

My Experience at *Guru Sangamam*

Sri Aurobindo pointed out, “If thou canst not be the slave of all mankind, thou art not fit to be its master...” When I got the invitation from *Guru Sangamam*, it was an ancient *Vedic* cry that re-echoed from within, “Forth now and push forward also in other fields of Spiritual experience.” And when I stepped into *Guru Sangamam* hall (Thyagaraj Sports Complex) on 12.04.2012 at New Delhi, I realised that I received a true Divine Call to attend a too rare auspicious meeting where the circumstance compels the Divine Force to rush in from all sides and I bathed constantly in that Divine Love, Force, Peace and Bliss consciousness. It was the gathering together of the brightest divine Souls of earth to call down the Divine and the collective Divine living, *sadhunam rajyam*, becomes practicable and the Supramental Force, *Vijnana*, becomes active there at *Guru Sangamam* meeting as the greatest richness of diversity, discovers unity, harmony and mutuality and all one sided exclusive overwhelming Divine experience of the *Brahman* that seeks the total identity of the Divine.

The greatest contribution of Religion is directed towards purifying and humanizing the mankind; of Asceticism and Illusionism are missioned towards conquest and victory over lower animal nature; of ancient *Vedantic* teaching is visioned towards the reconciliation of Spirit and Matter and of ancient *Vedic* teaching is plunged towards discovery of Divine in the Inconscient Matter and journey towards physical immortality. The greatest contribution of *Guru Sangamam* is to reconcile all the above Spiritual possibilities in its highest, widest and deepest sense. It can safely proceed ahead in the great spiritual adventure, if the manifesting Divine action will always remain as a subordinate part and outcome of essential Divine union and unfolding of endless riches of the Spirit. And necessity of elementary propaganda reduces as one ascends from the lure of spiritual powers wrongly utilised towards the gross benefit of material life and satisfaction of human desire to the lure of Spiritual powers rightly utilised for the development of subtle faculties and discovery of higher Spiritual planes. When more and more humanity become conscious of the latter need overcoming the former requirements, then that is the arrival of the new spiritual era of the race.

And lastly the confluence of the *Gurus* offers a great felicity to be universally loved and it identifies that the greatest Master is much less an Instructor, Healer, Orator, Writer, Preacher, Forecaster and Philanthroper but an Influence, Force and Presence pouring down His Divine attributes of Love, Wisdom, Ananda, Beauty, Silence and Peace to those who are receptive around Him. And He can integrate His faculty of *Guruhood* with increase of other Divine personalities of Motherhood, Fatherhood, Master, Lover, Friend and Divine Playmate.

Lastly I offer my *pranam* at the feet of the Supreme *Guru*, who INDWELLS, OVERDWELLS and TRANSCENDS this existence and who has become this Existence, and also has become these Revered *Gurus* of the *Guru Sangamam* meeting.

At Their Lotus Feet

S.A. Maa Krishna



In traditional Yoga, the *Guru* strengthens and illumines the practice of written truth, *Shastra*. In integral Yoga, *Guru* is an Influence who can purify the subtle body and can call down Divine Presence. The Spiritual Presence of a living *Guru* is a special privilege in the life of a seeker. *Since* integral Yoga accepts the Yoga of Knowledge, it has the need of the Divine¹³¹ as All-Wise *Guru*. Integral Yoga identifies physical *Guru* as a Spiritual Influence, who is extended Psychically as the inner Guide in the heart, Master of Yoga, the Lord, Light, Enjoyer and Goal of all sacrifice and effort, Spiritually as the Guide above the head, universally as the World-teacher, *Jagat Guru*, Supramentally¹³¹ as the Supreme Mother and the Supreme Lord.



The Master of our Yoga is the *Parameshwara* of the *Vedantic* teaching, the *Parameshwari* of the synthetic Yoga of *Tantra*, *Purushottama* of the *Gita*, *Moksha* of the *Adwaitin*, *Sajujya Mukti* of the *Jnana Yoga*, *Samipyra* or *Salokya Mukti* of the *Bhakti Yoga*, *Sadharmya* or *Sadrisyra Mukti* of *Karma Yoga*, the supreme Soul and the supreme *Shakti*. We have to pursue Him and realise Him integrally in all His names and forms and qualities and not to remain satisfied with His one form that has most touched our inner being; we have to know and possess Him integrally, *samagram mam*,⁴ in all the world and planes of Consciousness.



The greatest *Guru* can no longer confine himself to teaching and example, but rather he withdraws from these two important activities to plunge himself into deep Divinities and from that depth pours down his **Influence**,¹¹⁷ Presence, Power, Light, Peace and Love to all those who are receptive around him. His touch is like the artist moulding the clay of our mind, life and body. He leads us to knowledge at every step and kindles the inner light and vision. When we cease to think and see for ourselves and think what he wills to think and see for us, then *the Guru* is fulfilled in his disciples and we enjoy his embrace and possession.



“The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But **the divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise.”¹³

Sri Aurobindo



“...If thou canst not be the slave of all mankind, thou art not fit to be its master, and if thou canst not make thy nature as *Vasishtha’s* cow of plenty with all mankind to draw its wish from her udders, what avails thy leonine supermanhood?”⁵

Sri Aurobindo

“To be the master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity.”⁶

Sri Aurobindo



“For the seeker of the integral Yoga... will meet him (the Divine) in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the *Vibhutis*, embodied World-Forces or human Leaders, reverence and obey him in the *Guru*, worship him in the *Avatar*.”⁷ **Sri Aurobindo**

“Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.”¹⁵

Sri Aurobindo



“It has always been said that to take disciples means to take upon yourself the difficulties of the disciples as well as your own. Of course, if the Guru does not identify himself with the disciple, does not take him into his own consciousness, keeps him outside and only gives him *upadesa*, leaving him to do the rest himself, then the chance of these effects is much diminished, made practically nil.”¹⁶

Sri Aurobindo



The true leader of men must radiate the double perfection of (1) union with the Supreme and (2) its universalised individuality that must radiate from him Oneness

with the Universe and its Beings. This experience culminates his Spiritual experience of Oneness with all creatures and his Oneness with the Eternal. He will lead the human race forward Spiritually through his Influence and large world action. He becomes a light and power of the Truth to which he has climbed and a means of others' ascension. The pathfinder or the path-leader is one who has realised the Truth and is able to communicate the light and the experience. He is a strong guide and instructor who takes by the hand and carries over difficult passages and points out the way. According to his place, he would take equal delight to rule and lead all those who are behind him in Consciousness and subordinate himself to all those who are ahead of him in cognition.



“There are two who are unfit for greatness and freedom, the man who has never been a **slave** to another and the nation that has never been under the yoke of foreigners.”²

Sri Aurobindo

“As the **servant and disciple** of the Master he (a *Sadhaka*) has no business with pride and egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or stumblings of his nature. For the Force that works in him is impersonal –or superpersonal- and infinite.”⁸

Sri Aurobindo



*"India's true destiny is to be the Guru of the world."*²⁰

The Mother

*"The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action accordingly."*²¹

The Mother



“I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God. I have no faith in the customary trade of the *guru*. I do not wish to be a guru. If anybody wakes and manifests from within his slumbering godhead and gets the divine life – be it at my touch or at another's – this is what I want. It is such men that will raise the country.”²²

Sri Aurobindo



“And thistime it is the full light and not a noble part, unlike Buddhism which, expressing Vedantic morality, yet ignored a fundamentalreality of Vedanta and was therefore expelled from its prime seatand cradle. The material result was then what it will be now,a great political, moral and social revolution which **made India the Guru of the nations** and carried the light she had to giveall over the civilised world, moulding ideas and creating forms which are still extant and a living force. Already the Vedantaand the Yoga have exceeded their Asiatic limit and are beginning to influence the life and practice of America and Europe; and they have long been filtering into Western thought by a hundredindirect channels. But these are small rivers and underground streams. The world waits for the rising of India to receive the divine flood in its fullness.”⁴³ **Sri Aurobindo**



A *Sadhak* of traditional schools of Yoga initially moves his consciousness between *Kshara Purusha* (*sarvabhutani chatmani*) and *Akshara Purusha* (*sarvabhutastha chatmanam*) and he can gather together the race, *lokasamgraha*, by all possible external aids or by Psycho-physical means. After long years of movement of Consciousness between *Kshara* and *Akshara Purusha*, finally, his consciousness arrives at to *Purushottama* Consciousness and from there he finds an exit⁴¹ to supreme Abode of *Paramdham*. Thus, he emerges as a precious distinguished World Teacher and he can wander around the world in order to uplift the human race. The Gita warns that 'the askesis which is undertaken to get honour and worship from men, for the sake of outward glory and greatness and for ostentation is said to be rajasic tapasya, unstable and
fleeting.'¹⁹



A *Sadhak* of integral Yoga initially moves his consciousness between Psychic being in the heart and Spiritual being above the head superseding his earlier movement of Consciousness between three modes of Nature, *Gunās*. After established in waking trance of Psychic plane and non-waking trance of Spiritual plane, he universalises the two Selves and does good of all creatures. For the perfection of two Selves and perfection of untransformed Nature he finally after long years of preparation, ascends to Supramental plane and Supramentalise and Spiritualise the Psychic Self. Thus, he emerges as precious Nameless⁴⁰ World Teacher. His inner wandering of Consciousness from Inconscient Self to supreme Bliss Self will drag human race ahead in its destined upward journey.



“Equally a man who sets out to be a Yogi or Guru and has no spiritual consciousness or no power in his spiritual consciousness — a Yoga force or spiritual force — is making a false claim and is either a charlatan or a self-deluded imbecile; still more is he so if having no spiritual force he claims to have made a path others can follow.” Sri Aurobindo/CWSA-29/Letters on Yoga-II/p-179, “Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner.” Sri Aurobindo/SABCL/17/The Hour of God/115,





“One can have a guru inferior in spiritual capacity (to oneself or to other gurus) carrying in him many human imperfections, and yet, if you have the faith, the bhakti, the right spiritual stuff, contact the Divine through him, attain to spiritual experiences, to spiritual realisation, even before the guru himself. Mark the “if”, — for that proviso is necessary; it isn’t every disciple who can do that with every guru. From a humbug you can acquire nothing but humbuggery. The guru must have something in him which makes the contact with the Divine possible, something which works even if he is not himself in his outer mind quite conscious of its action. If there is nothing at all spiritual in him he is not a guru — only a pseudo. Undoubtedly, there can be considerable

differences of spiritual realisation between one guru and the other; but much depends on the inner relation between guru and shishya. One can go to a very great spiritual man and get nothing or only a little from him; one can go to a man of less spiritual capacity and get all he has to give — and more. The causes of this disparity are various and subtle; I need not expand on them here. It differs with each man. I believe the guru is always ready to give what can be given, if the disciple can receive, or it may be when he is ready to receive. If he refuses to receive or behaves inwardly or outwardly in such a way as to make reception impossible or if he is not sincere or takes up the wrong attitude, then things become difficult. But if one is sincere and faithful and has the right attitude and if the guru is a true guru, then, after whatever time, it *will* come.” Sri Aurobindo/CWSA-29/Letters on Yoga-II/p-199,.....



“I do not know if his Guru falls far short in any respect, but with the attitude he has taken, her deficiencies, if any, do not matter. It is not the human defects of the Guru that can stand in the way when there is the psychic opening, confidence and surrender. The Guru is the channel or the representative or the manifestation of the Divine, according to the measure of his personality or his attainment; but whatever he is, it is to the Divine that one opens in opening to him, and if something is determined by the power of the channel, more is determined by the inherent and intrinsic attitude of the receiving consciousness, an element that comes out in the surface mind as simple trust or direct unconditional self-giving, and once that is there, the essential things can be gained even from one who seems to others than the disciple an inferior spiritual source and the rest will grow up in the sadhak of itself by the Grace of the Divine, even if the human being in the Guru cannot give it.” Sri Aurobindo/CWSA-29/Letters on Yoga-II/p-201,



Discipleship to God *the Guru*: -

“He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and **all-knowing guest and guide**,
Till they too feel the need and will to change.”

Savitri-35

“Or listens following a **bodiless Guide**”

Savitri-80

“Awake with a cry and stir of numberless souls,
Arisen from the breast of some deep Infinite,
Smiling like a new-born child at love and hope,
In her nature housing the Immortal’s power,
In her bosom bearing the eternal Will,
No **guide** she needed but her luminous heart:”

Savitri-128

“The unfelt Self within who is **the guide**,
The unknown Self above who is the goal.”

Savitri-168

“**Guide** of the traveller of the unseen paths,”

Savitri-295

“Young **grave disciples** fashioned by their touch,”
Savitri-382

“And how shall the end be vain when **God is guide?**”
Savitri-339

“They moved unable to forego her light,
Desiring they clutched at her with outstretched hands
Or followed **stumbling** in the paths she (Savitri) made.”
Savitri-363

“She (Savitri) walked in their front towards a greater light,
Their **leader** and queen over their hearts and souls,”
Savitri-363

“She (Savitri) held their hands, she chose for them their paths:
They were moved by her towards great unknown things,”
Savitri-364

“Thy soul has strength and needs **no other guide**”
Savitri-374

“One force shall be your mover and **your guide,**
One light shall be around you and within;
Hand in strong hand confront Heaven’s question, life:”
Savitri-374-375

“A way proposed by **an unerring Guide.**”
Savitri-378

“A ray from self’s solitude of light **the guide;**”
Savitri-460

“All stumbled on behind a **stumbling Guide,**
Yet every stumble is a needed pace
On unknown routes to an unknowable goal.”
Savitri-625

“The mortal (Savitri) led, the god (Death) and spirit (Satyavan)
obeyed
And she behind was **leader** of their march
And they in front were followers of her will.”
Savitri-639,

“Only in an uplifting hour of stress
Men answer to the touch of greater things:
Or, raised by **some strong hand** to breathe heaven-air,
They slide back to the mud from which they climbed;”

Savitri-689

“Even then his nature calls for a human intermediary so that he may feel the Divine in something entirely close to his own humanity and sensible in a human influence and example. This call is satisfied by the Divine manifest in a human appearance, the Incarnation, the Avatar — Krishna, Christ, Buddha. Or if this is too hard for him to conceive, the Divine represents himself through a less marvellous intermediary, — Prophet or Teacher. For many who cannot conceive or are unwilling to accept the Divine Man, are ready to open themselves to the supreme man, terming him not incarnation but world-teacher or divine representative.

This also is not enough; a living influence, a living example, a present instruction is needed. For it is only the few who can make the past Teacher and his teaching, the past Incarnation and his example and influence a living force in their lives.

The sadhaka of the integral Yoga will make use of all these aids according to his nature; but it is necessary that he should shun their limitations and cast from himself that exclusive tendency of egoistic mind which cries, “My God, my Incarnation, my Prophet, my Guru,” and opposes it to all other realisation in a sectarian or a fanatical spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.

On the contrary, the sadhaka of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own Ishta Devata in all others, unified all Avatars in the unity of Him who descends in the Avatar, welded the truth in all teachings into the harmony of the Eternal Wisdom.

Nor should he forget the aim of these external aids which is to awaken his soul to the Divine within him. Nothing has been finally accomplished if that has not been accomplished. It is not sufficient to worship Krishna, Christ or Buddha without, if there is not the revealing and the formation of the Buddha, the Christ or Krishna in ourselves. And all other aids equally have no other purpose; each is a bridge between man’s unconverted state and the revelation of the Divine within him.” CWSA-23/The Synthesis of Yoga-65-66

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