

The Agenda of the Divine Centre

“Action is demanded of man by the Master of the world who is the master of all his works and whose world is a field of action, whether done through the ego and in the ignorance or partial light of limited human reason or initiated from a higher and more largely seeing plane of vision and motive.”¹⁷

Sri Aurobindo

The evolution of sevenfold power (trine glory of *Sachchidananda*, Supermind, Mind, Life and Body) is the Divine destiny of man. The destiny of evolving consciousness must be wholly and perfectly aware of itself, entirely aware of Self and All. An individual seeker's Psychic and Spiritual destiny is decreed if his centralised faith is established in the Divine, which ‘see only the Divine and seek only after the Divine,’¹ substituting the earlier ordinary faith which concentrate on ‘development and satisfaction and interests in the old externalised order of things.’¹ If this faith is integralised then his destiny is decreed for the Supramental action and he experiences the ‘one Self in all through boundless love.’² To be more specific one can elevate his destiny towards Supramental future by learning two lessons systematically; (1) firstly, he will experience love as extended selfishness or of principle of co-operation and mutual help, by entirely renouncing desire; then there is total sincerity to experience Psychic love through practice of true association, mutual self-giving and interfusion of inner substances, builds his Spiritual destiny to experience complete self-giving, absolute certainty of the Knowledge of three time and rapturous fusion of Psychic and Spiritual Soul into the One and finally his Love becomes a capacity for indefinite expansion of Consciousness in all planes including the material substance, followed by limitless plasticity to trace the movement of Soul in becoming; (2) secondly, he realises initially that his individual ego is not a centre of its own universe and is a small fragment and one concentration of the Universal Self, in which and by which he lives, moves and exists in his being and finally his identity with It leads him towards perfect and constant equality. In Supramental life his Oneness with the Supreme and his fusion with the world coexist voluntarily and are free from all disturbances and disharmonies.

An institution is called **the Divine Centre**, when individuals with the above decreed Gnostic Consciousness decide to live in a group as collective soul-power of the Truth-consciousness, to intensify the double purpose of Divine union through ascension of Consciousness and manifestation of Divine through descent of Divine Consciousness or it is formed when the collectivity, the multiple liberating Souls, the spoke, the radiating bar is rightly and strongly connected to the wheel, **the Divine Centre** and its nave, the Central representative, the individual liberated Soul centre consciously governed by the Infinite, whose Spiritual evolution in an unchanged environmental existence is intensified to experience the double movement of Divine union and

transformation of nature or he is a psychological centre related with others through a coexistence of the diversely conscious Many in the universal Being. When the nave becomes the channel of the Divine Consciousness in its entirety that contains all or when his centre of self-vision becomes centre of all-vision, then the limited circumference of the Divine Centre becomes the infinite circumference of the **World's Centre or Creation's Centre**, preoccupied in world transformation action.

The Divine Centre does not stop short of any great labour, high discipline, difficult or noble enterprise related with the individual, collectivity or the race but rises to the status of their Transcendent Source. It does seek that Spirituality which has the capacity to release, uplift, transform and perfect life and the surrounding world. All the problems of existence are accepted, accommodated and resolved in a Divine Centre by objectively subjective action through representative inmates in the form of *tamasic or shudra, rajasic or vaisya, sattwic or kshatriya* and subjectively objective action through *trigunatita Jnani or brahmana* (Knower of *Brahman*) devotees. Works of all types, *sarvakarmani*, must be made a part of God life and the way of action will not be outward and mental, but inward and Spiritual and it will bring into all activities, whatever they are, the spirit of Divine Love, the spirit of adoration and worship, the spirit of gratitude, the spirit of dedication, the spirit of happiness and beauty in the Divine and a service of the Beloved.

In a Divine Centre the basis of action is a spiritual Consciousness, perennial, renovating, creative vision, able to renew the truth of form always by the fresh flow of Spirit and make every action a living symbol of some truth of the Soul. The scope of work of the **Divine Centre** is defined through development of four-fold active human personality and nature or fourfold integral action as envisaged in **Integral Yoga**, built out of ancient thought of its four types of the *Brahmana, Kshatriya, Vaisya and Shudra*. The perfection of *Brahmana* comes when one is capable of opening to all kind of revelation, inspiration, intuition, discrimination, synthesis; grasps all knowledge with delight, a spiritual enthusiasm, ecstasy, full spiritual force, illumination and purity. The perfection of *Kshatriya* soul force is infinite dynamic courage to which no opposing force can deter the aspiration imposed by the spirit; a high nobility of soul and will be unaffected by any littleness or baseness and moving with certain greatness of spiritual victory over the Powers of Darkness; a spirit never depressed from the faith and confidence in the power that works in the being. The ideal character of *Vaisya* soul powers are the instinct of life to produce, exchange, skill, *kausala*, possess, enjoy, contrive, put things in order and balance, work out to the best advantage the active relations of existence, skillful devising intelligence, commercial, technical, scientific and utilitarian mind, bent upon efficient exploitation of the world or its surroundings, skillful in economy, which recognises the great law of interchange and amasses in order to throw out in large return, a power of giving and ample creative liberality, active opulence luxurious of the prolific Ananda of existence. The

perfection of *Shudra* soul force is universal love that lavishes itself without demand of return, many sided universal action and service and beneficence guided by Divine Will, absolute self-surrender of the whole being to the Master of our being.

All these four Soul Powers can be developed in a single individual for integral perfection or it stands as an indispensable guideline for perfection of the collectivity. So the Divine Centre pushed towards complete union of the Divine with earth life does give secondary importance to a slow dim long collective preparatory evolutionary action of love and beneficent altruistic service in addition to other three types of work of (1) acts of knowledge, (2) acts of will, endeavour and struggle and (3) acts of power and production and creation; and leans on the swift individual evolution as primary importance to find, know, live and possess the Divine Existence, Consciousness and Bliss.

In the **Divine Centre**, the swift individual evolution is accelerated by concentration on all-inclusive **Integral Divine** through practice of **Integral Yoga**. Integral Divine consists of the triple realisation indicated in the *Isha Upanishad* that of *Brahman* is in all things, all things are within the *Brahman* and all things are made up of the stuff of the *Brahman* or this realisation in the language of the *Gita*, that it consists of Manifest Divine, *Kshara*, Unmanifest Divine, *Akshara*, and that which exceeds manifest and unmanifest Divine, *the Purushottama, Para Brahman*, or in the language of Integral Yoga, the realisation of Psychic, Spiritual and Supramental Divine. It will not stick to the exclusive importance on the manifest Divine or all one-sided philosophical conception of seeing the Divine in a limited personality or personal God of all popular religions which can give birth to monotheistic, polytheistic, sectarian, fanatic and religious institutions; nor can it stick to the exclusive importance on the Impersonal, Unmanifest and Quality-less Divine which may give birth to egoistic and *asuric* or Spiritual institution (The desire for personal salvation is the outcome of ego. In Spiritual life the gulf between the Matter and Spirit are not bridged and one discovers Spirit and God by renouncing Life and Matter.); but admits coexistence of both, *Saguna Brahman* or Self has become all this existence and *Nirguna Brahman* or *Brahman* is realised as immobile and immutable Self and both as supreme aspects of one indivisible Reality and transcends them to that which originates and upholds them to experience the Supramental Divine. Enlarging our Spiritual experience towards complete and many-sided comprehensiveness, our Yoga can best set out to the sense of a conscious all-embracing but all-exceeding Infinite and see and adore one God in all the godheads, men, creatures and objects.

At present **The Mother's International Centre Trust** is managing *Sri Matriniketan Ashram* consecrated to *The Mother* and *Sri Aurobindo*, where the above vision is on the way of becoming a reality at a very small corner point of the earth that could spread forth, encircle and seize more and more hearts through love to embrace all the worlds. It has identified that one man's

perfection or one Soul's specialised extreme effort, *tapasya* is an infinitely valuable resource to draw the race towards greater general possibility and complement all other economic and human strength and it can utilise the least noisy and the least visible triple reversal of Consciousness as the most powerful leverage for world action and transformation. To support and strengthen this inner action it calls very few destined individuals who are at once Moderate, Ascetic, Consecrated and Virgin Souls to participate in the Divine Play of *Krishna* and *Kali*, *Shiva* and *Shakti*, *Brahman* and *Maya* and *Sat* and *Chit* of measureless movement or the true Soul is realised as the biune body of the Lord and His Spouse, *Ishwara* and *Shakti*, right half male and the left half female, the *Hara-Gauri* of the Indian iconological symbol.

THEIR *Ashram* is the destined spot of the answering like Souls who meet upon their different paths by travelling across limitless planes of Time through many successive births and bodies or it is meant for them those who are initiated to live only for the Divine with the ideal Integral *mantra*, 'In the world's contacts meet his (Divine's) single touch,'⁸ act only for the Divine with the supporting traditional *mantra*, 'Even as I am appointed by Thee seated in my heart, so, O Lord, I act'⁹ and think only for the Divine with the Biblical *mantra*, 'My zeal for the Lord has eaten me up'¹⁰ and practice either of the Spiritual discipline of 'the Law of Moderation' or 'the Law of *Tapasya*' or 'the Law of Sacrifice' or 'the Law of Virginity' and those who do not foresee their clear 'virginally creative'¹⁸ future and meet the above condition, for them this *Ashram* can be a place of sojourn for inner preparation of faith, sincerity, gratitude and progress.

The Mother's Ideal Integral School (Residential) is *Ashram's* immediate gate way to the world which has turned into a hot zone of hurtling ground of truth and untruth, straightforwardness and pretension, dedication and selfishness, Divine and undivine. The children are identified as growing gods and pure vessels, who require care, attention and love integrally without losing contact with the World, Self and the Divine. The first object of Integral Education movement is to accommodate *Sri Aurobindo's* unlimited future vision within the limited format and infrastructure of the School in harmony with the Government norm and guiding principle of **New Life Education Trust**. The second object is to expand the scope of the Integral Education through practice of integral Yoga and its broad highways and narrow bypaths are evolved to provide a safe corridor for higher and deeper studies and experiences. The third object is to strengthen its research and training activities which include unfolding of both material and spiritual secrets and update their existing system. The fourth object is insistence on the management *Ashram* trustees and *Ashramite* teaching faculties to become aware of the object of integral Yoga in its entirety, which is again followed by the insistence on the

most of the outgoing students through training and education, *sikhya*, to enable them to fit and accommodate themselves in the main stream of present world order; few of them receive initiation of the Soul, *dikhya*, to lead an inner disciplined life and very few of them are privileged to realise the Material and Spiritual fulfilment through practice of integral *Yoga*. And the last object is that this present phenomenal surface education system is in the process of change in making the vessel ready to expand, hold and manifest the depth, width, height and catholicity of the Nature's most creative Psychic, Spiritual and Supramental Education and all their inevitable truth of the Idea. Thus, Integral Education creates an opportunity for each student to choose either of the life based on satisfaction of desire and ego or of life concentrated on the Self and endless unfolding of the Spirit.

Sri Matriniketan Ashram is attached with a **Medical wing**, whose first objective is to provide necessary infrastructure, skill and knowledge towards an improved health, sound physique and indefinitely prolonging life, if not of effecting the entire conquest of death in this Divine community and its surrounding village; its second objective is to link Integral healing with the Integral *Yoga* and evolve the essential cause of error, suffering and death, by which we might hope to arrive at a mastery over them which should be not relative but entire and thus we arrive at the essential control of life instead of a more powerful manipulation of circumstances through medical Science; the third objective is an attempt to heal all disease through root knowledge evolved through intervention of Intuition or Divine Grace subordinated by the external or secondary processes developed by doctors and medicines; the last object is to concentrate on the ultimate aim of medical Science of complete eradication and immunization of all disease and to attain physical immortality on earthly body through evolution of faculties that are beyond the cognition of the mind.

Another auxiliary unit is **Natural farming**. The first object of agriculture is to insist on farming with labour-saving appliances and without chemicals, pesticides, improvement of soil fertility and its ability to retain water; the second objective is to relate the natural farming with spiritual health of the community and realises that the healing of the land and purification of human spirit are single process; the third objective is the acceptance of agriculture as the means of entering into most material domain of life and prepares the foundation for the highest Spiritual knowledge; fourth objective is that it bridges the gulf between the two extreme end of life that of the Matter and the Spirit.

Agriculture, the symbol of basic need of food, clothing and shelter and perfecting of the first instrument of body, Education, the symbol of development and spreading of fine mental, vital and physical faculties, and Health, the symbol of sane material life on which the highest Supra-physical

knowledge can rest, which constitute the basis of sane living of the civilized humanity are identified as the husk of truth of the Divine Centre which is meant for holding strongly its kernel, the accumulated Spiritual concentration directed towards the Supreme and the consequent Divine's descent into the physical. Or here the subjective mind realities and objective physical realities are seen as things phenomenal and secondary, dependent upon the primary truth of the Self and the realities of the Spirit.

The Mother-nature attempts through each individual formation to bridge the gulf between the existing material living and the future Supramental world. She attempted and reattempted this with her best Master Souls and succeeded with *Sri Aurobindo*. Now it is time for Her to universalise Her success, by providing the best surrounding atmosphere to the receptive human Souls with perfected mind and body who will be able initially to unveil the transcendent activities of the Spirit and finally hold and carry *Sri Aurobindo's* Consciousness or the total consciousness of the Eternal by the simple formula though difficult to execute that of initially living and experiencing all the norms of Integral Yoga and finally the outer law is substituted by the inner plastic Psychic, Spiritual and Supramental Law. Or this intensive evolution of the individual must be preoccupied in entirely changing the mind, life and body in conformity with the truth of the Spirit. After bridging the gulf between ordinary living and Supramental life, the Mother-nature attempted again to experience cellular transformation of Her animal evolutionary form through *The Mother's* body. This is Her another intermediate victory which has opened for the race another possibility of physical change and a journey towards ultimate victory of Spirit over Matter. The simple formula to repeat *The Mother's* Cellular transformation experience or discovery of immortal principles concealed within the cells of the body is to purify the physical substance to the extent of bearing the pressure of All Delight and the burden of the earth's Inconscient.

The Evolution of *The Mother's* International Centre Trust:

1) '*The Mother's International Centre Trust*' was registered on the auspicious *Darshan* Day of 24th November, 1997 and its all-necessary form and manifestation was chosen by THEIR Divine Will. The Trust was formed by the pressure of a Supracosmic vision revealed to its Central representative, *S. A. Maa Krishna*. At the end of the vision a leaf was handed over to her in which it was written '*Mother's International Centre*'. *Sri K. Anurakta*, a profound Yogi of *Sri Aurobindo Ashram, Pondicherry* gave his consent to form a Trust based on this vision by incorporating a small correction, which reads '*The Mother's International Centre Trust*'; this vision was followed by successive meeting of Supraterrrestrial Gods and Goddesses, who are cosmic personalities of the World-Play, promising to extend their help in this Divine work. This vision was further fragmented into Truth Sight of Illumined Mind of multitudes of subtle physical experiences and Truth Thought of Higher Mind extending its right relation with the outside world. It was also revealed to her that the Spiritual concentration would be accumulated through silence, a mould of

Spiritual discipline and initiation of few fit Souls; it would depend more on the triple reversal of Consciousness which is directed to meet the most difficult issue of resolving the problem of falsehood from within and without and creating a field of protection for the individual's growth of Spirituality. This exercise is less dependent on external machinery and least depends on things and objects that would lead to the subjection of Nature.

2) After the formation of the Trust, the scope of the work and the direction in which the Trust would extend its function was defined by publication of seven volumes of the 'Working Manual of *The Mother's International Centre Trust*' of around one thousand pages, defining the four different areas in which we can concentrate, understand and execute *The Mother's* work. These are: (1) Divine Action which is an outcome of Divine union, (2) Identification of the unfinished work of *The Mother* and *Sri Aurobindo* in Consciousness extending over all the manifold planes, worlds and sheaths; *The Mother's* physical embodiment was missioned, 'to bring down something not yet expressed in this material world so as to transform life here'; so to carry *The Mother's* unfinished work ahead means to enter subtle physical experiences extending its ranges from Bliss Self to Inconscient Self; (3) Knowledge on subtle physical world and higher worlds as passage for Supramental Transformation, (4) Danger of the path and study of the reasons of Their earthly departure and the lessons we have learned.

3) The new land of *Sri Matriniketan Ashram* was registered initially on the *Darshan* day, 21st February, 2000, around eleven kilometres away from Brahmapur, at village Ramachadrapur. The place has been chosen to pursue *sadhana* in double seclusion²¹ as hinted in *Savitri*, that of outcaste from the outer light of the world and to renounce five galloping hooves of sense enjoyments through sound, touch, sight, taste and smell.

4) From October--2000, a quarterly magazine '*The Descent*' was launched whose objective was to restate the Spiritual experience and establish a link between the *Sri Aurobindo's* early *sadhana* at *Pondicherry* and *The Mother's* last cellular transformation. This restatement fulfils the Injunctions issued in integral Yoga that each *Sadhaka* must trace his own path of Yoga. This new path is strengthened by opening more and more towards descent of overhead Divine Will, Divine Knowledge and Divine Love. The intervention of Divine will can bring new creation and manifestation in material life which is unimaginable by mind. Overhead wisdom is so simple and so all-embracing that even a fool can understand it and can undergo change without notice. A brief touch of Divine Love can erase all our past *Karma*, changes our destiny and can bring immense hope in this strange and struggling world.

5) *The Mother's International Centre Trust* (pan card no-AABTT5264G) received tax exemption certificate U/s 80G (5) of the I.T. Act 1961 vide memo no. ITO(Tech)/80G-277/2006-07/5354-57, dated the Bhubaneswar, 06th

September, 2007 for the financial year 2008-09, 2009-10, 2010-11, from CIT, Government of India, and this notification require no periodic renewal as one time approval is granted vide circular no. 7/2010 [F.NO.197/21/2010-ITA-1], dated 27.10.2010.

6) The health of any institution is dependent on its expansion of research activity and constant renovation of its existing system and set up. The same exercise can make up the deficiencies of the Divine Centre, but still greater identity is required for their fulfillment by fresh inflow of Spiritual experiences and wisdom to all the realms of life. So, the mental activity of research in Spiritual matters and utilisation of this facility as a passage to Spiritual experiences are undertaken here consistent with the norms of Integral Yoga that insists to ‘sum up in himself all its best and completest possibility’ and not to loiter on formative issues, formative writings, mechanised system of mind which cut and select to build all that does not fit within the closed system and ‘truth and practice too strictly formulated.’³ It further provides guide line ‘to discover and understand the workings of the Divine Consciousness-Puissance in man and creatures and things and forces... to enter into the ways of the Divine and his processes, to know the materials and means for the work given to us so that we may use that knowledge for a conscious and faultless expression of the spirit’s mastery, joy and self-fulfilment’⁴. Here are some of the following issues of academic interest:

- a. The root knowledge of *the Veda, the Upanishad* and *the Gita* has been identified as a perennial Source for the ultimate human destiny. Our object is not to develop results arrived at by these ancient *Shastra*, but to uncover some of their principal conclusions which are considered the best initial foundation in resolving the problem of the Divine Life. These old treasures are recognised as our initial capital, the seed Truth that can most advantageously proceed to accumulate the largest gains in our new commerce with the ever-changeless and ever-changing Infinite.
- b. From these hints of old light assessed how the new light of integral Yoga would emerge and old expression has to be replaced to a certain extent by new expressions suited to a present mentality; as dawn succeeds dawn.
- c. Identified the areas which *Sri Aurobindo* hinted and developed in His four major works, that of *The Synthesis of Yoga, The Life Divine, The Mother and Savitri*. To restate, synthesize and integrate the highest truth and self-vision of the above four *Shastras*, strongly pave the passage clear for Truth of self-action, new suggestions, new creations and new manifestation in harmony with the Supreme.
- d. Identified the areas which *Sri Aurobindo* hinted but not developed in *The Synthesis of Yoga*, identified the development of these hinted

portions from *The Life Divine and Savitri*. Similarly, the areas that *Sri Aurobindo* hinted and not developed in *The Life Divine* are identified and its possible developments were traced in *Savitri*. Lastly all that *Sri Aurobindo* hinted but never developed during His life time were identified and kept as a pending issue for concentration and development. Efforts are made to identify how an *Ashram* in the twenty-first century can handle the crisis of collective living, how all the inmates can be well informed about the every nook and corner of the norms of integral Yoga, dynamise its living force so that crisis of experiment of past collective living will not be applicable to the present condition and the Presence of Their new Divinity will wholly possess the entire atmosphere. Then work out how perfection at a single point can spread across the whole earth so that the effect of the highest achievements of individual perfection will not rest satisfied with some intermediate Godhead, no longer confined within the boundary of a small collectivity. All the above issues are not mental ideas, not according to an imposed law of conduct or a constructive thought but Spiritual experience; each of its steps is dictated by an innate Spiritual vision, a comprehensive and exact penetration into the truth of all and the truth of each thing and one can enter inner or higher ranges of Consciousness in order to discover more secrets behind our creation which is an endless process.

7) Importance is given here on the Psychic Being which can ‘set the world ablaze with the inner Fire.’¹³ It imposes on life the law of sacrifice on every action and enlarges the smallest action with the sense of Infinite. We can enter objective action through subjective experience and we know subjectively objective nature of Supermind only by hints, partial and fragmentary action still not disengaged from the lower movement of consciousness and therefore not easily recognisable. The gulf between mind and Supermind has to be bridged by rending¹⁹ the veil between the surface and subliminal part and by ascent and descent of dynamic Consciousness. Through this action many closed passages are opened which are now in us void and mute. And after passing through many linking hierarchies of Consciousness we can become aware of Supermind whose universal action is key to all lesser mysteries and activities. It can also be pursued through intuitive action, which is activated by the passive silence of the Witness Spirit; it compels all things to travel in Ignorance and division towards a yet unrealised Divine goal of unity. Intuition as our first teacher brings those brilliant rare overhead messages from the Unknown and Reason as our second teacher gives us what profit it can have of the shining intuitive harvest and vision. Intensification of Intuition is the Supramental Force, which has the capacity to prevent all destruction, heals all disease, transforms all opposition into mutual help, supremely positive and creative and provides the opportunity of largest development in the shortest path and heals the gulf between the World, Self and God and perfects the creation. There are many stations from which *The Mother’s* work can be pursued and *Sri Matriniketan*

Ashram has chosen either to act from Psychic or Spiritual or Supramental station through imperative vision and revelation, the working and direct intervention of the Supreme Mother-Force with a conviction that all is done for the best, the progress assured, the victory inevitable. It is an action born out of ascending and descending Divine union fulfilling its own inherent power. Its movement is calm, self-possessed, spontaneous, plastic and a harmonic identity of the truth intimately one with all that is included in its cognition of existence.

8) In *Sri Matriniketan Ashram*, those of us whose destiny are in preparatory and formative stage of *Sadhana* and are not yet decreed for Spiritual and higher attainment, we approach Divine through objectively-subjective Self-discipline, a self-Ignorance seeking for self-Knowledge. Until one has not discovered his Psychic being in the heart centre and Spiritual being above the head, for him 'rest and earthly ease'²⁰ are forbidden. Our primary motive is to make Divine as one and only aim of life and to obey the Divine through external means in the form of the *Guru* and adore and worship Him in the *Avatara* and the Divine Mother. And the secondary aim is to extend this effort towards inner obedience of the omnipotent Spirit within and inner adoration and consecration to the Divine within. We feel secured to preserve our separative identity and our obedience to the Central representative of the *Ashram* is a dispensable part of our *sadhana* life, whose variation is dependent on our satisfaction of personal will, want and interest and our regard and reverence to her is restricted by subjection to lower Nature.

9) *Vedanta* insists to follow consistently the guideline to know, be and possess the Divine in thyself first, then in others. In *Sri Matriniketan Ashram*, those of us whose destiny are decreed for Spiritual and higher attainment and fulfillment, for us Divine is approached through subjectively-objective Self-discipline, proceeding from essential self-knowledge to the whole cosmic self-knowledge and from the whole integral knowledge to the knowledge of the parts of objective world. Its primary aim is as proposed in Integral *Jnana Yoga* is to know ourselves as 'the Self, the Spirit, the Eternal'¹¹ by drawing back from mind, life and body or as proposed in *Savitri*, 'The One he worshipped was within him now'¹⁴ and the concentration on this life and written truth are shifted to concentration on triple time of all life and the Soul in Mind and Heart. Then we have a secondary aim which is 'to establish the **true relation** between this eternal self that we are and the mutable existence and mutable world'¹¹. Thus in fulfilling this secondary aim of complete realisation of the Divine in all things and to know Him everywhere equally without distinction, we have identified as to enter voluntary ideal right relation with its Central representative, the Soul Centre, as 'a child leading children'¹⁵ and a strict obedience to her wise and intuitive leading is normal and necessary for harmony of outer *Ashram* life; for the fulfillment of universalised living and comprehensive harmony, a certain form of reverence, adoration and the right relation is nurtured with its surrounding nature which includes flowers, children, trees, dogs, cows, crows, pigeons and birds as the Self in all Beings,

Sarvabhutastha atmanam,¹⁶ for the full possession of the Transcendence and the most comprehensive harmony, we enter the true relation with the Mother Soul *Sri Radha* and the Master Soul *Sri Krishna* by whose Grace we have found refuge at the Lotus Feet of Their Supramental Incarnation, *The Mother* and *Sri Aurobindo*, the *Supreme-Mother-Ishwari-Maya-Chit-Shakti* is becoming One with the *Supreme-Purushottama-Ishwara-Sat-Brahman*, descended from the plane of *Sachchidananda* into the lower world as *Paraprakritir Jivabhuta*⁵ and *Mamaibansa Jivabhuta*⁶, and extension of this relation as all pervading *Brahman* in the form of ‘of the Self, by the Self and in the Self’, *atmani atmanam atmana*⁷ or ‘Living for me, by me, in me they shall live.’¹²

To hold together the boundless *Mother* and limitless *Sri Aurobindo* in the heart and all other planes of Consciousness is identified as the highest perfection of this endeavour. THEY have chosen and owned *Sri Matriniketan Ashram* as a field of THEIR direct special Divine transformation work, on whom we can depend totally for our life, action, existence and *Ananda*.

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References:

- 1: CWSA-23/The Synthesis of Yoga-72,
- 2: Savitri-381,
- 3: CWSA-23/The Synthesis of Yoga-22,
- 4: CWSA-23/The Synthesis of Yoga-142,
- 5: The Gita-7.5- this passage indicates that the Divine Mother has become the *Jiva* in the heart,
- 6: The Gita-15.7- this passage indicates that the Supreme *Purushottama* has become *Jiva* in the heart,
- 7: The Gita-13.24,
- 8: Savitri-476,
- 9: CWSA-23/The Synthesis of Yoga-252,
- 10: CWSA-23/The Synthesis of Yoga-58,
- 11: CWSA-23/The Synthesis of Yoga-368,
- 12: Savitri-699,
- 13: Savitri-597,
- 14: Savitri-334,
- 15: CWSA-23/The Synthesis of Yoga-67,
- 16: The Gita-6.29,
- 17: Essays on the Gita/SABCL/Vol-13/P: 436,

18: CWSA-24/The Synthesis of Yoga-637,

19: “**Rent** man’s horizons into infinity.” Savitri-359

“To **rend** the veil of the last mysteries.” Savitri-360

“The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power on the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence.” CWSA/21/The Life Divine-279,

20: “There is no rest for the embodied soul...

Forbidding to him rest and earthly ease,

Till he has found himself he cannot pause.” Savitri-339,

21: “Outcast from empire of the outer light,

Lost to the comradeship of seeing men,

He (Dyumatsena) sojourns in **two solitudes**, within

And in the solemn rustle of the woods.” Savitri-403,

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