

The Readers' Query

“Answer to him that my way of Yoga is a special path and **extremely difficult** and I do not readily accept disciples — unless there is something to indicate that they have a special call.”¹⁹

SRI AUROBINDO

“I do not very readily accept disciples as this path of Yoga is **difficult** one and it can be followed only if there is a special call.”²¹

SRI AUROBINDO

“You will tell him that admission to the Asram is only allowed to those who are already accepted as Sri Aurobindo's disciples. There are no arrangements for visitors residing in the Asram; those who come for darshan make their own arrangements out- side. Sri Aurobindo does not readily accept disciples as his is a special path of Yoga and **very difficult** for most. For what he wants, another Guru with an easier way of Yoga would probably be more helpful.”²⁰

SRI AUROBINDO

“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.”²

SRI AUROBINDO

“Even if one person could put himself faithfully at the disposal of the **Truth**, he could change the country and the world.”¹⁸

THE MOTHER

“There are very few people who carry with them an atmosphere which irradiates joy, peace, confidence- it is very rare. But these are truly benefactors of humanity. They don't need to open their mouth.”

THE MOTHER

“All I would need is one man who had an absolute trust and was receptive, with a power of execution.”²²

THE MOTHER

“That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, “If I can find a hundred people, it will be enough for my purpose.”²

THE MOTHER

“Otherwise what will be ultimately accomplished is an achievement by the few initiating a new order of beings, while humanity will have passed sentence of

unfitness on itself and may fall back into an evolutionary decline or a stationary immobility; for it is the constant upward effort (of the few) that has kept humanity alive and maintained for it its place in the front of creation.”²³

SRI AUROBINDO

“In men, says the Upanishad, the Self-Existent has cut the doors of consciousness outward, but a **few** turn the eye inward and it is these who see and know the Spirit and develop the **spiritual being**.”²⁴

SRI AUROBINDO

“Well-known or unknown has absolutely no importance from the spiritual point of view...One man who earnestly pursues the Yoga is of more value than a thousand well-known men.”²⁶

SRI AUROBINDO

“Many times in his writings, particularly in *The Synthesis of Yoga*, *Sri Aurobindo* warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.”²⁸

THE MOTHER

After the arrival of *The Mother* and *Sri Aurobindo*, the Supramental energy is active in earth’s atmosphere very close to the material world and this inner aid with constant miracle will replace the outer aid of Religion in generalising Spirituality in humanity and this personal contact with Supramental Consciousness will be initiated from individual prepared Soul Centres. So all can open themselves towards the Supramental Love and Oneness and receive its brief touch¹⁶ with miraculous result but the flow of this invisible Sunlight can be stabilised in the well built subtle and causal body of the prepared individual vessel or after one is thoroughly established in the intermediate Psychic and Spiritual plane through prolonged *Sadhana*. Intervention of this Force changes circumstances, brings very wide spread results and sooner or later the world will come under its direct influence. Thus, the world appears to him with a different meaning, not a senseless and meaningless whirl in space but ‘A Presence and Greatness everywhere’¹⁷ transforming receptive matter to plastic and Spiritual Law and Divine Force can penetrate uninterruptedly into the material world through its conscious human vessel. Man’s future is ‘Decreed (to become God) since the beginning of the worlds.’¹⁵ An *Avatara*’s mission is fulfilled when the (consenting part of the) humanity arrives at a Consciousness in which He is fully established.

Sri Aurobindo's first and primary objective is accomplished if the surface personalities of few *Sadhakas* or 'one hundred perfect instruments'² reveal and establish the concealed Supramental *Mahashakti* and the secondary objective is with their help expedite the process of generalisation of Spirituality and revelation of Godhead in humanity.

A relation between seeker of truth, traditional Yogi and integral Yogi is hinted in *the Gita*. "A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a traditional *Yogi* and attains the highest goal of liberation of Soul or a Soul who fell from Yoga, *yogabhrasta*, from the past birth, in this birth strives with sincerity to overcome the *samskara* of many births in brief period of this life and attains the highest goal... After many births of preparation, a traditional *Yogi*, *Jnani*, attains My *Purushottama* or Supramental state of Consciousness. Before realisation of this highest Consciousness, he also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul with realisation of *Vasudeva sarvamiti* or integral Yogi is very rare, *samahatma sudurlava*."³ An integral Yogi, after many births of preparation, attains integral Transformation, integral Perfection and integral Knowledge.²⁷

A similar description of a seeker of Truth (*Jijnasu*) ascending to the state of Consciousness of Godhead (*Avatara*) is also observed in *Savitri* through intermediate stairs *Dvija*, *Yantra* and *Vibhuti* through many successive births of preparation known as all life.

"Aspiring he (*Jijnasu*) transcends his **earthly self**;
 He (*Dvija*) stands in the largeness of his soul **new-born**,
 Redeemed from encirclement by mortal things
 And moves in a pure free spiritual realm (*Yantra*)
 As in the rare breath of a stratosphere;
 A **last end** of far lines of divinity, (*Vibhuti*)
 He mounts by a frail thread to his **high source**;
 He reaches his fount of immortality,
 He calls the Godhead (*Avatara*) into his mortal life."

Savitri-486

A traditional *Sadhaka*, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness feels that this realisation cannot be reconciled⁶ with untransformed nature of three *Gunas*. So, he has no unfinished task left and hence his blissful enjoyment of existence concentrates on the issue of freedom from rebirth and escapes into supreme abode of *param dham* through the passage of *Purushottama* state. In integral Yoga, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness or after realisation Psychic, Spiritual and

Supramental Being, a *Sadhaka's* difficult task prohibits blissful enjoyment of the fruit of his labour but begins of reconciling static Matter with dynamic Spirit and thus Divine *Shakti* pours into the material vessel and confronts with Subconscient dark forces. His Psychic, Spiritual and Supramental purification, transformation and perfection resumes action from firmly established Psychic heart centre and from firmly established *Karma Yoga* where Divine Will, Knowledge and Love are perfectly reconciled.

Integral Yoga gives more importance to the emergence of Spiritual Instruments⁴ and traditional Yoga/Religion to the emergence of psycho-physical/religious Teachers;⁵ or “**All religions and disciplines** in *India* which use largely the **psycho-physical method**, depend more or less upon it for their practices.”¹ The manifestation of some intermediate truth through traditional Yoga/Religion can draw large devotees and manifestation of highest and comprehensive truth through integral Yoga can draw few strong Souls. Traditional Yoga gives more importance to self-expansion and a traditional Teacher is weighed by number of disciples and devotees surrounded him. Integral Yoga gives more importance to Subconscient transformation through self-concentration and a *Sadhaka* of integral Yoga is weighed by his enhanced capacity to bear earth's suffering and miseries and later transforming them into ecstasies. The perfect Instruments of integral Yoga with universalised Consciousness will preoccupy themselves for the benefit of individuals and humanity through concentration and illumination of their own subtle and causal body. They are nameless Spiritual leaders of humanity and their invisible world action through descent of Divine Force or reversal of Consciousness to resolve all problems of existence, are of far greater value than any religious movement can imagine.

Those whose frontal surface nature is dominated by Courage and self-less Love, known as *Kshetriya* Soul Force and frontal Nature dominated by Truth and Wisdom, known as *Brahmin* Soul Force are recognised as superior human beings and are fit for collective Spiritual life. This work will be accelerated by the emergence of *Kshetriya* Soul force of courage and new adventure in the outer world and ceaseless battle against earthly opposition through activation of Psychic Being. The Mission will further spread by high nobility of Soul which is untouched by any littleness, narrowness and baseness and will move with a certain greatness of Spiritual conquest to confront with universal dark forces attached to present unstable creation and Supramental contagion to enter fierce battle with ‘giant sons of Darkness’⁷ of Subconscient/Inconscient world and bears ‘inner wounds that are to slow to heal.’⁸ This manifesting action further asks that state of reconciling Wisdom which can perfectly possess all the infinite variety of external circumstances and permeate the Divine Light and Love to all the nether, neglected and less explored domain and thus illumining the whole earth. This endeavour will

drive forward towards the realisation of the vision as indicated in *Savitri*, “Mere men into spiritual beings grow And see awake the dumb divinity.”⁹

The Synthesis of Yoga book (Principal Shastra) issues injunctions on a *Sadhaka* (Seeker of integral Truth) of integral Yoga that he should not remain indifferent to individual, collective and world imperfection and he should become accountable for his *Sadhana* (askesis) to his own Self, to the World and to the Divine.²⁵ Integral Yoga proposes that a developed Soul must not ‘look with a remote indifference on the’¹⁰ sufferings of the unblessed ordinary human being and blessed devotees and draws all of them towards Spirit’s freedom. Or ‘even if our personal deliverance is complete, still there is the suffering of others, the world travail, which **the great of soul** cannot regard with indifference.’¹¹ ‘Accepting life, he (a *Sadhaka* of integral Yoga) has to bear not only his own burden, but a great part of the world’s burden too along with it, as a continuation of his own sufficiently heavy load. Therefore his Yoga has much more of the nature of a battle than others; but this is not only an individual battle, it is a collective war waged over a considerable country.’¹² The forceful directive issued in the principal *Shastra* related with individual and collective imperfection, is to ‘leave nothing around it (liberated Soul *Sadhaka*) unchanged’¹³ superseding the previous stand ‘which will no way seek to change their outward appearance...and old human surroundings.’¹³ His personal and communal existence must ‘take full account of’¹⁴ present imperfection and he has to ‘see how it can be converted to the law of a possible perfection.’¹⁴

OM TAT SAT

References:

1: CWSA/23/ The Synthesis of Yoga -538,

2: “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.” Sri Aurobindo/Champaklal Speaks-191-192, “That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, “If I can find a hundred people, it will be enough for my purpose.” **THE MOTHER/THE MOTHER’S AGENDA-5/195,**

3: **THE GITA-6.45/7.19,**

4: “Teaching, example and influence are three instruments of the *Guru* (integral Teacher)... He will seek to awaken much more than to instruct... The example is more powerful than the instruction; but it is not the example of the outward acts nor that of the personal character which is of most importance. These have their place and their utility; but what will most stimulate aspiration in others is the central fact of the divine realisation within him governing his whole life and inner state and all his activities.” **CWSA-23/ The Synthesis of Yoga -66-67**

- 5: "...the (traditional) Yoga proceeds by the results of prescribed methods taught in a Scripture or a tradition and reinforced and illumined by **the instructions of the Master**. This is a **narrower practice**, but safe and effective within its limits, because it follows a well-beaten track to a long familiar goal." CWSA-23/ The Synthesis of Yoga -55,
- 6: Matter cannot be reconciled with the Spirit is understood from following verse: "They who with the eye of knowledge perceive this irreconcilable difference between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*." The Gita-13.35, In the Gita Matter can be reconciled with the Spirit is hinted but not developed: '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 *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This 'upholding of the world,' *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected." **THE GITA-7.4, 5.**
- 7: Savitri-226,
- 8: Savitri-230,
- 9: Savitri-709-10,
- 10: CWSA-23/The Synthesis of Yoga-444,
- 11: CWSA/21/The Life Divine-422,
- 12: CWSA/23/The Synthesis of Yoga-77,
- 13: CWSA/23/The Synthesis of Yoga-268
- 14: "But whatever his 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,
- 15: Savitri-708,
- 16: "There man can visit but there he cannot live." Savitri-659 (All Man can get Supramental touch or God's touch but unfit or not prepared to get His embrace.)
- 17: Savitri-42,
- 18: The Mother's Agenda-10/p-148/**19th April-1969**,
- 19: CWSA-35/Letters on Himself and the Ashram/ p-554, "Write to him that compliance with his request to see me is impos- sible. I do not *see* anyone — I do not speak with anybody or give oral instructions in Yoga. As for the rest, this is a special path of Yoga and only those are accepted who have a special call to it, not merely a general desire for the spiritual life. It is not a life of Sannyasa or a Yoga that can be done by Japa etc. but something much more difficult, so difficult that even those who have a call do not find it easy to go through to the end, and for those who have not the call, it would be impossible. If he likes, however, he can go on practising his Japa with an aspiration towards this path and if he gets any experiences by which a call to it becomes evident, then I can reconsider his case." CWSA-35/Letters on Himself and the Ashram/p-554, "Sri Aurobindo's way of Yoga is of a special character — it is neither sannyasa nor does it accept the ordinary way of human life. Its first stages can

be practised anywhere. But unless there is a personal call to this particular way, there is no use in anybody taking to it. For it is a difficult path and there is little chance of success unless the aspiration is clear and fixed and the demand of the soul sincere and unbreakable. Sri Aurobindo does not admit anyone to this Yoga unless he has some ground to decide that there is in him this special call and that he has an evident capacity for this way — usually it is only after seeing personally at the time of one of the three darshans he gives to disciples and others that he decides whether or not to admit. On the strength of correspondence only he very seldom makes any decision of this kind.” CWSA-35/Letters on Himself and the Ashram/p-555, “The difficulty is that she seems to have only vairagya for worldly life without any knowledge or special call for this Yoga and this Yoga and the life here are quite different things from ordinary Yoga and ordinary Asrams. It is not a life of meditative retirement as elsewhere. Moreover it would be impossible for us to decide anything without seeing her and knowing at close hand what she is like. We are not just now for taking more inmates into the Asram except in a very few cases.” CWSA-35/Letters on Himself and the Ashram/p-556, “Reply that residence in the Asrama is only allowed to sadhakas who have been accepted into Sri Aurobindo’s path of Yoga, and not to all of them. This path is a special way of Yoga, difficult and different from others; only those are accepted who have a special call to it.” CWSA-35/Letters on Himself and the Ashram/p-559, “All are not equally capable of practising Yoga and in Yoga itself some paths are more difficult than others. There are some who have a special call to a path; others have no call; though they may feel drawn to Yoga, it is to other disciplines that they must go. This path is especially difficult and even some of those admitted to it find great difficulty in following it. Therefore Sri Aurobindo is not willing to admit any new disciples unless he has reason to think that they have a special call for it or a special capacity.” CWSA-35/Letters on Himself and the Ashram/p-560-561, “The number of sadhaks is over 150 and it is impossible to make farther admissions except in the most sparing way, as the means of the Asram are not unlimited. Moreover Sri Aurobindo’s Yoga is of a special and difficult kind and he admits only those who seem to him to have a special call to the life here.” CWSA-35/Letters on Himself and the Ashram/p-581, “There is no study of philosophy here; there is only a silent practice of Yoga. But this Yoga is too difficult for everyone to be admitted to it; one must have a special call or a certain capacity (not intellectual, but psychic or spiritual) before he is accepted. And even then all who are accepted as disciples are not allowed to stay in the Asram. The life of the Asram is of a special kind and it is only rarely that those are admitted who have not become permanent members; a few come and stay for short periods, but these are already accepted disciples of Sri Aurobindo.” CWSA-35/Letters on Himself and the Ashram/p-595

20: CWSA-35/Letters on Himself and the Ashram/p-561,

21: SABCL/26/On Himself-175,

22: The Mother’s Agenda-5/p-165/14th August-1964,

23: CWSA/22/The Life Divine-752,

24: CWSA/22/The Life Divine-1054,

25: “She wrote the **account** of all that she had lost,” Savitri-117, (Accountability to the Self.)

“The Voice replied: “Is this enough, O spirit?
 And what shall thy soul say when it wakes and knows
 The work was left undone for which it came?
 Or is this all for thy being born on earth
 Charged with a mandate from eternity,
 A listener to the voices of the years,
 A follower of the footprints of the gods,
 To pass and leave unchanged the old dusty laws?” Savitri-475 (Accountability to
 the Self)
 “To account for the Actual’s unaccountable sum,” Savitri-269, (Accountability to
 the Divine.)
 “Is this then the report that I must make,
 My head bowed with shame before the Eternal’s seat, —
 His power he kindled in thy body has failed,
 His labourer returns, her task undone?” Savitri-476 (Accountability to the Divine.)
 “And in the transactions of our positive consciousness, even Unity has to make its
account with Multiplicity; for the Many also are Brahman.” CWSA/21/The Life
 Divine-39 (Accountability to the world)
 “In transparent systems bodied termless truths,
 The Timeless made **accountable** to Time” Savitri-273
 26: CWSA-35/Letters on Himself And The Ashram-691, TMCW-14/Words of the
 Mother-II/p-62
 27: “Among thousands of seekers of truth, *jijnasu*, one here and there strives after
 perfection and becomes a Yogi. And of those few *siddha Yogi* who strive and
 attain perfection of *Yoga* one here and there attains integral perfection and knows
 the Divine with all the principles of His existence, *beti tattvatah*.” The Gita-7.3,
 28: The Mother’s Centenary Works (second edition)/10/15,

Sri Matriniketan Ashram,
 Managed by The Mother’s International Centre Trust,
 Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
 Via: Brahmapur, Dist: Ganjam, State: Odisha, India
<https://www.srimatriniketanashram.com>