

The Vision of Future Orissa

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

“I saw some twenty people... There was *Orissa's* Chief Minister (*Orissa* is the first province in *India* to give money for a pavilion in *Auroville*: they gave a lakh of rupees). He is a nice man. The people from *Orissa*, they are nice people; of all provinces, they are the ones who seem the most eager to forge ahead, to change something.”¹

“In any country the best education that can be given to children consists in teaching them what the true nature of their country is and its own qualities, the mission their nation has to fulfil in the world and its true place in the terrestrial concert. To that should be added a wide understanding of the role of other nations, but without the spirit of imitation and without ever losing sight of the genius of one's own country.”⁴⁶

The Mother



Sri K. Anurakta⁴¹

(“The *sadhaka* of integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devata* in others...” CWSA/23/*The Synthesis of Yoga*-66)

Orissa is identified as the land of *Lord Sri Jagannath*. He is one of the manifestations of the *Lord Sri Krishna*, who guided³⁶ *Sri Aurobindo* to trace the passage of Supramental, hinted and lying neglected in some of the verses of *the*

Vedas and *the Upanishadas* and this guidance of calling down the Supramental Force to mind continued till *The Mother's* final arrival at *Pondicherry* in 1920. She further guided²¹ *Sri Aurobindo* to trace the Supramental or calling down It to the Vital, Physical, Subconscient and Inconscient Sheath, about which She had already undergone experience in *Algeria*, before Her coming to *Pondicherry*. The Supramental action They had come to intensify were initiated from the very beginning of Their *Sadhana* life from *Alipore* jail in 1908 and from *Algeria* in 1906 respectively. The above incidence indicates that the Divine's extraneous support in the form of *the Mother* is of far reaching value compared to the Divine's subtle guidance in the form of *Sri Krishna* and both are complementary to complete *Sri Aurobindo's* Spiritual action on earth. The above incidence also hints that *the Mother's Tantric* foundation³¹ of the Developed Soul is 'more bold and forceful'³⁰ than *Sri Aurobindo's* more subtle and Spiritually secured *Vedantic* foundation. The other superiority of *the Tantra* is that the elements which are identified as enemy of Spiritual life in *the Vedanta* are accepted here as means of attaining the dynamic Divine. From *the Mother's* life we observe that the elements that are forbidden³¹ for the Spiritual seekers are utilised as means of Supreme realisation. That is Her Divine prerogative and *Sri Aurobindo* was not only *the Mother* possessed but also *the Mother* guided, *the Mother* consecrated and *the Mother* protected. Thus few can collaborate to Her Divine Call and very few can unite with Her Divinity in totality. And also from above Spiritual experiences, integral Yoga has evolved the double movement (1) of escape into higher Nature by rejection of lower Nature and (2) of transformation of lower Nature by the invasion of higher Nature.

The Doctrine of Impatience:

"It was a **later (Vedantic) impatience** of heart and mind, vehement attraction to an ultimate bliss or high masterfulness of pure experience and trenchant intelligence which sought the One to deny the Many and because it had received the breath of the heights scorned or recoiled from the secret of the depths."⁴⁷

Sri Aurobindo

"The older creeds, **more patient**, more broodingly profound, not touched with the torture and the **feverish impatience of the soul under the burden of the Iron Age**, did not make this formidable division; they acknowledged Earth the Mother and Heaven the Father and accorded to them an equal love and reverence;..."⁴⁸

Sri Aurobindo

About the *Lord Sri Jagannath*, whose 'hands and feet are extended on every side,'³⁷ there is some hint in *Savitri* as 'A touch that needs **not hands** to feel, to clasp,'²³ 'Acts at a distance **without hands or feet.**'²⁴ As supreme Lover He needs no hand to extend His universal embrace; as supreme Consciousness He

needs no feet to move and act; as supreme Being, *Paramatma*, He is Timeless and Spaceless and pervades all this existence.

Orissa is identified as land of exceedingly faithful Devotees, Artists, seer Poets, Mother worshipers, traditional *Sadhakas* and Saints who are recognised as worthy descendants of King *Indradyumna*, who served and rightly related with the Lord as a slave. The *King* stands on earth as parable of supreme sacrifice to the God's all pervading Lordship by forfeiting the human ownership through his immediate descendants. *Savitri* book recognises the God's slaves who ask nothing in return of his service as greater Kings⁴⁰ on earth than the heaven seeking liberated Saints and Seers. The seed principle of living on earth as consecrated slave of *the Lord* without the sense ownership has been elevated in integral Yoga for the universal fulfilment of His world vision and integral world action by serving the whole mankind as slave or doing good of all creatures by movement of universal Consciousness. If it is through human impatience or limitation of Consciousness or separative Ignorance, God and His Creation are mutilated, then it is through emergence of Infinite *Mother Consciousness* who has arranged and organised rightly all things from the beginning of the creation, shall push forward to reveal Him in His entirety, *samagram-mam*.²

The saga of human impatience that has maimed *the Lord's* physical form is also marked in other religious schools, which reminds us that history repeats itself endlessly until it is corrected by human awareness of conscious Yoga. The difficult self-discipline of *Buddhism* later became 'popular religion'⁷ after *Buddha's* principal teaching was amended by his impatient followers. The danger of all popular schools of Religion is that it creates an immeasurable gulf between the Power that is worshiped and the worshiper or Consciousness that has created this existence and the Consciousness that is veiled as unconsciousness of existence and as a result of this religious impatience, the search for immediate solution of the problem of existence becomes vehement. Thus they profit by ensuring satisfaction of individual want, need, desire and hunger to the exclusion of individual truth, strict self-discipline and the highest Soul aspiration of the race to bridge Matter and Spirit. Integral Yoga accepts popular religion as 'a sort of ignorant Yoga of devotion'¹³ and its motivated and interested worship is transformed into 'a principle of motiveless and self-existent love.'²⁹ A seeker of integral truth must tolerate and must show equal regards⁸ towards all the diversity of religious faith and 'without ever losing sight of the genius of one's own country.'⁴⁶

The main method or the indispensable self-disciplines of integral Yoga are derived from Ancient *Vedanta* (for example the *Isha*, *Taittiriya*, *Kena Upanishads* etc) with comprehensive concentration as the principal instrument of *sadhana*, whereas the substitute methods or the dispensable self-disciplines of this Yoga are derived from the later *Vedanta* and the *Tantra*, where exclusive concentration is

the chief instrument of *Sadhana*. The difference between the two *Vedantic* quest are that in the former two great formula of existence, “One without a second”, *ekamevadvytiyam*¹⁸ and “All this is the *Brahman*”, *sarvam khalu idam brahma*¹⁹ are successfully combined and hence *Brahman* is experienced as That which being known all is known, *yasmin vijñate sarvam idam vijñatam*;²⁰ whereas in the latter quest exclusive importance is given to the first formula of existence to the total exclusion of the second formula and hence *Brahman* is experienced as That, which being known, all becomes unreal and an incomprehensible mystery, (mental) *Maya*. The exclusive quest of later *Vedanta* was a departure from the comprehensive quest of the ancient *Vedanta*, and the vehement impatient longing of the former to possess the Divine exclusively gave birth to the psycho-physical methods of *sadhana*, whereas in the latter, integral faith, patience and courage to search the truth equally in Matter and Spirit gave birth to Spiritual methods of *sadhana*. The disadvantage of psycho-physical methods are that it stresses on the rise of the six *Kundalini chakras* from below, where the physical presence of the *guru* is indispensable in order to avoid any Spiritual fall and lower formulations are used for higher Spiritual gain. A dependency on psycho-physical methods only is to subject one-self to outer nature leading towards mechanised living, artificial constructed unity, can give birth to *tamasic* impatience and *rajasic* ambition of the exclusive kind. But if it can be efficient subordinate of the Psychic, Spiritual and Supramental methods, then it will be the most powerful of all means for physical transformation.

The Relation between Traditional and integral Yoga:

“Therefore our integral Yoga will take up these various (traditional) disciplines and concentrations, but harmonise and if possible fuse them by a **synthesis** which removes their mutual exclusions. Not realising the Lord and the All only to reject them for silent Self or unknowable Absolute as would an exclusively transcendental, nor living for the Lord alone or in the All alone as would an exclusively theistic or an exclusively pantheistic Yoga, the seeker of integral knowledge will **limit himself** neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma. He will seek the Truth of existence in its **completeness**. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim.”⁴⁹

Sri Aurobindo

Orissa's Spiritual atmosphere is dominated by *Vaishnava Bhakti* movement initiated by *Sri Chaitanya* for few centuries which enriched considerably *Aryan* Aesthetic and Spiritual culture. This exclusive traditional *Bhakti Yoga* is alien from traditional *Karma* and *Jnana Yoga* and these three *Yogas* are exclusively preoccupied with the *Ananda*, *Chit* and *Sat* aspect of the *Sachchidananda* respectively to the exclusion of the many-fold perfection of the Creation. So the later *Vedantic* limitations of one sided growth of Truth are projected as whole

truth which produces strong light but also strong confusion and error. All their akeis is concentrated not on the perfection of this life but an escape from the present imperfection of life into supreme abode of *Param Dham*. These dominant Spiritual atmospheres of *Orissa* have to be corrected by exhausting above three *Yogas* and have to be transcended by entry into the integral Yoga of Self-perfection where all exclusive and antagonistic truths are reconciled through activation of Supramental consciousness. Through service and slavehood to the Divine's law one enjoys the status of Kinghood on earth. The message of *Orissa* to the world of becoming the consecrated slave of the all-embracing *Lord* has been extended in integral Yoga of becoming consecrated King-child of the all-inclusive Lord through *Vedantic* sacrifice, *Purusha Yajna* and of becoming the consecrated King-child of the all-inclusive Divine Mother through *Vedic* sacrifice, *Prakriti Yajna*, and finally to hold together the dual aspect of the Divine is identified as far greater Divine action in Supramental and Bliss plane. The traditional *Bhakti* of *Vaisnava* movement of turning vital being towards the Divine through psycho-physical means of external worship, devotional song and prayer are extended in integral Yoga of turning Psychic being towards the Divine through Spiritual means of inner adoration, silence, Divine union and Oneness and finally establishment of Psychic and Spiritual Consciousness in the Bliss Self. The deficiency of *Vaisnava Bhakti* movement of saintly inactivity and recoil from heroic action of the inner and outer warrior, *Kshatriya* Soul force are transformed in integral Yoga into consecrated tireless action and movement of adventure of Consciousness whose universalisation and transcendence will equip one to control, regulate and accelerate the earth's evolution and becomes one with Her flame-white Love and creatrix Bliss which caught all into immense embrace. *The Mother's* message to both traditional and integral *Sadhakas*:- "That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are sure to attain the spiritual goal."⁴⁵



(Orissa is the old name of Odisha)

Future *Orissa* is to be built either consciously or unconsciously with the aid of new energy active very close to earth's atmosphere known as Supramental Force. This action will be facile and swift if the Psychic (*Kshara*) and Spiritual (*Akshara*) energy are made more active with the aid of traditional Yoga which has long influenced and nourished the race. A *Sadhaka* of traditional or integral Yoga has to move his consciousness between *Kshara* and *Akshara* or Psychic and Spiritual plane for a long period before becoming fit to hold the *Purushottama* or Supramental energies. The new impersonal communities with Love, Light and catholicity will emerge where dispensable method of psycho-physical worship is replaced with indispensable movement of ascending and descending Consciousness and through this movement they will hold the Divine as immanent personal Godhead in the heart, impersonal Spiritual Godhead above the head and beyond them the Supramental Godhead above. This realisation of triple Divine will fulfil and complete the deficiencies of the existing slow evolutionary religious/traditional Centres limiting themselves to adoration of personal Godhead at their centre. Through the motiveless adoration of personal Godhead, the consciousness can ascend as Soul and descend as *Shakti* and a traditional *Sadhaka* of *Bhakti Yoga* can explore the ranges of Consciousness.

The existing *Orissa* Government machinery and Politicians are to be transformed into instruments of Truth by the pressure crushing circumstances and dominant overhead Divine forces. They must be aware of an 'increasing mechanisation, a standardisation, a fixing of all into a common mould in order to

ensure harmony is the mental method,'⁵⁰ and this trend would obstruct the evolution of Spiritual Law and higher freedom of the race. The State has to be further liberated from the limiting influence of later *Vedantic* Ascetics with excessive importance on the supernormal experience of *Samadhi*, *Vaishnava Bhakti* Movement with their theory of inaction and motived adoration of personal God which obstructs the expansion of subtle and causal body and traditional *Tantric* misuse of Spiritual Powers, *siddhis*, directed either to hurt others or to gain some ambitious objective. Their strong one sided truth and exclusive concentration are to be integrated and transcended by growth of the comprehensive truth and integral Concentration.

The Mother's Immaculate Consciousness manifests in *Orissa* through many successive sedimentation of descending Consciousness and it initially emerges through the concentration of the few individual Soul and finally unifies and uplifts many states of distorted Consciousness. Her infinite Consciousness emerges in the creation in ascending order by renunciation, by equality, by self-consecration, by self-possession, by conquest of Nature and by universalisation of Self, *sarvabhutani chatmani*.³ At present the individual Consciousness of the mass is concentrated within the restriction of the individual formation. As long as the individual is alien to the self-conception of the Infinite or limit the Illimitable through his mind and intellect, absolute completeness is not possible for him. So the final goal foreseen is to rend the limitation of Consciousness and the emergence of cosmic and infinite Consciousness in the individual form. The individual Divine incarnation in a human body shall further evolve towards universal Divine Incarnation.

A traditional *Sadhaka*, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness feels that this realisation cannot be reconciled⁵² with untransformed nature of three *Gunas*. So he has no unfinished task left and hence concentrates on the issue of freedom from rebirth and escapes into supreme abode of *param dham* through the passage of *Purushottama* state. In integral Yoga, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness or after realisation Psychic, Spiritual and Supramental Being, a *Sadhaka's* difficult task begins of reconciling static Matter with dynamic Spirit and thus Divine *Shakti* pours into the material vessel. His Psychic, Spiritual and Supramental purification, transformation and perfection resume action from firmly established Psychic heart centre and from firmly established *Karma Yoga* where Divine Will, Knowledge and Love are perfectly reconciled. Thus traditional Yoga promises to save the Soul in this birth and integral Yoga promises to save the Soul in this life and to save the body in all life and further promises to remove the deficiency of 'Matter still slept empty of its Lord.'⁵³

The Mother's Work in Orissa:

“For *the Gita* insists that we can and should, while we live, be conscious in the self and its silence and yet act with power in the world of Nature. And it gives the example of the Divine himself who is not bound by necessity of birth, but free, superior to the cosmos, and yet abides eternally in action, *varta eva ca karmani*.”³⁵

Sri Aurobindo

“That is a great secret in *sadhana*, to know how to get things done by the Power behind or above instead of doing all by the mind’s effort.”³⁹

Sri Aurobindo

The Mother’s Work in Orissa need not exclude⁴⁶ the study and exploration of its past genius, the best living Souls, its mission and the long *Aryan* Spiritual tradition.

The Mother’s Work in Orissa is initiated as per the moderate²² doctrine of *the Gita* issued to the developing Souls, where *the Lord* asks *Arjuna* that if he cannot keep the consciousness steady on the Divine by spontaneous Psychic and Spiritual opening, cannot practice renunciation, equality and consecration of *Karma*, *Jnana* and *Bhakti Yoga*, then the simplest way to turn towards the Divine is do all work/service for His sake.¹⁰ By doing work (external aid, *bahya avalambana*) for Him, he will surely attain liberation, delight and perfection. If he cannot do work and dedicate his life exclusively for the Divine, then he can renounce all fruit of his personal action, *niskama karma*, with the self controlled because that destroys all disturbances and brings calm and peace of the tranquil Spirit.²⁵ *The Lord* also gives this assurance to *Arjuna* that he who continually and constantly remembers Him,¹¹ thinking none else, finds Him easily and enters Divine union. He who chooses Him alone as the whole object of his thought,¹² the Lord brings for him every good and all the inner and outer opulence. Thus external aid of action combined with self-control, *samyama*, are the chief driving force to initiate Divine work and this action can continue by constant remembrance of the Divine either through concentration, *manana*, or through contemplation, *chintana*, or through *Japa/Mantra* as part of constant sacrifice, *nitya Yajna*,³² in order to experience constant Divine union, *nitya Yukta*³³ and transformation of Nature, *prakritijairmuktam*.³⁴

The grace, support and subtle help of the traditional and integral Teachers and founding Fathers are felt deeply as their Soul forces are the direct representative of the Divine, responsible for building a strong future. *The Mother* has accepted the calm and peaceful devotees and has taken the ‘responsibility and care’⁵¹ to ‘make it easier’¹⁴ for them to uplift their existing consciousness bound to triple modes of Nature to Supramental Consciousness of integral Yogi in all life. In this life they have to make imperative choice of either swift Spiritual evolution or the tardy Mental evolution, either ‘of truth or of abyss’⁹ and either to become instrument of truth⁵⁴ or to become instrument of falsehood. In this life they have to be aware of Spiritual energy accumulated from the *sadhana* of past births and to

decide how much they will train, discipline and turn their Soul and untransformed Nature towards Divine in this birth and also plan for the pending achievement of liberation of Soul and transformation of Nature in the successive future births.

In this journey one also learns this lesson that if he has received a call to do direct Divine work then he must respond to that call adequately. A little advance towards it will not be effective unless his self giving and sincerity becomes entire. If he fragments the laws of integral Yoga then he faces the problem of realising the Divine integrally and an insistence of giving more importance to later *Vedantic* quest may prevent him from realising the whole of humanity as collective Godhead and may obstruct him to realise this earth as a field of self-fulfilment. He also learns that provisional seclusion and external movement can be accepted as means of total development; the former may be accepted for the development of the higher and finer faculties of *Jnana* and *Bhakti Yoga* and the latter movement of *Karma Yoga* is directed to manifest Divine action and the more difficult issue of entry into commerce with the world in transforming it.

One also learns that human perfection of a devotee must include self-mastery and mastery of the surrounding, the *svarat and samrat* of ancient cult in order to become self-ruler and king. To transcend ego, desire and attachment of lower nature is the condition of self-rule. For mastery of surrounding knowledge, will and harmony are necessary. This mastery is further heightened by disinterested equality and by opening oneself towards the world-truths, world-energies, world-purposes and the universal largeness of higher planes of consciousness. In integral Yoga the aims of *Swarajya* and *Samrajya* are further heightened and widened by ascent of life and mind to higher consciousness, oneness with the Infinite and by a dynamic Spiritual power acting and penetrating upon the finite things. The increase in control of the environment can only be done entirely by universalisation of Consciousness and an individual established in Supramental Consciousness can become real King of earth and he will have the power to fulfil all the deficiencies of men by pouring 'forth abundantly all the force, the light, the power that mankind needs...'⁴³

The son of man will ascend to the status of son of God through the intermediate stages of Devotee, *Ashramite*, *Sadhaka*, Child and dearest Child or Servant, Instrument, Slave and *Vibhuti*. Each centre of integral Education will prepare to become pure receiving and transmitting channel of the Divine. It will accord more importance to the perfection of the few⁶ subordinated by the large gathering of aspiring Souls and will rely on Spiritual Influence as means of generalisation of Yoga and world transformation. Large collective gathering of devotees for the Divine's work is beneficial as it brings down large amount of Divine force. Gathering together of myriad diversity creates favourable condition for working of Divine Force but they must also be on guard against its other

disadvantage of over clouding of Soul by human influence and no accountability is felt of their responsibility of living the truth. A living of man in the static Divine union and a corresponding descent of dynamic Divine *Shakti* into humanity can recompense a large amount of discord in collective living and if these two movements are established then one can heal the opposition between Spiritual life and the World. As a scientist's research work benefits the whole of humanity by creating 'immense new powers and movements in place of old small functioning',⁴² and in harmonising the outer material life through new discovery of utilitarian science and technology, similarly in this Yoga one man's perfection through Psychic and Spiritual intervention benefits whole of humanity by inner and direct contact with the Divine and forces at play in the world and in its effort of lifting up the general Consciousness of the mass. Such invisible work of generalisation of Spirituality in humanity through reversal of Psychic and Spiritual Consciousness are further intensified through Supramental Influence and this action is least noisy and needs least propagation.

A few developed devotees have to transcend their earlier status of moderate Spirituality, leaning on shortcut, easy and comfortable method and resolve on themselves to do *tapasya* of its extreme kind in secrecy and silence and effect of their consecrated and sincere *sadhana* will directly influence the world atmosphere. They will put their effort to do *The Mother's Work* in conformity with Her requirement of entire knowledge on *Sri Aurobindo* in complete obedience to His law directed to perfect Her manifestation. They will also develop equal regard and reverence towards the law of the Soul, the law of the Collectivity and the law of the Divine. If the lower nature is thoroughly rejected in the mental plane for pursuance of integral *Vedantic* Yoga by a developing Soul, then the same is accepted, possessed and transformed by the all-embracing Supramental *Mahashakti* by the developed Gnostic Soul. With the dynamisation of Supramental Consciousness, integral *Tantra Yoga* resumes action and a *Sadhaka* need not reject the lower Nature in order to arrive at the higher Nature, rather higher Nature entirely possesses the lower nature and the surface Consciousness is Divinised. So whatever rules and laws are formulated and beneficial in one plane of Consciousness, the same become obsolete and redundant in another plane of Consciousness. In this sense all outer norms of integral Yoga to harmonise life are temporary defending standards and this protection against Spiritual decline and ruin will be further supported and strengthened by permanent guidance from within and above.

Those who are interested to collaborate in Her Divine manifestation they have to reconcile strongly three elements, the Divine, *Buddha*, the Law, *Dharma* and fellowship of those in whom the Law is manifested, *Sangha*; in the collective living the Divine represents the force of unity, *Dharma* represents the force of harmony and *Sangha* represents the force of mutuality. The study circle is a small

collective gathering to resolve the problem of mutuality of a *Sangha*, through intervention of the Divine, the force of unity and *Dharma*, the force of harmony; it is like a temple where one can receive Divine's dynamic touch and harmonise his problems; a true study circle can transform into Divine Centre of the world, a powerful channel to receive and transmit the Divine Grace, where the whole of humanity will be benefited as a *Sangha*. A successful collective living asks strong contact with the Divine, durable adherence to the law of inner Truth and to wage a constant war against outer falsehood, *adharma*. Or the Powers and Potentialities of a *Sangha* can be multiplied and secured by intensifying the Divine union and by obedience to the law of integral Truth.

The Gita hints²⁶ that if a gathering together of devotees whose consciousness and life are full of the Divine and talk with each other about the Divine's Play, *Lila*, or they listen about Him from liberated Soul with rapt emotion; they also go beyond death and attain the Divine status. So an ideal study circle is identified as illuminating means and sacred collective group for the Divine's manifestation. It is a gathering together of wise devotees complemented by a liberated individual Soul at its centre. His longing to become the leader, teacher and path finder of the limited human Consciousness must be subordinate of his appetite to become the follower of Their limitless Consciousness. His act of giving⁴ knowledge to the collective group must be subordinate of his act of self-offering, austerity, service offered to the Divine and act of reception of Divine knowledge from within and above. The *Shashtra* or written truth of integral Yoga carries Their living Divine Presence and can serve as a means, outer aid and guiding principle to call down the Divine Grace and the importance of its practice multiplies infinitely when its touch and dominant influence gives birth to realised Souls and their establishment in higher Consciousness. If study circle is centred round a bound Soul, then it will be against the norm of both traditional and integral Yoga. His earthly enjoyments through food, money and senses are not yet exhausted and as its consequence he cannot deliver the right liberating and transformative message to the world. It will also increase the ego of the teacher²⁸ and hence a false personality will develop which is injurious to both individual and collective body. *The Gita* authorises 'the men of knowledge who have seen the true principle of things'⁵ can only deliver knowledge to the seekers whereas integral Yoga further recognises that 'Spiritual Influence'⁶ is the more powerful instrument than teaching through instructions and examples.

The Mother's Future Vision:

"The most important point for everyone is to know whether he belongs to the past perpetuating itself, to the present exhausting itself, or to the **future** trying to be born."³⁸

The Mother

“*Sri Aurobindo* shows us that one can be an ascetic by preference and not out of abnegation (or renunciation); and so he makes us understand that to be a servant of the Lord and to act only according to His will is a far higher state than any personal choice, no matter how saintly it may seem.”⁴⁴

The Mother

The Mother's Future Vision will be worked out as per the *Vedantic* doctrine and guideline issued in *The Synthesis of Yoga* for developed Souls, where *the Lord* asks the *Sadhakas* not to limit themselves by the path of ‘shortest possible of short cuts’¹⁵ but ‘to arrive by the shortest way at the largest development of spiritual power and being’¹⁶ and divinise the whole range of human living. It asks the seeker to become inner ascetic and regard Yoga ‘as the one and only aim’¹⁷ of life and discourages the moderate trend of regarding Yoga ‘as one of the aims to be pursued in life’¹⁷ or ‘as an important part of life.’¹⁷ The gulf between the *Sadhaka* and Divine is bridged by entry into conscious Yoga and again by entry into dynamic Divine union, one emerges as consecrated Child of the Divine Mother. The present earth’s Spiritual wealth can be enriched if from *Orissa's* large pool of Devotees the passage is paved clear for emergence of few universalised liberated Soul *Sadhakas* with transformed Nature.

To know *Sri Aurobindo* entirely, the integrated *tapasya* or askesis aspect of King *Aswapati* and the integrated consecration of *Satyavan* at the feet of the Divine Mother must be experienced extensively. For the entire knowledge on *The Mother* one has to explore Her *Yogic* force, Mother force and Virgin force or Executrix Mother power, Mediatrix Mother power and Creatrix Mother power through exploration of the book *The Synthesis of Yoga*, *The Mother* and *Savitri* respectively and realise how Her immaculate Consciousness gives Divine touch to all like Sun Light and yet She remains untouched, pure and virgin eternally. Or Her Divine Birth, Divine Play and all Her Divine action are identified as descent of *Para-prakriti* into *Apara-prakriti* by which this world is upheld and the new Supramental creation is under formation. Her three Mother Powers are also to be linked with Her fourth Power, *Chetana Shakti*, as explored in *The Life Divine*. Their lives are to be seen and realised in the realm of Consciousness and through lesson of movement of Consciousness one can know Them partly and then through intensification of this Consciousness one can move to know Them wholly. To restate again, to build an integral personality asks entire knowledge of *The Mother* as Creatrix Bliss Consciousness, *Chit Shakti*, which can lead one to the perfection of integral *Karma Yoga*, entire knowledge of *Sri Aurobindo* as Creator Being, *Sat Purusha*, that will lead one to the perfection of integral *Jnana Yoga* and entire knowledge on Their supreme relation of dual Godhead, that will lead one towards the descent and establishment of Bliss Self in the heart and the perfection of integral *Bhakti Yoga*. To give exclusive importance to either of the three requisite and remain satisfied in them is a partial achievement and misuse of the equal opportunities of existence. *The Mother's* future ceaseless work in *Orissa* is a

radical shift of Consciousness from mutilated mental plane to un mutilated Supramental plane and its foundation is secured from a '**virgin stuff of mind and matter**'²⁷ in which a movement towards complete Spiritual transformation will be natural and spontaneous.

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References:-

- 1: The Mother's Agenda-9/153,
- 2: "The Blessed Lord said: Hear, O *Partha*, how by practising Yoga with mind attached to (Supermind) Me, and with Me as shelter, thou shalt know Me without any remainder of doubt, integrally, *samagram mam*." The Gita-7.1, The Gita-7.1,
- 3: The Gita-6.29,
- 4: "That is what I knew of W's nature: the ego in him is that he likes to be a *guru*—that is when one is quite egoistic, but as one grows less so, there still remains the aspect of the nature that makes one more inclined to give than to receive." *The Mother's Agenda*-4/417,
- 5: The Gita-4.34,
- 6: "And the effort of transformation limited to a small number becomes something FAR MORE precious and FAR MORE powerful for the realisation. It is as if a choice had been made of those who will be the pioneers of the new creation. And all those idea of "spreading" [the ideal], of "preparation" or churning Matter – childishness. It is human agitation." *The Mother Agenda*/27th November, 1965,
- 7: "*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship." CWSA-24/*The Synthesis of Yoga*-556, "The inexorable law of *Karma* is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma*." CWSA/21/*The Life Divine*-101,
- 8: "The *sadhaka* of integral Yoga will make use of all these aids (physical guide or *Guru*, written truth or *Shashtra*) according to his nature; but it is necessary that he should shun their limitations and cast from himself the **exclusive tendency** of egoistic mind which cries, "My God, my Incarnation, my Prophet, my *Guru*," and opposes it to all other realisation in sectarian and fanatical spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation." CWSA-23/*The Synthesis of Yoga*-66,
- 9: *The Mother's* New Year declaration of 1967 reads as, "Men, countries and continents! The choice is imperative: Truth or the abyss." CWM/15/188, *The Mother's Agenda*-7/302,
- 10: "If however, thou art not able to keep the consciousness fixed steadily in Me (by spontaneous Psychic and Spiritual opening), then by Yoga of practice, *abhyasa* and *vairagya*, (psycho-spiritual method) seek after Me, O *Dhananjaya*. If thou art unable to seek by practice, then be it thy aim to do My work; (psycho-

physical method) doing all actions for My sake, verily thou shalt attain perfection.” The Gita-12.9-10,

11: “The Yogin, who continually and constantly remembers Me, thinking of none else, O *Partha*, is in constant union with Me and finds Me easy to attain.” The Gita-8.14,

12: “To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good and all their inner and outer getting and having.” The Gita-9.22,

13: CWSA-24/The Synthesis of Yoga-559,

14: “The *Bulletin* should be calm and peaceful-not violent. We don’t want to demolish any one. We are merely sort of smoothing the way to **make it easier** for people to travel, nothing else. We need not bring avalanches down on people!” The Mother’s Agenda-3/161,

15: “If indeed our aim be only an escape from the world to God, synthesis is unnecessary and a waste of time; for then our sole practical aim must be to find out one path out of the thousand that lead to god, **one shortest possible of short cuts**, and not linger exploring different paths that end in the same goal. But if our aim be a transformation of our integral being into the terms of God-existence, it is then that a synthesis becomes necessary.” CWSA-23/The Synthesis of Yoga-45,

16: CWSA-24/The Synthesis of Yoga-613,

17: “But if we desire to make the most of the opportunity that this life gives us, if we wish to respond **adequately to the call** we have received and to attain to the **goal** we have glimpsed, not merely advance a little towards it, it is essential that there should be **an entire self-giving**. The secret of success in Yoga is to regard it not as one of the **aims** to be pursued in life, but as the **one and only aim**, not as an important part of life, but as the whole of life.” CWSA-23/The Synthesis of Yoga-71,

18: Chandagyo Upanishad-6.2.1,

19: Chandagyo Upanishad-3.14.1,

20: Sandilya Upanishad-2.2, Munduka Upanishad-1.1.3,

21: “When I returned from *Japan* and we began to work together, *Sri Aurobindo* had already brought the Supramental light into the mental world and was trying to transform the Mind. ‘It’s strange,’ He said to me, ‘it is an endless work! Nothing seems to get done—everything is done and then constantly has to be done all over again.’ Then I gave Him my personal impression, which went back to the old days with *Theon*: ‘It will be like that until we touch bottom.’ So instead of continuing to work in the Mind, both of us (I was the one who went through the experience...how to put it? ...practically, objectively; He experienced it only in His consciousness, not in the body—but my body has always participated), both of us descended immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed.” The Mother’s Agenda/Vol-2/379,

22: “When we attain **this perfection** (master of the physical), then action and inaction become immaterial, since neither interferes with the freedom of the soul or draws it away from its urge towards the Self or its poise in the Self. But this state of perfection arrives later in the Yoga and till then the **law of moderation** laid down by *the Gita* is **the best for us**; too much mental and physical action then is not good since excess draws away too much energy and reacts unfavourably upon the spiritual condition; too little also is not good since defect leads to a habit of inaction and even to an incapacity which has afterwards to be surmounted with difficulty.” CWSA/23/The Synthesis of Yoga-348,

23: Savitri-325,

24: Savitri-85,

25: The Gita-12.11, 12,

26: The Gita-10.9, 10/13.25,

27: “If the spirit could from the first dwell securely in the superior heights and deal with a blank and **virgin stuff of mind and matter**, a complete spiritual transformation might be **rapid, even facile**: but the actual process of Nature is more difficult, the logic of her movement more manifold, contorted, winding, comprehensive; she recognises all the data of the task she has set to herself and is not satisfied with a summary triumph over her own complexities.” CWSA/22/The Life Divine-948,

28: “A TEACHING can be profitable only if it is perfectly sincere, that is, if it is lived while it is being given, and words often repeated, thoughts expressed frequently can no longer be sincere...” The Mother- TMCE/1/Prayers and Mediations-56,

29: CWSA/24/The Synthesis of Yoga-553,

30: CWSA/19/Essays on the Gita-9,

31: “...when *Sri Aurobindo* and I were working to bring down the Supramental forces, a descent from the mental plane to the vital plane, He was always telling me that everything I did (when we meditated together, when we worked)—all my movements, all my gestures, all my postures (*mudras*), all my reactions—was absolutely *tantric*, as if I had pursued a *tantric* discipline. But it was spontaneous, it did not correspond to any knowledge, any idea, any will, nothing, and I thought it was like that simply because, as He knew, naturally I followed.” The Mother’s Agenda/Vol-1/417 “And he gave me his own example (I had mine, too) of certain things considered dangerous or bad, which we both did independently and spontaneously and which were a great help to us!” The Mother’s Agenda-4/134,

32: The Gita-3.15,

33: The Gita-7.17/8.14/9.14/12.2/6.10,

34: The Gita-18.40,

35: CWSA/19/Essays on the Gita-440,

36: “*Sri Krishna* has shown me the true meaning of *the Vedas*, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new *Nirukta* can be formed and the new interpretation of

the Veda based upon it. He has also shown me the meaning of all in *the Upanishads* that is not understood either by *Indians* or *Europeans*. I have therefore to re-explain the whole *Vedanta and Veda* in such a way that it will be seen how all religion arises out of it and is one everywhere. In this way it will be proved that *India* is centre of the religious life of the world and its destined saviour through the *Sanatana Dharma*.” SABCL-27/433-34,

37: The Gita-13.14,

38: The Mother’s Agenda-4/54,

39: The Mother’s Agenda-8/194,

40: Savitri-686,

41: *Sri K. Anurakta* had strong desire to have *Darshan* of *Lord Sri Jagannath* at *Puri* and visit his *Sri Matriniketan Ashram*. For *Lord’s Darshan*, the King of *Puri*, *Sri Gajapati Maharaj* was referred. He expressed his helplessness due to *Sri K. Anurakta’s British* identity. So his wish to come out of the protected boundary of *Sri Aurobindo Ashram, Pondicherry* was never materialised. But after this event, *the Lord* came to his *Concentration/Puja* room in the form as shown in this chapter.

42: CWSA/23/The Synthesis of Yoga-183,

43: **The Mother**/The Mother’s Centenary Works (second edition)/10/247,

44: The Mother’s Centenary Works (second edition)/10/300,

45: The Mother’s Centenary Works (second edition)/8/243,

46: **The Mother**/The Mother’s Centenary Works (second edition)/13/379,

47: CWSA/21/The Life Divine/40,

48: CWSA/21/The Life Divine/246,

49: CWSA-23/The Synthesis of Yoga-341-342,

50: CWSA/22/The Life Divine-1068,

51: “And this bond between you and me is never cut. There are people who left the *Ashram* a long time ago, in a state of revolt, and yet I continue to know them and take care of them. You are never abandoned... In truth I feel responsible for everyone, even for people I have met for only one second in my life.” The Mother/The Mother’s Agenda-1/117,

52: “They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Field (Matter) and the knower of the Field (Spirit), and the liberation of the *Purusha* from *Prakriti*, they attain to the Supreme state of *Param Dham* and they shall not be born again.” The Gita-13.24, 35,

53: Savitri-405,

54: “There will be **plenty of stumblings and errors** and imperfections of adjustment of the **instruments** to their new (Supramental) working, but the increasingly equal soul will not be troubled overmuch or grieve at these things, since, delivered to the guidance of the Light and Power within self and above mind, it will proceed on its way with a firm assurance and await with a growing calm the vicissitudes and completion of the process of transformation.” CWSA-24/The Synthesis of Yoga-706,

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