

Sri Matriniketan Ashram

Report-2018

On the OccasiOn Of its 15th Foundation
Day Function, 01.02.2018



“...in the *Avatar* there is the special manifestation, the divine birth from above, the eternal and universal Godhead descended into a form of individual humanity, *atmanam srijami*,¹ and conscious not only behind the veil **but in the outward nature**.”¹ “But just as the (1) outer life is of immense importance for the inner development, so (2) the external *Avatarhood* is of no mean importance for this great spiritual manifestation. The consummation in (1) the mental and physical symbol assists (2) the growth of the inner reality; (3) afterwards the inner reality expresses itself with greater power in a more perfect symbolisation of itself through the outer life.”¹

Sri Aurobindo

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This report contains the dream vision of *Ashram* living that evolves from rudimentary beginning to the seemingly last objective of holding together the dual Divine Presence of *The Mother* and *Sri Aurobindo* in the heart centre and subsequently in the outward life through a hierarchy of eight ascending stages. Each stage asks long formative period of preparation before leaping into higher gradation of Consciousness.



The first type of *tamasic* surrender of an *Ashramite* devotee starts with ignorance, inertia, impotent will, unwilling to enlarge itself, insensibility to beauty, delight, love and harsh labour enforced on his animal laziness. He is identified as *arta* devotee, *tamasic* man² of *Shudra swabhava*, a slave of the social order who can misuse and misunderstand the significance of Spiritual life and cannot contribute anything in comparison with the man of genius. His downward depressing life is considered meaningful if he wages constant inner war against desire, ego and attachment and outer war against *adharna* of the collective living.



The Mother's Ideal Integral School

The second type of *rajasic* surrender of an *Ashramite* devotee is driven by his sense instinct, restless kinetic movement of lower life energy and satisfaction of desire as ruling human motive. He is able to create, produce, acquire wealth, enjoy his middle economic life and is known as *artharathi* devotee, *rajasic* man³ of *Vaisya swabhava*. His life of excess laborious effort is considered meaningful if he attains liberation and enjoys the fruit by sacrificial action and devotion.

The third type of *rajaso-sattwic* surrender of an *Ashramite* is having more dominant and enforcing will power, wrestler with destiny, battle and struggle against injustice and oppression, having power to help, command and lead a group. He is identified as man of higher *rajas* of *Kshatriya swabhava* and his high spirit ambitious life can be meaningful if he can become unegoistic adventurous seeker of inner and outer truth, *jijnasu*.

The fourth type of evolved *Ashramite* is having aptitude towards selfless consecrated action, disinterested seeking towards truth, purified intelligence which is capable of higher Spiritual experience and thus illumines his mode and view of existence. He is also identified as *jijnasu sattwic* devotee⁴ of *Brahmin* Nature. His life of limited light, knowledge and happiness can be meaningful if he strives to

trace their limitless Source. An increased impersonality⁵⁴ and universality in the personal life is the sign of true *Ashram* living.



The Gita speaks of two things that either one ascends in the ladder of Consciousness from *Shudrahood* to *Brahminhood* after many births of preparation in order to arrive at Spiritual rebirth of *Dvija* or a *Shudra* ascends quickly into Spiritual liberty of *Dvija*, *Khipram Bhavati Dharmatma*,⁵ by sincerely turning his life Godward in this life.

A *Sadhaka* of integral Yoga or a consecrated Divine Worker will pursue *sadhana* in four stages.

***Dvija*:** Those seekers of truth, *Jijnasu*, by the sincerity of their *tyaga*, *vairagya*, *abhyasa*, *samyama*, *tapasya* and *atma-samarpana*, open the door of their Soul; they experience the second Soul birth, *Dvija*,⁶ after the first material birth from the mother's womb. They are liberated Souls but one part of their untransformed nature is *tamasic* and all other parts are still under *rajasic* and *sattwic* influence. They execute the fourfold Divine work of *chaturvarnyam*,⁵² from a higher Psychic plane of consciousness beyond the three *gunas*.

Yantra: Those who act by the pressure of strong Psychic and Spiritual force on the surface are identified as conscious Instruments of the Divine. A *Dvija* carrying *Brahma Shakti* can ascend into *Yantra* having wisdom of *Maheswari*, who toils from the beginning of creation and draws her children to link earth consciousness with supreme Truth Consciousness. A *Dvija* carrying *Kshetra Shakti* can ascend into *Yantra* having Power of *Mahakali*, who can transform Time's black dragon base of Inconscient Sheath and can trample the Nature's Iron Law of Death. A *Dvija* carrying *Vaisya Shakti* can ascend into *Yantra* having Power of *Mahalakshmi*, who can bring into life's closed and obscured room a sense of Infinite Beauty, Delight, Love and Harmony. A *Dvija* carrying *Shudra Shakti* can ascend into *Yantra* having Power of *Mahasaraswati*, who is ready for arduous labour, long suffering and can wait patiently for all eternity in order bring the fullness and perfect perfection of this blind struggling creation.

Vibhuti: Those who are destined for inner Psychic and Spiritual action behind the veil of surface consciousness are identified as Emanations. Thus evolution of sevenfold personality⁷ of Divine Worker through practice of integral *Karma Yoga*, evolution of seven-fold Knowledge⁸ of Spiritual man through practice of integral *Jnana Yoga*, evolution of seven-fold beatitudes of Divinised man⁹ through practice of integral *Bhakti Yoga* and evolution of sevenfold purity of virgin Mother¹⁰ through practice of integral *Tantra Yoga*, are identified as special action of a *Vibhuti*. *The Gita*⁵³ indicates that even the Emanations are not free from untransformed Nature of three *Gunas* and they are given the task in integral Yoga for entire transformation of Nature through ascent into *Avatara* Consciousness.

Consciousness of Avatara: A *Yantra* and *Vibhuti* can open themselves towards the full descent of *Avatara* Force intermittently while an *Avatara* also does Divine's instrumental and emanative action in large scale. A *Sadhaka* of integral Yoga cannot become *Avatara*, but he can attain and stabilise himself in the *Avatara* Consciousness after he experiences prolonged movement between Psychic and Spiritual planes. An integral Yogi has three aspects of this conscious union, (1) a union with the transcendent supreme Divine, (2) a union with universal Divine and (3) a dynamic Supramental action linking the transcendent origin and the universal Self and he becomes a Divine Centre of the world of receiving the Divine energies, transmitting them to the surrounding world and of fulfilling the deficiencies of men.

So on this auspicious day of 1st February, 2018, in the presence of fellow brother *Sadhakas* and Devotees, we pray before *the Divine Mother* and Lord *Sri Aurobindo* to grant the benefit of Their external *Avatarhood* of Divinisation of outer Nature by pursuing this great Yoga consistently extending over many births. Thus the vision of universal incarnation of Godhead concealed in all humanity will be revealed and realised in all life.

Reference:

1: The Gita-4.7, CWSA-19/Essays on the Gita-161, CWSA-19/Essays on the Gita-167,

2: *Tamas* is born of Ignorance and it **binds the Soul** by indolence, negligence and sleep. Obscurity, inertia, delusion, fear, weakness, incapacity, cowardly recoil, submission to the pressure of environment, insensible to beauty, love and delight come forth when there is increase of *Tamas*. And if **dissolved** during the prevalence of *Tamas*, he is born in the inferior wombs of beings involved in nescience. In this state **fruit of the work** brings Ignorance. Those who dwell in *tamas*, their **consciousness** move downward towards Spiritual fall, decay and destruction. *Tamasic* man **offers sacrifice** to ghosts and elemental spirits. This **sacrifice** is performed without observance of the right rule, without giving of food, without the *Mantra*, without gifts to the noble Souls and empty of faith. That which is spoiled, tasteless, putrid, stale, left half-eaten by others and impure, is the **food** dear to *tamasic* persons. The **askesis** done with a deluded obstinacy, with self torture or a view to hurt others is said to be *tamasic*. The **gift** which is given at an improper place and time and to an unworthy person, with desire and contempt, is said to be *tamasic*. The **knowledge** which is petty and clings to single idea as if it were the whole, without reason, without grasping the essential significance, know that knowledge as *tamasic*. ‘*Tamas* obscures and prevents the light of the divine **knowledge** from penetrating into the dark and dull corners of our nature. *Tamas* incapacitates and takes away the power to respond to divine impulse and the energy to change and the will to progress and make ourselves plastic to a greater *Shakti*.’¹² **Action** initiated under the delusion without regard to one’s capacity, consequences, loss or injury or harm done to others, that work is said to be *tamasic*. To renounce the rightly regulated action out of delusion and a weak rejection of lower nature is *tamasic* **renunciation**. One who is discordant, vulgar, obstinate, deceitful, malicious, despondent, lazy, shrinking from endeavour and delaying in action, that **doer** is *tamasic*. ‘The *tamasic* **doer** of action is one who does not put himself really into the work, but acts with a mechanical mind, or obeys the most vulgar thought of the herd, follows the common routine or is wedded to a blind error and prejudice. He is obstinate in stupidity, stubborn in error and takes a foolish pride in his ignorant doing; a narrow and evasive cunning replaces true intelligence; he has a stupid and insolent contempt for those with whom he has to deal, especially for wiser men and his betters. A dull laziness, slowness, procrastination, looseness, want of vigour or of sincerity mark his action. The *tamasic* man is ordinarily slow to act, dilatory in his steps, easily depressed, ready soon to give up his task if it taxes his strength, his diligence or his patience.’¹¹ That which is enveloped in darkness, conceives as right law what is wrong, follows a routine of dull customary intelligence and sees all things in a perverted way, that **understanding** is *tamasic*. That **persistence** by which one does not give up sleep, fear, worry, grief and also pride, know that as *tamasic*.

That **happiness** by which the Soul is deluded in the beginning and also in the end and which arises from sleep, sloth and negligence; that is *tamasic*.

3: *Rajas* springs from craving, lower ego motive, vital attachment, false knowledge and all devouring *asuric* mind. It **binds the embodied Soul** to action. Greed, kinesis, despair, initiative to action, ambition, selfishness, lust, cruelty, beast wrath, hypocrisy, treachery, ingratitude, unrest, hatred, jealousy, fierce reaction to the pressure of the environment, struggle with the world in which one lives, conquer, create, accumulate, craving of desire come forth when there is increase of *Rajas*. When **one leaves the body** during the prevalence of *Rajas*, he is born among those who are **attached to action**. In this state **fruit of work** brings grief. Those who dwell in *rajas*, their **consciousness** remain in the middle. *Rajasic* man **offers sacrifice** to *Yakshas* and *Rakshasas*. This sacrifice is **offered** with the intention of getting fruit and ostentation. The **foods** that are bitter, sour, too hot, pungent, rough and burning and which produce pain, grief and disease are liked by *rajasic* persons. **Askesis** performed for ostentation, for the sake of gaining respect, honour and worship is *rajasic*. The **gift** which is given grudgingly for the sake of a return or with a view to fruit and reward is said to be *rajasic*. The **knowledge** which experiences the multiplicity of Beings in their separateness and variety of operation without the sense of one indivisible Being, know that knowledge as *rajasic*. '*Rajas* perverts **knowledge**, makes our reason the accomplice of falsehood and the abettor of every wrong movement, disturbs and twists our life-force and its impulses, oversets the balance and health of the body. *Rajas* captures all high-born ideas and high-seated movements and turns them to a false and egoistic use; even divine Truth and divine influences, when they descend into the earthly plane, cannot escape this misuse and seizure.'¹² **Action** done for the satisfaction of desire and ego and with an excess of laborious effort, aggressive push of work, know that action as *rajasic*. He who gives up work because they bring sorrow, fear and physical suffering, know that as *rajasic* **renunciation**. One, who is passionate, eagerly seeks the fruit of actions, greedy, violent, impure, and moved by joy and sorrow, such a **doer** is *rajasic*. '*The rajasic doer* of action on the contrary is one eagerly attached to the work, bent on its rapid completion, passionately desirous of fruit and reward and consequence, greedy of heart, impure of mind, often violent and cruel and brutal in the means he uses; he cares little whom he injures or how much he injures others so long as he gets what he wants, satisfies his passions and will, vindicates the claims of his ego. He is full of an incontinent joy in success and bitterly grieved and stricken by failure.'¹¹ That **understanding** by which one knows incorrectly the right law and the wrong law and also what ought to be done and what ought not be done, is *rajasic*. That **persistence** by which one becomes desirous of the fruit, one holds fast *Dharma*, *Artha* and *Kama*, that is *rajasic*. That **happiness** born from the contact of the senses with their many coloured home of pleasure, which is like nectar at the first but poison in the end, know that happiness as *rajasic*.

4: *Sattwa*, *Rajas* and *Tamas* are three *Gunas* born of movement of *Prakriti* and they bind the Soul to the *Apara-prakriti*. *Sattwa* is the giver of illumination, calmness, equality, order, accomplished harmony and well-being. It **binds the Soul** by attachment to limited happiness and limited knowledge. When through all the doors of the body, light of knowledge shines forth, there is increase of *Sattwa* and it imposes on itself an impersonal ethical, social and religious law, a *Dharma*, a *Shashtra*, right understanding and a disinterested search of truth. When in *Sattwa* **one leaves the body**, he attains the spotless worlds of the knowers of the Highest. In this state **fruit of the work** is rightly and naturally enjoyed. Those who dwell in *Sattwa*, their **consciousness** rise upward and knowledge are gained. *Sattwic* man **offers sacrifice** to God or partial Godhead. This true sacrifice is extended according to the right principle, without desire for fruit, with a mind concentrated and fixed on the truth of things. The **food** that augment life, vitality, strength, health, joy and cheerfulness, which are succinct, soft, sustaining and agreeable, are dear to *sattwic* persons. **Askesis** done with faith and with no desire for fruit is said to be *sattwic*. Serenity of mind, gentleness, silence, self-control and purity of feeling are called *sattwic* **askesis of mind**. The writing/oration which gives no offence, truthful, pleasant and beneficial and regular study and practice of *Shashtra* are *sattwic* **askesis of the vital/speech**. The **true *sattwic* Askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born Soul. When the **gift** is given for the sake of giving to one from whom no benefit in return is expected, and in the right place, at the right time and to the right person, that gift is said to be *sattwic*. When one Imperishable Being is seen in all Beings and one indivisible Being is realised among the multiplicities of divisions, know that **knowledge** as *sattwic*. An **action** which is rightly regulated by renouncing the fruit of action, attachment and without liking and disliking, know that work as *sattwic* action. When one performs rightly regulated action by renouncing attachment of action and fruit of action, know that as *sattwic* **renunciation**. One who is free from attachment, egoless, endowed with steadfastness and zeal, unaffected by success and failure, he is a *sattwic* **doer**. ‘The *sattwic* **doer** is free from all this attachment, this egoism, this violent strength or passionate weakness; his is a mind and will unelated by success, undepressed by failure, full of a fixed impersonal resolution, a calm rectitude of zeal or a high and pure and selfless enthusiasm in the work that has to be done.’¹¹ That which knows in essence action and withdrawal from action, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, clarity of mind, that **understanding** is *sattwic*. That unwavering **persistence** by which one controls the activities of mind, life and senses, know that persistence of mastering intelligence as *sattwic*. That **happiness** which seems like a poison initially but ends as nectar, that happiness is said to be *sattwic* born out of clear understanding.

5: The Gita-9.31

6: A traditional *Brahmin* represents *Sattwic Guna* and when he becomes *Dvija* of integral *Brahmin*, the Soul Force of **Self-knowledge and World-Knowledge**, that state of consciousness is identified as Divine Nature of *Brahma Shakti*. A traditional *Kshatriya* represents *Rajasosattwic Guna* of bound Nature and when he becomes *Dvija* of integral *Kshatriya*, the Soul Force of **Strength and Power**, that *trigunatita* state of consciousness is identified as Divine Nature of *Kshetra Shakti*. A traditional *Vaisya* represents *Rajasic Guna* of bound Nature and when he becomes *Dvija* of integral *Vaisya*, the Soul Force of **Mutuality and New Creation**, that *trigunatita* state of consciousness is identified as Divine Nature of *Vaisya Shakti*. A traditional *Shudra* represents *Tamasic Guna* of bound Nature and when he becomes *Dvija* of integral *Shudra*, the Soul Force of consecrated **Works and Service**, that state of consciousness is identified as Divine Nature of *Shudra Shakti*.

The fourfold Divinised Psychic action, *chaturvarnyam*,⁵² pursued by a twice born Soul, *Dvija*, is the extension of fourfold undivine action bound to three *gunas* of once born Soul. They are synthesised in integral Yoga and for emergence of integral personality all the four dynamic Soul faculties of Wisdom, Power, Harmony and Perfection are reconciled in a single individual. They are:

An **Integral Brahmin** calls down the Divine Mother's swift invasion of mightier Light, calm wideness, Truth of eternity, blaze of comprehensive wisdom, inevitable Word, tranquil benignity, sovereign and surpassing majesty and all ruling greatness to life's closed and obscure room and transforms all triple lower mechanical energies of *sattwa*, *rajas* and *tamas* into energies of illumined Seer and subsequently to Supramental Nature, *madbhava*.¹³ Not by rejecting life and action but by accepting and uplifting them he will realise the supreme Self in his own being and subsequently in all-beings and transforms all mundane knowledge in to activities of self-existent infinite Divine Consciousness. Thus God-Knowledge and World-Knowledge become two sides of one Transcendent seeking.

An **Integral Kshatriya** casts his transparent Soul upon the Divine Mother's lap and calls down her sweet Presence of violent loving heart, intolerant flame, splendid strength, irresistible white passion of her mighty Force. She leads his small beginning of *Sadhana* through slow mental evolution towards complete enjoyment and possession of Divine Soul and transforms Nature through swift Spiritual evolution, fulfils *Ananda* with its most absolute intensities, drags knowledge towards conquering glories and shortens the long way of perfection. He reconciles the gentle soul of Love with the formidable need of Power; fuses the Soul's passive nature that lives satisfied with transcendent calm with perfect activity of Divine worker and warrior. He shall possess God's infinite Wisdom and king Idea what the dwarf mind cannot imagine and shall open God's door what the heart of the mortal cannot dare.

An **Integral Vaisya** calls down the Divine Mother's deep, secret, vivid, wonderful and fine rhythm of beauty, healing touch of love, truth and delight, alchemist energy, sunlit sweetness and harmony, her intricate and subtle opulence, compelling attraction of beatitude, bound all the decreed Souls with her golden tie and captivating magic Grace. He does all action in the love of Divine and in love of the world and transforms all transient earthly emotional human relation into joy of the All-Loving, the All-Blissful and the All-Beautiful.

An **Integral Shudra** is not satisfied with his exclusive liberation, lonely freedom and solitary joy and asks the Divine Mother's Light, Peace and Perfection for earth and men. He calls down her persistent, flawless and integral action, efficient technical knowledge, competent administrative skill, Truth of order, close and profound intimate knowledge, power of silence and quiet and exact perfection in all things. A vast surrender or wide self-giving is his only source of strength to confront Time and Space. While accepting all works of life, he is able to transform even the smallest and meanest work into glad and glorious golden sacrifice; a higher knowledge is applied to all the activities of existence to lift all common ordinary work into strange Divinity and in every simplest movement of will, action and thought he fills the Divine Presence and can bring her Divine oneness. His object in Arts and Crafts is not mere mental, vital and aesthetic gratification but to adore and manifest the Divine Artist everywhere. His aim and object in Science and Technology is not mechanical and mental manipulation of the energies and opulence of Nature but to enter into the processes and workings of the faultless Divine mysteries. He must remember that he carries within him a fragment of integral Godhead and its total revelation in his bodily life is the inevitable consequence of his integral faith.

7: Sevenfold Personality of a Divine Worker:

The Lord of the Gita declares that He does work all the time and if He will leave action like *Sannyasin* then He will be the cause of world dissolution and destruction. We observe from *Sri Aurobindo's* life that His forty year stay at *Pondicherry* is an occasion constant tireless action and *The Mother's* thirty year stay with *Sri Aurobindo* is a period of sleepless uninterrupted action.

So the Divine's chosen instruments are at once as young and plastic as that of a small child, slave of God concealed in all humanity, disciple of the transcendent Divine and 'high-bred maiden' (as defined in *Savitri*) to hold Divine Love. They become wide and egoless impersonal personality of liberated cosmic Worker, hastener of Evolution, Divine Creator, bringer of Light, giver of Bliss, and bear earth's burden and suffering much more than their individual capacity. So a Divine worker has following seven qualities in his characteristic Nature.

1: Freedom from ego, *Ahamkaram parigraham*: While actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his “I” which is doing them.¹⁴ In the egoism of their strength and power, in the violence of their wrath and arrogance, the *asuric* men despise and belittle the God hidden in themselves and the God in man.¹⁵ Having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive—one is fit to become the *Brahman*.¹⁶ If thou art one in heart and consciousness with Me at all times, then by My Grace thou shalt pass safe through all difficult and perilous passages; but if from egoism thou hear not, thou shalt fall into perdition.¹⁷

2: Freedom from desire, *Kamasankalpavarjitah*: In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger comes forth.¹⁸ Men are led away by various outer desires which take from them the working of the inner knowledge; they resort to other gods and they set up this or that rule, which satisfies the need of their nature.¹⁹ But the Soul not in union with the Divine is attached to fruit of action and bound by action of desire.²⁰ Thus awakening by the understanding to the Highest which is beyond even the discerning mind, putting force on the desire soul by the true inner Soul to make it firm and still, slay O mighty-armed, this enemy in the form of desire, who is so hard to assail.²¹ Whose inceptions and undertakings are all free from the will of desire, whose works are burned up by the fire of knowledge, him the wise have called a sage.²²

3: Spiritual Impersonality, *Nirguna*: “He who has the inner happiness and the inner ease and repose and the inner light, that Yogin becomes the *Brahman* and reaches self-extinction in the *Brahman*, *brahmanirvanam*. Sages win *Brahmanirvana*, they in whom stains of sin are effaced and the knot of doubt is cut asunder, masters of their selves, who are occupied in doing good of all creatures. Those who practice self-mastery by Yoga and austerity who are delivered from desire and wrath and have gained concentration, for them *Brahmanirvana* exists and encompasses them, they already live in it because they have knowledge of the Self.”²³ But those who seek after the indefinable unmanifest Immutable, omnipresent, unthinkable, self-poised, immobile form of the Divine, they also by restraining all their senses, by the equality of their understanding and by their seeing of one self in all things and by their tranquil benignancy of silent will for the good of all existences, arrive to Me.²⁴

4: Equality, *Samata*: Fixed in Yoga do thy actions, having abandoned attachment. Having become equal in failure and success; for it is equality that is meant by Yoga, *samatwam yoga uchyate*.²⁵ Sages see with an equal eye the learned and cultured *Brahmin*, the cow, the elephant, the dog and the outcaste. Even here on earth they have conquered the creation whose mind is established in

equality: the equal *Brahman* is faultless, therefore they live in the *Brahman*.²⁶ The non-injuring, equality, contentment, austerity and giving are separative and subjective becomings of existence, and they all proceed from Me.²⁷

5: Peace, *Shanti*: He attains peace, into whom all desires enter as waters into sea which is ever being filled, yet ever motionless—not he who like a troubled and muddy water is disturbed by every little inrush of desire. Who abandons all desires and lives and acts free from longing, who has no “I” or “mine,” who has extinguished his individual ego in the One and lives in that unity, he attains to the great peace.²⁸ By abandoning attachment to the fruits of works, the Soul in union with Brahman attains to peace of rapt foundation in *Brahman*...²⁹ Thus always putting himself in Yoga by control of his mind, a Yogi attains the supreme peace of *Nirvana* which has its foundation in *Brahman*.³⁰

6: Spiritual Ease, *Sukha*: He who can bear here in the body the velocity of wrath and desire, is the Yogin, the happy man, *sukhi*. He who has inner happiness and the inner Spiritual ease and repose and the inner light, that Yogin becomes the the *Brahman* and reaches self-extinction in the *Brahman*, *brahma-nirvanam*.³¹ For one who is not in Yoga, there is no concentration of thought and intelligence; for him without concentration there is no peace, and for the unpeaceful how can there be happiness, *sukham*?³² A *sattwic* action binds a man by attachment to knowledge and attachment to happiness.³³

7: Joy and laughter of the Soul, *Hasya*: I, the *Purushottama*, am the foundation of the silent *Brahman* and of Immortality and imperishable Spiritual existence and of the eternal *dharma* and of an utter bliss of happiness, *hasya*.³⁴ That in which the Soul knows its own true and exceeding bliss, *hasya*, which is perceived by intelligence and is beyond the senses. Wherein established, this exceeding bliss can no longer fall away from the Spiritual truth of its being. That bliss is the greatest of all gains and treasure beside which all lose their value, wherein established a Yogi is not disturbed by the fieriest assault of mental grief. The firm winning of this inalienable Spiritual bliss is Yoga; it is the Divine union.³⁵ When the mind is thoroughly quieted, then there comes upon the Yogin stainless, passionless, the highest bliss that has become the *Brahman*. Thus freed from stain of passion and putting himself constantly into *Yoga*, a *Yogi* easily and happily enjoys the touch of the *Brahman* which is an exceeding Bliss, *hasya*.³⁶

8: Seven-fold Knowledge of the Spiritual man:

A *Vibhuti*'s sevenfold subjective action is hinted in the Gita as “*Maharsaya saptapurbe*”³⁷ and developed in integral Yoga “sevenfold integral Knowledge.”³⁸ They are:

1: Original Ignorance: Not knowing the origin, Source of our existence, the Supramental Self or extending ahead to Bliss Self. After opening of above Selves, they are dynamised in building the Supramental and Bliss Sheath.

2: Cosmic Ignorance: Not knowing the immobile and immutable Self, the Spiritual Self. After opening of this *Akshara Purusha*, it is dynamised for building, transforming and perfecting the Spiritual Sheath.

3: Egoistic Ignorance: Not knowing the Universal Self, the Cosmic Self. After opening of this Self, it is dynamised for expansion and perfection of universal Sheath.

4: Temporal Ignorance: Not knowing the Psychic Being. Psychic Sheath is purified and perfected by the influence of Psychic being.

5: Psychological Ignorance: Not knowing the subliminal Self which constitute our true physical Being, true vital Being and true mental Being. Subtle physical, subtle vital and subtle mental sheaths are built by activation and interaction of respective Selves.

6: Constitutional Ignorance: Not knowing the Subconscious Self, Inconscious Self and their influence on the waking Self. Activation of these Selves are part of Supramental transformation in Subconscious and Inconscious Sheaths.

7: Practical Ignorance: Not knowing the right relation of the surface physical, vital and mental Nature with the above ten Selves. Perfection of surface nature, which constitute our body, vital and mind are dependent on the influence of the ten multiple Selves and perfection of ten subtle bodies.

9: Sevenfold Beatitudes of the Divinised man: “(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...”³⁹ “But behind all these and in them he (a *Sadhaka*) has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All relations known to human personality are there in the soul’s contact with the Divine; but they rise towards super human levels and compel him towards a divine nature.”⁴⁰ “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are **seven beatitudes** of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.”⁴¹

10: Seven-fold Purities of the Virgin Mother:

‘Earth, water, fire, air, ether, mind, reason and ego is my eightfold divided Nature, *apara-prakriti*. Know too my other Divine Nature, *Para-prakriti*, different from this, this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld.’

The Gita-7.4, 5

“But above, on a plane within us but now superconscious to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti*, *para maya*, into the lower or human nature.”⁴²

Sri Aurobindo

The Gita hints of the virgin Mother Power as superior manifestations of the Divine. This character of *Para-prakriti* is developed extensively in *Savitri* who can save the human Soul from Spiritual fall and vanquish Time and Death.

The Mother's bare and absolute Power is represented through *Savitri's* Virgin Force, which burns in the solitudes of the thoughts of God and the whole world lives in the lonely ray of her sun. She questioned changeless destiny and strove against the immutable Will from the inception of this creation. Her high nude Soul tramples fixed destiny and the groves of mortal law with her living feet.

Twenty-one distinct characters (7x3) of *Savitri* are identified which form the basis her virgin Mother status and from them the Law of Virginity is evolved. Adherence to this law gives a seeker capacity to reverse the course of world event from the worst to the best and gives strength to fight against Death and Suffering.

Savitri searched her integral purity through the first door of entry of **physical virginity** which is reflected in her outward nature. She awoke among these common tribes like a parable of dawn and lived like a mighty stranger in the human field. Heaven guarded her physical purity till the arrival of some great Soul, her second Self, and the Godhead in the form of *Satyavan* leading her towards comprehensive virginity. The physical substance can open itself towards the pure Divine touch. Her single glance can make his whole day wonderful. The first sign of *Savitri's* **physical virginity** is that she took no interest in small earth bound enjoyments, life's fragile littleness, heaven's brief light. She came to love, help and save all, spoke no word, strong, calm like a hill and a dark foreknowledge of *Satyavan's* early departure separated herself even from those she loved. *Savitri* gives us this message that she was absolutely not interested in any small happiness and sense-enjoyments because that cannot help her to resolve her single and sole issue which she concentrates on each birth, “This was the day when *Satyavan* must die.”⁵¹ Rather these small earthly enjoyments are door of escape and recoil from the problems of existence. The second sign is that she had disrupted and dislodged by her Soul's force her past that stood as a block in the immortals path; in her inner adventure of Consciousness, each new height she explored she would completely lay bare and break the system she had reached earlier; or ‘A giant dance of *Shiva* tore the past.’⁴³ A fire that seemed the body of the God consumed

the limiting figures of the past and made a large room for the new self to live; to quote *the Mother's* word, "At every moment we must shake off the past like falling dust, that it may not soil the **virgin path** which, at every moment also, opening before us."⁴⁴ Thirdly, she was never interested in any solitary bliss, her task was to raise the world to God and deathless Light and called down a fire of Eternity to make the body's joy as vivid as the Soul's; earth she would permanently lift to the neighbourhood of Heaven, reconcile the Eternal and the Abyss through invasion of Divine Force and her greatness rose to 'stay the wheels'⁴⁵ of earth's Doom.

Savitri's fulfilled vital was flower-sweet, adamant, passionate and calm. The vital substance and sensory organs can open themselves towards pure Divine Delight which is an inlet of ocean's force and can retain their vital virginity. The first sign of *Savitri's* **vital virginity** is that an inner law of beauty shaped her whole life; by the pressure of the Soul force 'the proud ambition and its master lust'⁴⁶ were transformed into instruments of great calm sway; 'daily dwarf desire'⁴⁶ was changed into a sweet and boisterous play of delight; the second sign is that all her sense instincts or organs are in search of beyond sense pure delight; a power within and above shaped and moulded her sense; the body's sense renounced its earthly look and Eternity's contact broke the moulds of sense and kindled a Divine identity; thirdly she gives no interest in human association which generally takes a vitalistic turn. The common earthbound Souls who generally draw irresistibly towards the forbidden fruit of *Adam* and *Eve*, the Souls tempted by Nature have eaten, which is again mind and body's faltering search through *Prakriti's* possession of *Purusha* in Ignorance. A puritan God made pleasure a poisonous fruit or red drug in the market place of *Death*. *Savitri* symbolises all gross enjoyment of life as wine of desire and projects the lord of *Death* as the 'cup bearer of the wine';⁴⁷ so in order to fight and conquer against *Death* one must give up all desire, ego and earthly enjoyment and must turn inward and upward.

The surface mind has to open itself towards the Divine wisdom which generally lives far from the authentic light and thus it retains mental virginity. The first sign of *Savitri's* **mental virginity** is that she loves mind's solitude which remains untouched in the battlefield, mart and crowded places; her mind was an enormously empty sea of white sincerity resulting in the simple purity which knelt down before the seat of the Eternal and all the mind's twilight thoughts were abolished and delivered to save her naked Self and transformed Nature. In the still mind a Timeless Ray descends into our heart and multiple subtle bodies and we are rapt into her eternity. Thus the obscure physical mind and the impure vital mind can be transformed into plenary Supramental illumination. Secondly, she accepted the earth, the woods, the thatched house, never spared the labour of the broom, the jar and the well and heap the fire and no slight task she allowed to others; thus in the simplest movement of action she could bring strange Divinity

and Oneness with earth's growing robe of Light and her commonest, smallest and meanest doing welled from an inner Light; the third sign is that she is 'forbidden to walk unveiled in public ways'⁴⁸ because the mental purity always insists seclusion as the highest and best opportunity to multiply the value of Time, use time as a bank to accumulate Spiritual force and economise the limited and passing moments towards God union.

The Psychic being is the perennial virgin stationed in the heart of this mutable form, by whose influence the surrounding desire soul can regain its purity and retain the virginity of Psychic sheath. The first sign of *Savitri's Psychic virginity* is that her Psychic being was that half opened lotus bud of the heart which bloomed and stood disclosed to the earthly ray and she called the mighty Mother of the worlds to the heart centre to make this earthly tenement her house; the waking witness Soul looks at the Truths unseen and scans the Unknown and all assumes a new marvellous face; secondly after the Psychic being is opened, a mighty movement rocked the inner space and out of Inconscient's mindless and soulless night a flaming serpent rose and climbed mightily and stormily on its way and touched her six occult centres with its flaming mouth. Those centres, lotus of the head, lotus of the throat, the lotus of the heart, navel lotus and two nether lotus centres bloomed and laughed surcharged with light and bliss and then at the crown of the head they joined the Eternal's space. Thus a firm ground was made for Heaven's descending Spiritual Might, Love, Light, Wisdom and Force and the third sign is that she surrendered herself entirely into the great World-Mother's hands and she obeyed her sole supreme command in the enigma of Inconscient's world. Thus her Psychic being entered complete Divine union in Supramental plane and the Supramental Mother consented to stay permanently in the heart centre.

The Spiritual Being is the eternal virgin whose release can dim the moon and it is stationed in an immutable form, by whose influence the Fate's dark and lethal orb over *Satyavan's* cherished head was transformed into a golden circle of mystic Sun. The first sign of *Savitri's Spiritual virginity* is the grace and beauty of Spiritual light which is a blank pure immutable Consciousness of celestial fire that replaced the mind and ascends to the emptiness of the Supreme so that all in her may reach the blank absolute state; the second sign is that Spiritual virginity opens the doors of sheer truth discernment, sheer truth vision, sheer truth hearing and sheer truth touch, it understands without the aid of thought, utters what is needed to be said, does what is needed to be done, a pure perception is her only power; she has come down to this suffering world to help a blind and suffering mortal race, to open to Light the eyes that could not see and to bring down bliss into heart of grief; thirdly activation of Spiritual Virgin Being ensures a secured and enlightened earthly life without any danger of Spiritual fall and possession of a Bliss that none can ever hope to taste and experience of a Love without the

Lover and the Beloved. So *Savitri* recommends that ‘we must search our nature with spiritual fire’⁴⁹ and ‘must break’⁴⁹ all earth’s smallness, pettiness and narrowness. It further asks not to remain content with one conquered realm of subtle world and adventure all the subtle bodies to make the whole world under her possession.

The Supramental Being is the virgin Source of all existence, by whose movement this whole existence can retain the integral virginity including the purification of the Subconscious and Inconscious Sheath. It is this integral virginity that gives birth to the status of eternal Bride and eternal Bridegroom for which *Savitri* and *Satyavan* were destined for the earthly play. The first sign of **Supramental virginity** is that in its Truth Consciousness there is no place of negation and division and she stands firmly on earth united with the Divine who represents ‘the Lover’s everlasting Yes;’⁵⁰ an invisible sunlight ran within her veins, flooded her brain with overwhelming light and woke a wider sight than earth could know; a lightning from the height entered the hell of the abyss; it is a flame that cancels death in mortal things and radiates the human limbs that knows not birth and death; her kindly care is a sweet temperate sun which has the capacity to embrace all human contacts without any disturbance, discord and disharmony; the second sign is that she wishes to make all one immense embrace and she might house in it all living things; there are regions where her absolute Powers meet and made circle of bliss with married hands, light stood embraced by light and fire wedded fire to find all the world within her lonely breast; Superconscious thoughts rose in her that no earthly mind can hold; *Savitri* had developed in her lonely days the inner capacity in Consciousness of serving the earth from above like the strong splendid Sun and lighting around her, she kindles all other suns representing ten Selves and the whole world lives in a lonely ray of her Supramental Sun; thus she moulded her life like golden maid; thirdly, a mighty transformation came on her as heaven’s light consented to descent; her forehead’s span vaulted the Omniscient’s gaze, the Presence of virgin Sun came down as Divine Force and held the lotus centre of her brow and opens the third mysterious eye; when the golden ecstatic Light seized the brain then eternal Wisdom and Will captures the mortal being; it stirred in the lotus of the throat the song and in her speech throbbed the immortal Word; the God’s sun glided into the lotus of her heart and woke in it the Force that alters the Fate and when it came to the navel lotus centre made desire a pure celestial flame and when it broke into the nether centre where coiled World-Energy sleeps, smote the thousand hooded serpent Force and it climbed to clasp the World-Self above.

Savitri had brought with her human form the calm delight that weds one Soul to all and that is the key to the flaming door of ecstasy and the All Blissful smites with rapture the heart’s throb. Bliss Self is the ultimate virgin Power of the existence, the Creatrix Mother, the artist Bride of the Supreme, by whose

intervention the whole existence retains its oneness with the Supreme and seeks for forms to manifest the Truth Supreme, sustains all other intermediate worlds for the dynamisation of multiple delights and illumines the Inconscient and Subconscient Sheath with intensest *Ananda*. The first sign of all-creating unmanifest **Bliss virginity** is the manifestation of utter gladness in the trinity of the Enjoyer, the Enjoyed and the Delight that unites them; a giant drop of Bliss unknowable shatters the mortal flesh and with immortal pleasure cleansed and purified the whole Nature and the Soul became a fiery ocean of felicity; His bliss laughs to us or its call concealed like a far-heard unseen entrancing flute from the moonlit branches of the throbbing wood tempting our angry search and passionate cry; the second sign is that it manifested as trinity of the Lover, the Beloved and the Love, where Love has the capacity to heal all disorder and bitter cruelties of earth, turns worst into the best and sustains this creation; her love was not the hunger of the heart, nor was it the craving of a flesh and it came to her from All Bliss and to All Bliss it returns, and the third sign of Bliss virginity is that it is manifested as trinity of possessor of Beauty, the Beauty possessed and the Beauty. In beauty she treasures the sunlight of her smile. The All Beautiful's ray is a miracle in each shape and it is caught and flowered in Art and Life.

11: CWSA/19/Essays on the Gita-502,

12: CWSA/23/The Synthesis of Yoga-236-237,

13: The Gita-13.18, 10.6,

14: The Gita-3.27,

15: The Gita-16.18,

16: The Gita-18.53,

17: The Gita-18.58,

18: The Gita-2.62,

19: The Gita-7.20,

20: The Gita-5.12

21: The Gita-3.43,

22: The Gita-4.19,

23: The Gita-5.24, 25, 26,

24: The Gita-12.2, 3,

25 73: The Gita-2.48,

26 74: The Gita-5.18, 19,

27: The Gita-10.5,

28: The Gita-2.70, 71,

29: The Gita-5.12,

30: The Gita-6.15,

31: The Gita-5.23, 24,

32: The Gita-2.66,

33: The Gita-14.6,

34: The Gita-14.27,

35: The Gita-6.21, 22, 23,

- 36: The Gita-6.27, 28,
37: The Gita-10.6,
38: CWSA/22/The Life Divine-754,
39: CWSA/19/Essays on the Gita-141,
40: CWSA/23/The Synthesis of Yoga-129,
41: SABCL/17/The Hour of God-137,
42: CWSA/19/Essays on the Gita-162,
43: Savitri-343,
44: CWM/1/p-42,
45: Savitri-19,
46: Savitri-530,
47: Savitri-431,
48: Savitri-496,
49: Savitri-240,
50: Savitri-310,
51: Savitri-10,
52: The Gita-4.13,
53: “There is not one entity, either on the earth or again in the heaven among the Gods, that is not subject to the workings of these three *gunas*, born of nature.” The Gita-18.40,
54: “Impersonality is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action.” CWSA/19/Essays on the Gita-532.

ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମ ବିବରଣୀ-୨୦୧୮

“ଅବତାରଙ୍କ ମଧ୍ୟଦେଇ ଏକ ସ୍ୱତନ୍ତ୍ର ଅଭିବ୍ୟକ୍ତି ଘଟିଥାଏ, ଉର୍ଦ୍ଧ୍ୱତର ଜଗତରୁ ଏକ ଦିବ୍ୟ ଜନ୍ମ, ଶାଶ୍ୱତ ଏବଂ ବିଶ୍ୱଗତ ଭଗବାନଙ୍କର ମାନୁଷି ତନ୍ମୁ ମଧ୍ୟରେ ଅନୁପ୍ରବେଶ, ଆତ୍ମାନାମ ସୃଜାମ୍ୟହଂ, ଏବଂ ସେ ନିଜର ଦିବ୍ୟତା ସମ୍ପୂର୍ଣ୍ଣରେ କେବଳ ଅନ୍ତରାଳରେ ନୁହେଁ ବରଂ ବାହ୍ୟ ପ୍ରକୃତିମଧ୍ୟଦେଇ ସତେତନ ଏବଂ କ୍ରିୟାଶୀଳ ହୋଇଥାନ୍ତି। କିନ୍ତୁ ଯେପରି ବାହ୍ୟ ଜୀବନର ସଙ୍ଗତି ଓ ସ୍ଥିରତା ଅନ୍ତର ଜୀବନର ବିକାଶପାଇଁ ଖୁବବେଶି ଅପରିହାର୍ଯ୍ୟ ସେହିପରି ଅବତାରଙ୍କର ବାହ୍ୟ ଅଭିବ୍ୟକ୍ତି ମାନବ ସମାଜର ମହାନ ଆଧ୍ୟାତ୍ମିକ ପରିପ୍ରକାଶ ନିମନ୍ତେ କିଛି କମ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ନୁହେଁ। ଶରୀର ଓ ମନର ପରିପୂର୍ଣ୍ଣତା ଅନ୍ତର ବିକାଶର ସହାୟକ ଏବଂ ପରବର୍ତ୍ତୀସମୟରେ ଅନ୍ତରର ପରିପୂର୍ଣ୍ଣ ସତ୍ୟ ବାହ୍ୟ ଜୀବନକୁ ଅଧିକ ପୂର୍ଣ୍ଣ କରି ଗଢ଼େ।”

ଶ୍ରୀ ଅରବିନ୍ଦ

ଏହି ବିବରଣୀ ଆଶ୍ରମ ଜୀବନର ଅଷ୍ଟ ଉର୍ଦ୍ଧ୍ୱାୟିତ୍ୱ ସୋପାନ ବିଶିଷ୍ଟ ସ୍ୱପ୍ନ ଯାତ୍ରାକି ଏକ ପ୍ରାଥମିକ ଅବିକଶିତ ସ୍ତରରୁ ପ୍ରତୀକ୍ଷାମାନ ଶେଷ ଲକ୍ଷ୍ୟ ଭାବେ ଦିବ୍ୟ ଜନନୀ ଶ୍ରୀ ମା ଏବଂ ପରମ ପ୍ରଭୁ ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କର ଦୈତ୍ୟ ଅବତାରକୁ ହୃଦୟରେ ଧାରଣ କରିବା ଏବଂ ପରବର୍ତ୍ତୀ ସମୟରେ ତାଙ୍କର ଦିବ୍ୟ ଉପସ୍ଥିତିକୁ ବାହ୍ୟ ଜୀବନରେ ଅଭିବ୍ୟକ୍ତି କରିବା।

ପ୍ରାଥମିକ ଆଶ୍ରମ ଜୀବନର ଅନ୍ତେବାସୀ ଭକ୍ତଙ୍କର ତାମସିକ ସମର୍ପଣ ଆରମ୍ଭହୁଏ ଅଜ୍ଞାନତା, ଆଳସ୍ୟ, ଦୁର୍ବଳ ଇଚ୍ଛାଶକ୍ତି, ନିଜକୁ ପରିବ୍ୟାପ୍ତି କରିବା ନିମନ୍ତେ ଅନିଚ୍ଛା, ସୌନ୍ଦର୍ଯ୍ୟ, ଆନନ୍ଦ ଏବଂ ପ୍ରେମ ପ୍ରତି ଉଦାସୀନତା ଏବଂ କଠିନ ପରିଶ୍ରମପ୍ରତି ପାଶବିକ ନିଷ୍ଠେଷ୍ଟତା। ସେ ତାମସିକ ଶୂନ୍ୟ ସ୍ୱଭାବର ଆର୍ତ୍ତ ଭକ୍ତ, ଏକ ସାମାଜିକ ପରମ୍ପରାର ଦାସ, ଯିଏକି ଆଧ୍ୟାତ୍ମିକ ଜୀବନର ମାହାତ୍ମ୍ୟକୁ ଦୁରୁପଯୋଗକରିପାରେ ଓ ଭୁଲବୁଝିପାରେ ଏବଂ ପ୍ରତିଭାବାନ ବ୍ୟକ୍ତି ପରି କିଛି ସମାଜକୁ ଦେଇପାରେନାହିଁ। ତାର ନିମ୍ନଗାମୀ ହତାଶ ଆଶ୍ରମ ଜୀବନଟି ମୂଲ୍ୟବାନ ହୋଇ ଉଠେ ସେ ଯେତେବେଳେ ନିରନ୍ତର ଭାବରେ ଅନ୍ତର ଜୀବନର କାମନା, ଆସକ୍ତି ଏବଂ ଅହଂକାର ବିରୁଦ୍ଧରେ ସଂଗ୍ରାମ ଘୋଷଣା କରେ ଏବଂ ବାହ୍ୟ ଜୀବନରେ ଅଧର୍ମ ଏବଂ ଅସତ୍ୟ ବିରୁଦ୍ଧରେ ଯୁଦ୍ଧ ଘୋଷଣା କରେ।

ଦ୍ୱିତୀୟ ଶ୍ରେଣୀର ଆଶ୍ରମ ଅନ୍ତେବାସୀ ଭକ୍ତଙ୍କର ରାଜସିକ ସମର୍ପଣ ପରିଚାଳିତ ହୁଏ ତାର ଇନ୍ଦ୍ରିୟ ସୁଖଭୋଗ, ନିମ୍ନ ପ୍ରକୃତି ଦ୍ୱାରା ପରିଚାଳିତ ଅସ୍ଥିର ଗତିଶୀଳତା ଏବଂ କାମନାର ପରିତୃପ୍ତିଭରା ମାନୁଷି ଉଦ୍ଦେଶ୍ୟ ଦ୍ୱାରା ସେ କିଛି ସୃଷ୍ଟି କରିବା, ଗଢ଼ିବା, ଅର୍ଥ ଉପାର୍ଜନ କରିବା ଏବଂ ତାର ମଧ୍ୟବର୍ତ୍ତୀ ଆର୍ଥିକ ସ୍ଥିତିକୁ ଭୋଗ କରିବାନିମନ୍ତେ ସମର୍ଥ। ସେ ବୈଶ୍ୟ ସ୍ୱଭାବର ରାଜସିକ ଅର୍ଥାର୍ଥୀ ଭକ୍ତ। ତାର କଠୋର ପରିଶ୍ରମ ମୂଲ୍ୟବାନ ହୋଇଉଠେ ଯେତେବେଳେ ତାର ସମର୍ପିତ କର୍ମ ଓ ଭକ୍ତି ଜୀବନରେ ମୁକ୍ତି ଓ ଫଳଭୋଗର ସୁଖ ଆଣିଦିଏ।

ତୃତୀୟ ଶ୍ରେଣୀର ଆଶ୍ରମ ଅନ୍ତେବାସୀ ଭକ୍ତଙ୍କର ରାଜସ-ସାତ୍ତ୍ୱିକ ସମର୍ପଣରେ ଥାଏ ଶକ୍ତିଶାଳୀ ଇଚ୍ଛାଶକ୍ତି, ଦୁର୍ଭାଗ୍ୟ ବିରୁଦ୍ଧରେ ସଂଗ୍ରାମ, ଅଧର୍ମ ଓ ନିର୍ଯ୍ୟାତନା ବିରୁଦ୍ଧରେ ଯୁଦ୍ଧ ଏବଂ ଏକ ସାମୁହିକ ଜୀବନର ଯତ୍ନ, ପରିଚାଳନା ଏବଂ ନେତୃତ୍ୱ ନେବାର ସାମର୍ଥ୍ୟ। ସେ କ୍ଷେତ୍ରୀୟ ସ୍ୱଭାବର ଜିଜ୍ଞାସୁ ଭକ୍ତ ଭାବରେ ପରିଚିତ। ତାର ଉଚ୍ଚ ଅଭିଳାଷପୂର୍ଣ୍ଣ ଜୀବନ ମୂଲ୍ୟବାନ ହୋଇଉଠେ ଯେତେବେଳେ ସେ ଅନ୍ତର ଏବଂ ବାହ୍ୟ ସତ୍ୟର ନିରହଂକାର ଅଭିଯାତ୍ରୀ ହୁଏ।

ଚତୁର୍ଥଶ୍ରେଣୀର ବିବର୍ଦ୍ଧିତ ଆଶ୍ରମବାସୀଙ୍କର ନିସ୍ୱାର୍ଥପର ସମର୍ପିତ କର୍ମ, ସତ୍ୟପ୍ରତି ସ୍ୱାର୍ଥରହିତ ଅନୁସନ୍ଧାନ, ବିଶୁଦ୍ଧ ବୁଦ୍ଧି ତାଙ୍କୁ ଉଚ୍ଚତର ଆଧ୍ୟାତ୍ମିକ ଉପଲବ୍ଧିନିମନ୍ତେ ସାମର୍ଥ୍ୟ ଆଣିଦିଏ ଏବଂ ଜୀବନର ସ୍ୱରୂପକୁ ବିସ୍ତାରିତ କରେ। ସେ ବ୍ରାହ୍ମଣ ସ୍ୱଭାବର ସାଢ଼ିକ ଜିଜ୍ଞାସୁ ଭକ୍ତ ଅଟେ। ତାର ଜୀବନର ସମିତ ଆଲୋକ, ଜ୍ଞାନ ଏବଂ ସୁଖ ଅମୂଲ୍ୟ ହୋଇପାରିବ ଯଦି ସେ ସେମାନଙ୍କର ସୀମାହୀନ ଉତ୍ସୁକ ଆବିଷ୍କାର କରିପାରେ। ବ୍ୟକ୍ତିଗତ ଜୀବନରେ ଏକ ପରିବର୍ଦ୍ଧିତ ନୈବ୍ୟକ୍ତତା ଏବଂ ବିଶ୍ୱଗତତାହିଁ ବାସ୍ତବ ଆଶ୍ରମ ଜୀବନର ଲକ୍ଷଣକୁ ବହନ କରେ।

ମଣିଷର ଭବିଷ୍ୟତକୁ ନେଇ ଭଗବଦ୍ ଗୀତା ଦୁଇ ପ୍ରକାରର ସମ୍ଭାବନାକୁ ଉପସ୍ଥାପନା କରେ। ଚେତନାର ପାହାଚରେ ଜଣେ ଶୂଦ୍ରରୁ ବ୍ରାହ୍ମଣ ଅବସ୍ଥା ଦେଇ ଦ୍ୱିଜର ନବ ଆଧ୍ୟାତ୍ମିକ ଜନ୍ମ ପ୍ରାପ୍ତ ହେବାପାଇଁ ବହୁ ଜନ୍ମ ଲାଗିପାରେ କିମ୍ବା ଗୋଟିଏ ଜନ୍ମର ନିଷ୍ଠାପର ତପସ୍ୟା ଦ୍ୱାରା ଶୂଦ୍ର ମଧ୍ୟ ଦ୍ରୁତଗତିରେ ଦ୍ୱିଜର ମୁକ୍ତ ଆତ୍ମା ଅବସ୍ଥାକୁ ପ୍ରାପ୍ତ ହୁଏ।

ପୂର୍ଣ୍ଣ ଯୋଗର ସାଧକ କିମ୍ବା ଜଣେ ସମର୍ପିତ ଦିବ୍ୟ କର୍ମୀ ଚାରିଟି ସୋପାନ ଦେଇ ସାଧନାକୁ ଜାରିରଖେ।

ଦ୍ୱିଜ: ଯେଉଁ ସତ୍ୟ ସନ୍ଧାନୀ ଜିଜ୍ଞାସୁ, ମା ପେଟରୁ ପ୍ରଥମ ଜନ୍ମ ନେବାପରେ ତ୍ୟାଗ, ବୈରାଗ୍ୟ, ଅଭ୍ୟାସ, ସଂଯମ, ତପସ୍ୟା ଓ ଆତ୍ମସମର୍ପଣ ଦ୍ୱାରା ଆତ୍ମାର ଦ୍ୱିତୀୟ ଜନ୍ମକୁ ପ୍ରାପ୍ତହୁଏ, ସେ ମୁକ୍ତ ଆତ୍ମା ଦ୍ୱିଜ ଭାବରେ ଗଣାଯାଏ। ଏହି ମୁକ୍ତ ଆତ୍ମାର ମନ, ପ୍ରାଣ ଏବଂ ଶରୀର ରୂପାନ୍ତର ହୋଇନଥାଏ କିନ୍ତୁ ସେ ତ୍ରିଗୁଣାତୀତ ଚୈତ୍ୟ ଚେତନାରେ ରହି ଚତୁର୍ବିଧ ଦିବ୍ୟ କର୍ମ କରେ।

ଯନ୍ତ୍ର: ଯେଉଁ ଦ୍ୱିଜ କର୍ମକରିବାର ପ୍ରେରଣା ଚୈତ୍ୟ ଏବଂ ଆଧ୍ୟାତ୍ମିକ ଜଗତରୁ ପ୍ରାପ୍ତ ହୁଅନ୍ତି, ତାଙ୍କୁ ଯନ୍ତ୍ର କୁହାଯାଏ। ଜଣେ ବ୍ରାହ୍ମଣ ଦ୍ୱିଜହେଲେ ତାମଧ୍ୟରେ ବ୍ରହ୍ମଚୈତ୍ୟଶକ୍ତି କ୍ରିୟାଶୀଳ ହୁଏ ଏବଂ ଯନ୍ତ୍ରହେଲେ ତାମଧ୍ୟରେ ମହେଶ୍ୱରୀ ଆଧ୍ୟାତ୍ମ ଶକ୍ତି କ୍ରିୟାଶୀଳ ହୁଏ, ଯିଏକି ସୃଷ୍ଟିର ଆରମ୍ଭରୁ ତାଙ୍କର ସନ୍ତାନମାନଙ୍କୁ ପାର୍ଥିବ ଚେତନାରୁ ପରମ ଦିବ୍ୟ ଚେତନା ଆଡ଼କୁ ନିଅନ୍ତି। ଜଣେ କ୍ଷେତ୍ରୀୟ ଦ୍ୱିଜହେଲେ ତାମଧ୍ୟରେ କ୍ଷେତ୍ରଚୈତ୍ୟଶକ୍ତି କ୍ରିୟାଶୀଳ ହୁଏ ଏବଂ ଯନ୍ତ୍ରହେଲେ ତାମଧ୍ୟରେ ମହାକାଳୀ ଆଧ୍ୟାତ୍ମ ଶକ୍ତି କ୍ରିୟାଶୀଳ ହୁଏ, ଯିଏକି ତାଙ୍କର ସନ୍ତାନମାନଙ୍କର ନିଶ୍ଚେତନା ଏବଂ ଅବଚେତନକୁ ଦ୍ରୁତ ରୂପାନ୍ତର ଦିଗରେ ନେଇଯାନ୍ତି ଏବଂ ପ୍ରକୃତିର କଠୋର ନିୟମ ଏବଂ ମୃତ୍ୟୁକୁ ପଦାଘାତ କରନ୍ତି। ଜଣେ ବୈଶ୍ୟ ଦ୍ୱିଜହେଲେ ତାମଧ୍ୟରେ ବୈଶ୍ୟଚୈତ୍ୟଶକ୍ତି କ୍ରିୟାଶୀଳ ହୁଏ ଏବଂ ଯନ୍ତ୍ରହେଲେ ତାମଧ୍ୟରେ ମହାଲକ୍ଷ୍ମୀ ଆଧ୍ୟାତ୍ମ ଶକ୍ତି କ୍ରିୟାଶୀଳ ହୁଏ, ଯିଏକି ତାଙ୍କର ସନ୍ତାନମାନଙ୍କର ସାଧାରଣ ଓ ଅସ୍ୱଚ୍ଛ ଜୀବନମଧ୍ୟକୁ ଅସୀମ ଆନନ୍ଦ, ପ୍ରେମ, ସୌନ୍ଦର୍ଯ୍ୟ ଏବଂ ସଂଗତି ବହି ଆଣନ୍ତି। ଜଣେ ଶୂଦ୍ର ଦ୍ୱିଜହେଲେ ତାମଧ୍ୟରେ ଶୂଦ୍ରଚୈତ୍ୟଶକ୍ତି କ୍ରିୟାଶୀଳ ହୁଏ ଏବଂ ଯନ୍ତ୍ରହେଲେ ତାମଧ୍ୟରେ ମହାସରସ୍ୱତୀ ଆଧ୍ୟାତ୍ମ ଶକ୍ତି କ୍ରିୟାଶୀଳ ହୁଏ, ଯିଏକି ତାଙ୍କର ସନ୍ତାନମାନଙ୍କମଧ୍ୟରେ ଅସୀମ ଧୈର୍ଯ୍ୟ, ଦିବ୍ୟ କର୍ମର ଅବିଚ୍ଛିନ୍ନ ପ୍ରେରଣା, ପରିପୂର୍ଣ୍ଣ ପୂର୍ଣ୍ଣତା ଭରିଦିଅନ୍ତି।

ବିଭୂତି: ଯେଉଁ ଯନ୍ତ୍ର ଏକ ସ୍ୱତନ୍ତ୍ର ଅନ୍ତର କର୍ମକରିବାର ପ୍ରେରଣା ଚୈତ୍ୟ ଏବଂ ଆଧ୍ୟାତ୍ମିକ ଜଗତରୁ ପ୍ରାପ୍ତ ହୁଅନ୍ତି, ତାଙ୍କୁ ବିଭୂତି କୁହାଯାଏ। ପୂର୍ଣ୍ଣାଙ୍ଗ କର୍ମଯୋଗ ଅଭ୍ୟାସ ଦ୍ୱାରା ସପ୍ତ ବ୍ୟକ୍ତିତ୍ୱର ବିକାଶ, ପୂର୍ଣ୍ଣାଙ୍ଗ ଜ୍ଞାନଯୋଗ ଅଭ୍ୟାସ ଦ୍ୱାରା ସପ୍ତ ଜ୍ଞାନର ବିକାଶ, ପୂର୍ଣ୍ଣାଙ୍ଗ ଭକ୍ତିଯୋଗ ଅଭ୍ୟାସ ଦ୍ୱାରା ସପ୍ତ ଆନନ୍ଦର ଅଭିବ୍ୟକ୍ତି, ପୂର୍ଣ୍ଣାଙ୍ଗ ତନ୍ତ୍ରଯୋଗ ଅଭ୍ୟାସ ଦ୍ୱାରା ମାତୃଶକ୍ତିର ସପ୍ତ ପବିତ୍ରତାର ବିକାଶ, ଏସବୁ ହେଲା ବିଭୂତିଙ୍କର ସ୍ୱତନ୍ତ୍ର ପରିପ୍ରକାଶ। ଭଗବଦ୍ ଗୀତାରେ ସୂଚନା

ଦିଆଯାଇଛିଯେ, ବିଭୂତିମାନେ ମଧ୍ୟ ପ୍ରକୃତିର ଅରୂପାନ୍ତରିତ ତିନିଗୁଣର ପ୍ରଭାବରୁ ମୁକ୍ତ ନୁହନ୍ତି। ତେଣୁ ପୂର୍ଣ୍ଣ ଯୋଗ ସେମାନଙ୍କୁ ଅବତାର ଚେତନାକୁ ଆରୋହଣ ସ୍ୱାରା ପୂର୍ଣ୍ଣ ରୂପାନ୍ତରର ଅନୁଭବଦେଇ ଯିବାର ଦାୟିତ୍ୱ ନ୍ୟସ୍ତ କରିଛି।

ଅବତାରଙ୍କ ଚେତନା: ଯନ୍ତ୍ର ଓ ବିଭୂତିଙ୍କ ମଧ୍ୟରେ ବେଳେ ବେଳେ ଅବତାରଙ୍କ ଶକ୍ତି ପୂର୍ଣ୍ଣରୂପେ କାର୍ଯ୍ୟକ୍ଷମ ହୁଏ ଏବଂ ଅବତାରଙ୍କମଧ୍ୟରେ ଯନ୍ତ୍ର ଏବଂ ବିଭୂତିଙ୍କ ଦିବ୍ୟକର୍ମ ବହୁଳ ଭାବରେ କ୍ରିୟାଶୀଳ ହୁଏ। ପୂର୍ଣ୍ଣ ଯୋଗର ସାଧକ ଅବତାର ହୋଇପାରିବେନି ବରଂ ତାଙ୍କ ଚେତନାକୁ ଆରୋହଣ ଓ ପ୍ରତିଷ୍ଠିତ ହୋଇ ପାରିବେ। ପୂର୍ଣ୍ଣ ଯୋଗୀର ଏହି ଦିବ୍ୟ ମିଳନ ଓ ଏକତ୍ରବୋଧ ତିନି ସ୍ତରରେ ଅନୁଭୂତ ହୁଏ। (୧) ବିଶ୍ୱାତୀତ ପରମଙ୍କ ସହ ମିଳନ, (୨) ବିଶ୍ୱଗତ ଭଗବାନଙ୍କ ସହ ମିଳନ, (୩) ଗତିଶୀଳ ଅତିମାନସ ଚେତନା ଯାହାକି ବିଶ୍ୱାତୀତଙ୍କୁ ବିଶ୍ୱ ସହ ସଂଯୋଗ ସ୍ଥାପନ କରେ। ଏହିପରି ଭାବରେ ସାଧକ ବିଶ୍ୱର ଦିବ୍ୟ କେନ୍ଦ୍ରରେ ପରିଣତହୁଏ ଯିଏକି ଦିବ୍ୟ ଶକ୍ତିକୁ ଅବତରଣ, ଧାରଣ ଏବଂ ବିଶ୍ୱମଧ୍ୟକୁ ପରିପ୍ଲାବିତ କରେ ଏବଂ ମାନବ ସମାଜର ଅଭାବ ଦୂରକରେ।

ଏହି ପବିତ୍ର ଦିନ, ୧.୨.୨୦୧୮, ସାଥୀ ସାଧକ ଏବଂ ଭକ୍ତଗଣଙ୍କର ଗହଣରେ ଆମେ ଦିବ୍ୟ ଜନନୀ ଶ୍ରୀ ମା ଏବଂ ପରମ ପ୍ରଭୁ ଶ୍ରୀ ଅରବିନ୍ଦଙ୍କ ନିକଟରେ ଏହି ପ୍ରାର୍ଥନା କରୁଛୁ ଯେ ସେମାନେ ତାଙ୍କର ସ୍ଥୂଳ ଅବତାରତ୍ୱର ଲାଭସ୍ୱରୂପ ଆମର ବାହ୍ୟ ପ୍ରକୃତିର ରୂପାନ୍ତର କରନ୍ତୁ ଯେଉଁଥିପାଇଁ ଆମେ ଏହି ମହାନ ଯୋଗକୁ ନିରନ୍ତର ଭାବରେ ଏକାଧିକ ଜନ୍ମ ପର୍ଯ୍ୟନ୍ତ ପରିବ୍ୟାପ୍ତ କରିବାପାଇଁ ପ୍ରତିଶ୍ରୁତିବଦ୍ଧ। ଏହିପରି ଭାବରେ ଅନେକ ଜନ୍ମପରେ ମାନବ ଜଗତ ମଧ୍ୟରେ ଲୁକ୍କାୟିତ ବିଶ୍ୱଗତ ଏବଂ ବିଶ୍ୱାତୀତ ଭଗବାନଙ୍କର ପ୍ରକାଶ ସମ୍ଭବ ।

OM TAT SAT



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