

The Mother's Yoga



The Mother

“There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but she is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine Shakti working here for that purpose.”

Sri Aurobindo

The Mother's mission on earth is to build our Soul and Nature in to the Divine Truth in consistent with the decrees of the Supreme and draws us irresistibly towards the supreme ecstasies, the highest heights, the noblest aims and the largest vistas. The Mother's Consciousness mediates between the sanction of the Supreme Grace from above and the fixed unfailing human aspiration that calls from below. Thus it is the very highest Supramental Force descending from above and an opening towards it from below can victoriously handle and transform the difficulties of physical Nature. The three elements of transformation are identified as Consciousness, Plasticity and unreserved Surrender. The unreserved glad surrender of inner and outer being will awaken consciousness everywhere and bring plasticity in to all the parts of the Nature. Even the body too will awake at last to the touch of the Supramental Force and feel all Her powers permeating from above the head, below the feet and all around it and thrill to a supreme Love and Ananda.

The one and only purpose for which our life is destined is the Divine Work without all desire and self-regarding ego, all our life and not a part of life must be an offering to the Supreme and we must give ourselves completely without condition, demand and reservation and our **only object** in action shall

be (1) to serve selflessly, (2) to receive inner growth, (3) to fulfil the Mother's Presence and (4) to become a manifesting instrument of the Divine Shakti in her works. We must grow in Divine Consciousness till there is no difference between our will and hers, no motive except her impulsion in us and no action that is not her conscious action acting through us.

The Mother's Yoga can begin with the practice of the fivefold method. (1) Aspiration is defined as unveiling of the pure flame of the *Purusha*. This aspiration is intensified when the *Purusha* ascends into *Ishwara*, *Ishwara* ascends into *Brahman* and *Brahman* ascends into *Sat*. (2) Rejection of lower Nature is defined as withdrawal of support of deformed lower nature, *apara Prakriti*, by the indwelling *Purusha*. (3) Surrender is defined as the submission of *apara Prakriti* near the *Purusha*. (4) *Prakriti's* concentration around the *Purusha* is defined as sincerity. (5) *Purusha* pouring down its Divine attributes into the *Prakriti* is defined as faith, *Sraddha*.

The Mother's Yoga proceeds through two alternative periods (1) of unilluminated soul season of *Prakriti* or when the *Prakriti* dominates the *Purusha*, or *Prakriti* part is excited and (2) the illumined soul season of the *Purusha* or when the *Prakriti* is under the domination of *Purusha* or silent passive state of *Purusha*; during the former state the practice of rejection and sincerity are made active which can be further supported by *japa* and witness state, *sakhi* of the *Sankhya* and during the latter state the practice of aspiration, surrender and *sraddha* are made active which can be further supported by practice of meditation, contemplation of *mantra*, and giver of sanction, *Anumanta* and the Master of Nature, the *Ishwara* of the *Sankhya* doctrine.

The starting point of the Mother's Yoga is identified as to detect first what is false or obscure in us and persistently reject it. This will permit the unflinching aspiration to rise like a flame from our psychic being and burn upward towards the heaven. Then submission of our *Prakriti* near the *Purusha* which is identified as surrender permits the *Prakriti* to merge with *Purusha* and the Divine Union is realized. This divine union causes the *Prakriti* to concentrate more and more around *Purusha* which is identified as sincerity. And through sincerity our union with the Divine is prolonged and *Sraddha* becomes active in which the *Purusha* pours down into *Prakriti* its attributes in the form of Truth, Love, Delight, Will, Wisdom and the Divine *Shakti* is realized. Then this action of divine *Shakti* becomes frequent and constant and one realizes oneness with the *Shakti*. This is identified as the **last stage of perfection** and we are completely identified with the Divine Mother and feel ourselves to be no longer another and separate being, worker, servant, instrument and slave but truly a child and eternal portion of Her consciousness and force. This Consciousness and Force do at each moment transform mind, life and body and shape in the midst of imperfection the perfection that is to come and when the Four Divine *Shaktis* have founded their harmony and freedom of movement, then the Supermind and those other rarer Powers manifest in the earth movement and we meet the Mother directly as Supramental *Mahashakti* and the Supramental action becomes possible. In the Supramental all the movements are the steps of Truth and possess our outer life

and for its perfection the money power has to be brought under Supramental control and we have to reconquer it for the Divine to whom it belongs and use it divinely for the Divine life.

The one whom we adore as the Divine Mother in Her physical form is at once the **individual embodied Mother** who mediates between the human personality of the untransformed Prakriti of twenty-four *tattwas*, and the Divine Nature and embodies within Her the **Universal Mother**, who embraces the Divine in Her own play and creations and works out the transcendent consciousness of the Supreme, enters into the world She has made, fills in it the divine all sustaining force and ananda and She is the **Transcendent Mother** holding all the worlds and this gross physical world and links all these worlds and planes of the Consciousness to the ever unmanifest mystery of the Supreme Being. If we make any attempt to divide these triple identities of the embodied Mother through our mind, sense and body then we suffer the division of Consciousness of the Indivisible and fragmentation of the comprehensive Knowledge. The perfection sought by us is to combine the experience of Oneness of Her highest spiritual and universal action with the possession of the fullness of Her Shakti in our individual life.

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