

Sri Matriniketan Ashram Report-2017

“To overcome one’s ego, to live only in the service of the Divine—that is the ideal and the **shortest way** towards acquiring true consciousness.”¹

The Mother

The report contains the fresh study of our entry into Divine Work and remembrance of the Divine Name through which *Ashram* activities are initiated.



The Divine Work is initiated as per the moderate doctrine of *the Gita*, 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.² By doing work for Him, he will surely attain liberation, delight and perfection. The Lord also gives this assurance to *Arjuna* that he who continually and constantly remembers Him,³ thinking none else, finds Him easily and enters Divine union. He who chooses Him alone as the whole object of his thought,⁴ the Lord brings for him every good and all the inner and outer opulence.

The integral *Yoga* begins with the persistent triple mental rejection of attachment, ego and desire known as *karma phala tyaga*, proceeds ahead with triple equality of passive mind known as *titiksha*, *udasinata* and *nati* and identifies with the Divine through triple consecration of the body, *tamas*, mind, *sattwa* and vital, *rajas* and experiences triple Divine union of oneness of Nature, *Sadrisyasya* or

Sadharmya mukti, identity with the Eternal, *Sayujya Mukti* and luminous indwelling of Soul with the Divine, *Samipyra*, *Salokya Mukti* of *Karma*, *Jnana* and *Bhakti Yoga* respectively. After rejecting the fruit of work it further asks to reject the attachment to action and sense of being the doer and worker must disappear. Divine as the doer, master and source of all action demands subordination and service from men either through the egoistic movement of three *gunas* or initiated from a higher and larger plane of vision and motive, *trigunatita* state.



The Mother's ideal Integral School

The elevation of Consciousness from ignorant, imperfect and slow evolution through the influence of Religion and modern Science to a fast, conscious and perfect Spiritual evolution through Yoga is a task given to the individual and the race. Those who will not be able to initiate and integrate this Divine Call of superior Consciousness will have to be satisfied with the lame movement of mind and the mental self-sufficiency of the old foundation.

The Mother has entrusted the task that those who will collaborate in Her Divine work must have thorough knowledge on *Sri Aurobindo*. For this one must have thorough knowledge on integral *Karma Yoga*, integral *Jnana Yoga* and integral *Bhakti Yoga* which are developed from systematic practice of many-fold self-disciplines of traditional *Yoga*.

To restate again, to build an integral personality asks entire knowledge of *The Mother* as Creatrix Consciousness which can lead one to the perfection of integral *Karma Yoga*, entire knowledge of *Sri Aurobindo* as Creator Being that will lead one to the perfection of integral *Jnana Yoga* and entire knowledge on

Their supreme relation that will lead one towards the perfection of integral *Bhakti Yoga*.



The Mother's ideal Integral School

The Mother's Future Vision will be worked out as per the guideline issued in *The Synthesis of Yoga*, where the Lord asks the seekers not to limit themselves by the path of 'shortest possible of short cuts'⁷ but 'to arrive by **the shortest way** at the largest development of spiritual power and being'⁸ 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'⁹ of life and discourages the moderate trend of regarding Yoga 'as one of the aims to be pursued in life.'⁹

Integral Yoga proposes that the real and effective way of helping men is to raise their consciousness towards the Divine which is infinite Perfection, eternal Harmony and the unity of many-sided Divine manifestation.

So a developed Soul must not 'look with a remote indifference on the'¹⁰ sufferings of the unblessed ordinary human being and blessed devotees and draws all of them towards Spirit's freedom. The necessity of 'contemplation and service of God in man'⁵ or well being of all creature, *sarvabhutahiteratah*,⁶ can be considered indispensable to 'complete the realisation of God in all things.'⁵

He can begin this Yoga either by holding the Lord in the heart¹¹ through *Vedantic* realisation of Supreme Self or by holding *the Mother* in the heart¹² through *Tantric* realisation of Supreme *Shakti*; but to hold Them together in the heart¹³ as dual Godhead is the Supramental way of expediting Their Divine action.



The Mother's ideal Integral School

Now at *Sri Matriniketan Ashram* we are given a brief opportunity to manifest the Divine which is a promise of full bodied descent of the Divine Love hinted in *Savitri* of transforming earth life into the ecstatic playfield of 'virgin bridals of the dawn.'¹⁴

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References:

- 1: The Mother's Agenda-12/109,
- 2: "If however, thou art not able to keep the consciousness fixed steadily in Me (by **Psychic and Spiritual method**), 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,
- 3: "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,
- 4: "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,
- 5: CWSA/23/ The Synthesis of Yoga-517,
- 6: The Gita-5.25, 12.4,
- 7: "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,
8: CWSA-24/The Synthesis of Yoga-613,
9: “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,
10: CWSA-23/The Synthesis of Yoga-444,
11: “The Lord is stationed in the heart of all creatures..” The Gita-18.61,
12: “A face, a form (of the Divine Mother) came down into her heart.” Savitri-528,
13: “The incarnate dual Power shall open God’s door,
Eternal Supermind touch earthly Time.” Savitri-705,
14: Savitri- 401.



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