than the former and also it is the latter attitude that draws one towards sane *Ashram* living. The sense of ownership in *Ashram* living gives birth to triple internal politics which are internal dialogue between its members by entirely separating themselves from the Divine. Thus in the first category we observe that one lives in the Ashram without his Soul's consent but mind, life and body pretend to live a Divine life; in the second category, the Soul has chosen the Divine life but mind, life and body have not wholly consented to such living; in the third category those who support Ashram from outside they carry with them always a behind intention which is not meant for the sole satisfaction of the Divine but the satisfaction of their own desire, ego and interest. So wrong Ashram living leaves an impression on them of God as cruel, hard hearted, immoral, merciless and a monster without noticing that they are precisely like that. So one is considered fit for true *Ashram* living when he is capable of discerning truth from falsehood and persistently rejects what is false and obscure in him.

The Third Condition of true Ashram Living: The successful *Ashram* living emerges when one gives the first priority to the Divine, who is primarily, One, the force of unity, *Vijnana*, immutable Divine, *Nirguna Brahman* and

secondarily, the manifestation of Many, *Saguna Brahman*, with whom he has direct contact; the second priority is given to the obedience towards the Law of Divine living, which works out things clearly, decisively and usefully, classify, act, deal with them harmoniously or he is well informed about the every nook and corner of the norms of integral Yoga, and he can become a child, replacing the outer law by the inner Psychic, Spiritual and Supramental Law; the more he is obedient to inner and external Divine Law the more he is having proximity with the direct Divine contact and the third priority is given to the fellowship with whom the Law is manifested, the collectivity, the source of mutuality. A true individual has an eternal relation with all other individuals, a practical mutuality founded in essential unity which is the basis of perfect universal Divine contact and Divine life. Those who compromise or violate the above order or sequence meet on their path endless falsehood and discord. A true and right *Ashram* living leaves an impression on them of God as all-Love, all-Light, all-Good and all-Compassion.

The Fourth Condition of true *Ashram* Living: The *Yoga Sadhana* in *Ashram* living must first be pursued in secrecy and silence and the high truth of Spirituality need not be brought to the scrutiny before the tribunal of common mentality which has no experience of these things and they consider their incapacity of Spiritual experience as proof of their invalidity and non-existence and demand physically valid proof of Supraphysical facts or what they find difficult to understand or imagine they consider it their right to deny. It has been observed that common men have indulged in the profanation of the Spiritual mysteries and have lost the truth and significance of pure living and their surface nature revolt or deny entry within and reject any inner change. Secondly, a strict mould of Spiritual discipline is enforced on each *Sadhaka* which will prevent him from the misuse of opportunities available in wide and free *Ashram* living and turns the eye inward in continuous search of the Eternal and lastly the Integral Yoga pursued is meant for few fit initiated destined Souls or nameless adventurers in Consciousness and the purity of its motive and special object of extension of inborn Spirituality into various experience need not be popularised or generalised with the help of external machinery because by that ‘hundreds and thousands of useless people join in and corrupt the work or reduce it to pompous farce from which the Truth that was coming down recedes into secrecy and silence.’² The Influence of the highest perfection of the consecrated child or man of Spiritual attainment need not rest satisfied with some intermediate *tapasya*, no longer confines within the boundary of small collectivity, but he seizes upon one Yogic method after another to realize the single integral Truth and one Supreme experience.

His perfection at a single corner point of *Ashram* can spread across the whole earth and his single disposal towards Truth can change humanity and in order to arrive at the completeness of existence and generalisation of his Spiritual Influence in humanity, he least depends on external aids.

The Agenda of The Mother’s Virgin Fortress:

The First Condition of living in a Virgins' Fortress: A Virgin's mind, life, body and soul, seeks only the Divine and she adores the Divine Mother as the Lord and the Protector of her immaculate white virginity. A consecrated individual is considered fit to live in a Virgins' Fortress when her consecration begins to enter Divine union and the sole attraction of the Divine. A virgin Ashramite experiences the spiritual upliftment through fulfilment of the condition of **the Law of Virginity** and receives the distant Divine call of cellular transformation.

The Second Condition of living in a Virgins' Fortress: It has been pointed out that the Spiritual disciplines in India have entered corruption and decline through the 'method of self indulgence'³ and have 'fallen in to discredit'³ with those who were not *Sadhakas*, or those who were not aware of the truth and practice of original *Shastra*. Again one cannot be a *Sadhaka* by intellectual preparation, understanding and reading of Scriptures; 'for at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought of the Infinite and yet we might not know him (the Divine) at all.'⁴ The essential condition of becoming a *Sadhaka* is 'a resolute self consecration from deep within'⁵, 'a call from the soul and a sufficient point of support in the mind.'⁴ The Virgins' Fortress is born with its extreme Spiritual doctrine to build a strong Spiritual foundation and to meet the inner deficiency and cause of Spiritual fall and a virgin *Sadhaka's* tender purity indulges only in things Divine and Eternal.

The Third Condition of living in a Virgins' Fortress: A true Virgin child is she or he in whom the static Divine Union is prolonged and dynamised and the *Ishwara* becomes the *Shakti*. She pours Herself into the material mould in ever growing intensities and she or he no longer feels a different entity but identifies as a part and portion of the virgin *Savitri* or the Divine Mother, one with Her Love, *Ananda* and Consciousness.

The Fourth Condition of living in a Virgins' Fortress: An integrated Virgin is she or he who is capable to direct the gained Divine Consciousness earthward for Psychic, Spiritual and Supramental transformation of Nature. She is preoccupied in entire effort to reveal *Savitri*, the All Mother in humanity. She discovers the Divine in the Subconscious Self and Inconscious Self and her material life is full of the Presence of the Lord.

The Agenda of World's (Spiritual) Centre:

1: The First Centre: The First Centre or the World's Centre in its inception is a deformation of God's Eternity.

2: The Second Centre: The Second Centre or the World's Centre in its formation is a deformation of God's Capacity.

3: The Third Centre: The Third Centre or the World's Centre in its making represents God's transparency.

4: The fourth Centre: The Fourth Centre or the World's Centre in its developed state channels God's Light, Love and Force to earth and man. It fulfils and completes the objective of the Divine Centre of liberating humanity and of the Virgins' Fortress of transforming humanity.

Realising Sri Aurobindo's Consciousness:

First Condition: The collective Divine living may not be sufficient for an individual who is destined to become a pioneer and precursor in Consciousness. He can isolate himself from collective Divine action and enter exclusively or his all-inclusive movement of Consciousness will cover vertical height and depth and horizontal wideness capturing the whole earth and the Transcendence and all the nether planes which are identified as undivine.

Second Condition: A revolutionary individual effort in Consciousness or special extreme individual askesis can drag humanity ahead if his subjective and objective preoccupation entirely rests on the highest hinted reconciling, all embracing and all exceeding Wisdom of the past and the present and his centre of living is shifted more and more within and above leaving far behind the recalcitrant surface consciousness to encircle the whole earth and hews a path towards the future.

Third Condition: The World-redeemer's heavy and mighty task in Consciousness is to make world-life a bridge twixt earth and heaven. The Day-bringer must walk in the darkest night of Hell and he who would save the world, must share its pain. His Soul must be wider than the universe to contain all the suffering of earth and calls down greater Power and larger Light to world's Inconscient abyss. Then he can hope to break the Wheels of earth's doom and then shall be ended here the Law of Pain and all would turn ahead to Wisdom and Immortality.

The Mother's Consciousness:

The First Consciousness: The **Observing Consciousness** is defined as many sided movement of effort in Ignorance and **Waking Consciousness** is defined as spontaneous action of the *Shakti* in Knowledge to arrive at comprehensive Knowledge.

The Second Consciousness: The **normal real life of a true liberated man** is the state of oneness with the Supreme and with all beings and the bliss of that state and perfect knowledge of Spiritual atmosphere and the great Soul cannot regard with indifference the suffering of others and the deliverance of others must be felt as intimate to his own deliverance. He lives in a universalized Consciousness where all Death is realized as the Spiritual necessity for evolution of new being; it is also a stair, a stumbling stride, an instrument of perpetual life and change of robe from birth to birth in the immortal All Life or death is a rapid disintegration of cellular consciousness subservient to life's

necessity of change and variation; all Pain is some secret rapture's tragic mask and a violent backwash of the waters of universal Delight and without pain he would not get all the value of infinite Delight; all Limitation is a turning of the Infinite upon itself; all Evil is in travail of eternal Good and a circling around its own perfection; all error is significant of all possibility and effort of discovery of Supreme Truth; all destruction and war are small transient storm and rapidly clear the field for new good and a more satisfying harmony; all darkness is a veil of self-hidden Light. This **Cosmic Consciousness** is a meeting place where the Matter is real to the Spirit and Spirit is real to the Matter and illumined harmony of mind, life and body are perfectly realised.

The Third Consciousness: The **Supramental Consciousness** is at once the static self-awareness of the Infinite and Eternal and a dynamic power of self-determination inherent in that self-awareness. In this Consciousness, all contradictions are cancelled or fused into each other in higher light of seeing and being, in a unified self-knowledge and world-knowledge. It is the fulfilled existence which will solve all the complex problems of existence created by partial affirmation of Mind and Life emerging from the total denial of the Inconscient. The Divine in its nature is an infinite Consciousness and the nature of infinite Consciousness is a pure and infinite Delight.

The Fourth Consciousness: The Mother's Infinite Consciousness is that which rests on the One and acts in the All and is capable of free power of self-variation producing infinite results in the phenomenon and form or manifesting and playing with Being in Infinite form and movements in order to cast Herself into the world; Her Consciousness transcends All and denies none; sees all but lives for its transcendent task; transcends the Light and the Darkness to merge in the Absolute; becomes All and yet transcends the mystic whole; She is immortal yet suffers the mortal limitation of birth and death; when most unseen She works most mightily; She can uphold in Herself a million universes and pervades each with a single ray of Her Self-light and a single degree of Her ineffable existence; this whole creation lives in a lonely ray of Her Sun and before Her Infinite *Chit-Shakti* the Supramental Consciousness grows like a shadow.

The Agenda of Evolutionary Synthesis:

The agenda of above human aspirations can be satisfying if it can be reconciled by giving equal effort, regard and reverence to all the eight institutions. The fundamental urge of mundane perfection to attain harmony in the material existence is to be linked preliminarily with the moderate effort of linking existence with the Source, the Creator. The surface concentration of the Divine touch of the moderate is to be penetrated within by substituting the sole pursuit of the Divine in an Ascetic discipline. The Ascetic ascent of uniting with the Divine is to be rightly related with the descending *Shakti* in a consecrated *Ashram* living. The reconciliation of Matter and Spirit in a Divine

Centre is to be rightly related with the perfection of material life and quest of cellular transformation of a Virgins' Fortress. The individual liberation of Soul in Moderate and Ascetics' Fortress and individual transformation of the Nature of Divine Centre and Virgins' Fortress are to be universalised so that individual can act as a centre of world liberation and world transformation. The mission of the World Centre to act as a channel of Divine Force in liberating and transforming humanity is concentrated further in movement towards the realisation of the total Consciousness of the Eternal or what we understand as *Sri Aurobindo's* Consciousness. The descent of total Consciousness is a dynamic state of *Brahman*, known as *The Mother's* Consciousness, which is responsible for total Divine transformation of humanity. Thus *the Vedic* doctrine of disclosing Godhead in the manifestation of Spirit, Mind, Life and Body are realised.

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References:

1: Savitri-412, 2: 02.10.1934, SABCL/26/375, 3: CWSA/23/The Synthesis of Yoga-42, 4: CWSA/23/The Synthesis of Yoga-81, 5: CWSA/23/The Synthesis of Yoga-82.

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
Web site: srimatriniketanashram.org

