

Srī Matri Dhyana Mandīr

*"Yet are there luminous tracts and heavens serene
And Eldorados of splendour and ecstasy
And temples to the godhead none can see."*

Savitri-46

*"As climbs a storied temple-tower to heaven
Built by the aspiring soul of man to live
Near to his dream of the Invisible."*

Savitri-98

*"Or with the ego's factories and marts
Surround the beautiful temple of the soul."*

Savitri-163

*"Here too its bud is born in human breasts;
Then by a touch, a presence or a voice
The world is turned into a temple ground
And all discloses the unknown Beloved."*

Savitri-278

"The solemn reminder of a temple gong,"

Savitri-290

"In the temple of ideal shrined the One:"

Savitri-327

*"Her mind sat high pouring its golden beams,
Her heart was a crowded temple of delight."*

Savitri-368

*"A bright moved torch of incense and of flame
That from the sky-roofed temple-soil of earth
A pilgrim hand lifts in an invisible shrine."*

Savitri-372

"Well might he find in her his perfect shrine."

Savitri-14

*"A nave of trees enshrined the hermit thatch,
The new deep covert of her felicity,
Preferred to heaven her soul's temple and home."*

Savitri-412

*"At last the soul turns to eternal things,
In every shrine it cries for the clasp of God."*

Savitri-631

*"A vision came of beauty and greater birth
Slowly emerging from the heart's chapel of light
And moved in a white lucent air of dreams."*

Savitri-485

Sri Matri (dhyana) Mandir is the temple of adoration of the Divine Mother, not a religious centre of worship but rather a place where all outer aids are substituted by inner aids of concentration, meditation, silencing of the mind and inner adoration which are identified as indispensable method and second step¹ of integral *Jnana* and *Bhakti Yoga*. This is further extended as Spiritual experience of Knowledge by identity and Bliss of union and dynamised as pouring down of Divine Knowledge and Love of third and fourth step and the last ascending Spiritual experience of integral Yoga is the highest oneness with greatest possible depth and height of Consciousness, substituting the world as a temple ground and cry of the devotees for the clasp of God.



“An **immobile centre** of many infinitudes
In his thousand-pillared **temple** by Time’s sea”

Savitri-706

“In this gold dome on a black dragon base,”

Savitri-60

A BRIEF HINT OF THE TEMPLE:

Sri Matri Dhyana mandir is a partially closed, many-petalled Lotus shape structure within a rectangular hall. The structure rests on twelve curved pillars surrounded with eighteen + six rectangular pillars. These rectangular pillars symbolise the twenty-four perfections² (6x4) of integral Yoga. The twelve pillars form twelve petals or twelve attributes of the Divine Mother that converge into four petals or four Divine *Shaktis* and finally into a central petal or One Mother, *Aditi*, representing the perfection of *The Mother's* Symbol. This temple also symbolically represents one of the last, the profoundest and 'the grand solution'³ of opening of the inconscient Self and calling down the Divine Mother seated in the inconscient Self's 'many-petalled lotus-throne,'⁴ which is an Immobile Centre of many infinitudes, located by the side of Time's Sea 'in thousand-pillared temple.'⁴

There is a rectangular corridor, *The Mother's* room and a library encircling this meditation hall. The Hall can accommodate approximately 250 devotees for meditation and concentration. The Temple height is 30 feet with an inside hall dimension of 44x50 feet size.

A BRIEF HINT OF THE INTEGRAL YOGA:

A *Sadhaka's* Spiritual life is secured through complete union of the Soul (Psychic Being) with the Divine. His primary motive is to give Them (dual Divine Consciousness) consecrated service without rest and earthly ease, which will establish him as a slave of all humanity and in the consciousness of the King Child with the extension of inner and outer Kingdom. His secondary motive is to develop his own path of Yoga through concentration, contemplation and meditation of written Truth and its constant restatement and renovation which will establish him as a disciple of the Lord, Prophet, Pathfinder, Pioneer of new Consciousness and Teacher. His tertiary motive is to emerge as Lover of the Divine, lover of brother Souls and lover of all creatures and humanity. Thus, his Spiritual life is fulfilled by the emergence of triple overhead energies of Delight, Love and Beauty. Integral Yoga further insists a *Sadhaka* to remain aware of full account⁵ of his human imperfection. It has identified that to remain satisfied with partial Divine union is a 'maimed achievement'⁶ and he must strive for integration and perfection of his whole Being and Nature from a higher plane of Consciousness.

It is deeply felt that there is no other hope and joy other than Their Divine Presence received by giving Them equal service and equal entry into Their Teachings. Their Teachings insist to remain Truthful under all circumstance by persistently rejecting the falsehood and to keep mind, life and body untouched from world perversion and invasion of Subconscient impurity; They further insist to realise total consecration through rigorous Self-control/concentration extending

over long period and to move the Consciousness vertically by activation of double consecration of *Vedantic* and *Vedic* sacrifice.



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FUTURE VISION:

Sri Matri Dhyana Mandir symbolically represents earth as half opened and half-closed aspirant lotus bud, who no longer spins unhelped in Space within the burden of existing Time extending towards Eternity and oblivious of its high and luminous Supreme destiny but it is also a living manifestation of Eternal and Infinite All-existence. This view is supported by our other view that the Divine Life is the culmination of evolutionary process and use of this phrase implies that our present life is undivine and imperfect. This apparent Earth has to retain her purity through her marriage with Eternity and sole dependency on the Supreme from above. This world is a growing image of Divine creation and it expresses a foreseen Truth, obeys a predetermining Will and realises an original formative self-vision. The existing *Sri Matri Dhyana Mandir* Project seems to be ambitious mental construction and can wait for supreme creation related with the invisible descent of Spiritual Force precipitating as perfect piece of material CREATION and manifestation. Form may be said to be the innate body and the inevitable self-revelation of the Formless. This construction is dependent neither on the Government machinery, nor on local surrounding, nor on human architect, nor on its generous donors but on the Divine. Its objective is not only to gather together few jealous aspirants to possess and be possessed by the Divine Beloved but to serve as means to channel God's Supreme Light for earth and man. This universal all-pervading Divine Force considers this earth not as a figment of conception in universal Mind but as conscious birth who can act through the individual concentration to open another dimension of life in its widest and profoundest sense, shows definite path to few fugitive wanderers, who emerge as new-born destined Divine Souls leading them towards their moderate, ascetic and extreme Spiritual fulfilment.

Finally, this temple of light will be able to serve as means of enlarging the existing human limitation into large Consciousness and can draw brief time into eternity. It can also become a cradle of few twice-born Souls to pursue rightly regulated consecration through persistent and rigorous askesis.

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References:

1: "But worship is only the **first step** on the path of devotion. Where external worship changes into (**second step**) the inner adoration, real *Bhakti* begins; (**third step**) that deepens into the intensity of divine love; (**fourth step**) that love leads to the joy of closeness passes into the bliss of union. Love too as well as knowledge

brings us to **(fifth step)** a highest oneness and **(sixth step)** it gives to that oneness its greatest possible depth and intensity.”¹⁸ **Sri Aurobindo/** CWSA-24/The Synthesis of Yoga-549,

2: Twenty four Concentrations of Divine Perfection are taken from sapta-chatustaya: Concentration of Fourfold Perfection of Equality: Samata, Shanti, Sukha and Hasya. Concentration of Fourfold Perfection of Body: Arogyam, Utthapana, Saundaryam, Vividhanandah. Concentration of Fourfold Perfection of Mind and Supermind: Jnanam, Trikala Dristi, Asta Siddhi and Samadhi. Concentration of Fourfold Perfection of Shakti: Viryam, Shaktih, Daivi Prakriti, Sraddha. Concentration of Fourfold Perfection of Action: Krishnah, Kali, Kamah, Karma. Concentration of Fourfold Perfection of Brahman: Sarvam Brahma, Anantam Brahmah, Jnanam Brahmah, Anandam Brahmah.

3: “The Inconscient found its heart of consciousness,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter’s silences
Plucked nude out of the Ineffable’s fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth’s hungry need
Rending the night that had concealed the Unknown,
Giving to her her lost forgotten soul.
A grand solution closed the long impasse
In which the heights of mortal effort end.” Savitri-89-90

4: “The Immanent shall be the witness God
Watching on his many-petalled lotus-throne
His actionless being and his silent might
Ruling earth-nature by eternity’s law,
A thinker waking the Inconscient’s world,
An immobile centre of many infinitudes
In his thousand-pillared temple by Time’s sea.” Savitri-706,

5: “But whatever his (Sadhaka) aim, however exalted his aspiration, he has to begin from the law of his present imperfection, to **take full account** of it and see how it can be converted to the law of a possible perfection.” CWSA-24/The Synthesis of Yoga-631,

6: “A Yoga of works, a union with the Divine in our will and acts — and not only in knowledge and feeling — is then an indispensable, an inexpressibly important element of an integral Yoga. The conversion of our thought and feeling without a corresponding conversion of the spirit and body of our works would be a maimed achievement.” CWSA-23/The Synthesis of Yoga-92

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