

OM NAMO BHAGAVATEH

Sri Matriniketan Ashram Report-2016

Sri Matriniketan Ashram report contains the fresh issues of inner subjective *Sadhana* pursued by the Grace and Guidance of *The Mother* and *Sri Aurobindo* that are part of self-growth of individual, collective living and the human race. The objective *Ashram* living depends on its subjective foundation and effective ideal linking of the both is a continuous infiltration of immutable Spirit into the mutable Matter.



The principal support of a ***Sadhaka of integral Yoga*** is equality, surrender and oneness by which he gets unchanging silence, eternal peace, immense calm, liberated purity and power of concentration. He does not permit any exulted abnormality, great excitement of power, over-eager to accomplish any work, impose any partial will, infra-rational and irrational movement of any kind and the experiencing Consciousness must preserve a calm poise, sufficiently vigilant passive mind which is obedient to overhead guidance, an unflinching transparency, power of self-criticism, right discernment, intellectual deliberation, a vivid perception, bringing together diversity of life through truth vision, pace of time must be respected, a sane grasp of facts, understands with sympathy the actuality of all energies behind the present appearance, a high Spiritual positivism, one pointed integral process with whole and many sided progress and moves forward towards the unfurling of their Divine possibilities. He can have no dealings with weakness, selfishness, claim of violent personal will and motive of personal fame;

a Divine strength and courage, a passivity of the mind calmly and strongly open to the high Spirit, a Divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort. He has the endurance and bravery to uncover the truth of existence, precision and humbleness to admit the limitation of his existing knowledge, Spiritualised intelligence to develop an intermediate necessity of intuitive discrimination which dispels all darkness of understanding and dazzling confusion, Spirit's deep quietude which can reunite existence and consciousness with the Divine *Ananda*, higher aspiration that can call down true knowledge, open hearted to face and overcome the problem of integration, equal effort for Divine fulfilment of his volitional, emotional and intellectual parts and bringing in persistently the Psychic and Spiritual Light into recalcitrant parts of Nature. Accepting life and as per the capacity of his universalised body, he has to bear the great part of earth's burden in addition to his own heavy burden of surface and Subconscient sheath. In the Spiritual harmony of existence, the greater he accepts and embraces world's problems, miseries and sufferings, the greater the Divine Grace that seeks to descend upon his vessel and he has the responsibility of manifesting and calling down the Divine *Shakti* much more than his existing individual capacity.



The Mother's ideal Integral School

The experience of his inner life is not without error, evil, danger and difficulties. To limit the Illimitable and divide the Indivisible are identified as the first sin of a **Spiritual man**. For him Divine is primarily Impersonal and secondarily Personal. Wherever this sequence is compromised there Spirituality diminishes into slow evolutionary movement of efficient self-expansive Religion.

His sin seems to become great when instead of becoming a conscious channel and instrument of the Divine he attempts to correct the imperfection of the God's unfinished world manifestation, who works out the distorting creation, *Maya*, through wisdom which went forth since the beginning of creation. The corrective measure of this sin of finding fault of the Faultless Creator is that he would under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.'⁵ His greater sin is to live content with blissful inner life of 'golden impotence'⁷ without any force to change the harsh outer life or his exclusive conversion of inner life of thought and feeling without corresponding similar transformation of surface life and body would result in some 'maimed achievement.'² The sin born out of this static blissful seclusion is corrected by dynamising the triple wheel of *Karma, Jnana and Bhakti Yoga* together simultaneously by giving equal importance to the evolution of these three Soul Forces of *Sachchidananda*. His last and greatest sin is the 'spiritual pride'¹ which prevents him from embracing the whole of the existence through some exclusive preoccupation and restricts his relation with the all-inclusive, all-embracing and all-exceeding Divine through some partial Divine union. For him all exclusive enjoyments are imperfect, relative and incomplete account of Divine Bliss and perfection comes when this joy is shared by all.



The Mother's ideal Integral School

Sri Aurobindo during His forty years of *Sadhana* gave continuous hope to the disciples that Supramental will descend on earth though it did not occur during His life span. His promise found to be true on 29th February-1956 through *The Mother's* intervention, not in the seclusion of isolated inner life but in the midst of collective meditation. *Sri Aurobindo* further proposed to form an invisible subtle

link of union with the **Gnostic individuals** throughout the world and the collective aspiration will repeat the history of large scale Divine descent. All our effort to unite with the Divine partly must be supported by endeavour to form a group ‘who have the same kind of inner life’³ and carry with them an atmosphere of positive energy which irradiates joy, peace, love, compassion and confidence.



Sri Aurobindo pointed⁶ out that a **liberated Soul** may either get honour, reward and praise for his life and deeds by his contemporaries or he may be condemned as misleader of men or his superior consciousness may outcast him from the main stream of human life. So his life and action must not be dictated by the above fallible human tribunal and he must be faithful to the inner Divine Call or the most powerful outer Call from *the Mother* which declares, “Even if one person could put himself faithfully at the disposal of the Truth, he could change the world.”⁴

OM TAT SAT

References:

- 1: “Her deep original sin, the will to be
And the sin last, greatest, the **spiritual pride**,” *Savitri*-599,
- 2: “But it is not either of these sides separated from other, but rather a harmony of the inner and the outer life made one in fullness and transfigured into a play of something that is beyond them which will create the form of a perfect living. A Yoga of works, a union with the Divine in our will and acts---and not only in knowledge and feeling---is then an indispensable, an inexpressibly important element of an integral Yoga. The conversion of our thought and feeling without a

corresponding conversion of the spirit and body of our works would be a **maimed achievement**.” CWSA/23/The Synthesis of Yoga-92,

3: “The inner change can begin to take shape in a collective form only if the **gnostic individual** finds others who have **the same kind of inner life** as himself and can form with them a group with its own autonomous existence or else a separate community or order of beings with its own inner law of life.” CWSA/22/The Life Divine/1097-98,

4: The Mother’s Agenda-17.04.1969,

5: CWSA/22/The Life Divine/1069,

6: “The rules which the intellect of men lays down cannot apply to the **liberated soul**,...what he eats or drinks; what are his habits or his pursuits; whether he fails or succeeds; whether his work be one of construction or of destruction; whether he supports or restores an old order or labours to replace it by a new; whether his associates are those whom men delight to honour or those whom their sense of superior righteousness outcasts and reprobates; whether his life and deeds are approved by his contemporaries or he is condemned as a misleader of men and a fomenter of religious, moral or social heresies.” CWSA/23/The Synthesis of Yoga-271,

7: “If Life refuses the aid of its intermediary energy to the spirit’s other workings or is itself refused, they are likely to be reduced for all the effect they can have here to a **static seclusion or a golden impotence**; or if anything is done, it will be a partial irradiation of our action more subjective than objective, modifying existence perhaps, but without force to change it.” CWSA/23/The Synthesis of Yoga-173

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