

Instructions issued in *The Synthesis of Yoga* for the Beginners of Integral Yoga



The Eighteen Injunctions Issued to the Developing Souls (once born Soul) who are aspiring to become the Beginners (twice born Soul) of integral Yoga:

“One must first find one’s soul, this is absolutely indispensable, and identify oneself with it. Later one can come to the transformation. *Sri Aurobindo* has written somewhere: **“Our Yoga begins where the others end.”** Usually yoga leads precisely to this identification, this union with the Divine — that is why it is called “yoga”. And when people reach this, well, they are at the end of their path and are satisfied. But *Sri Aurobindo* has written: we begin when they finish; you have found the Divine but instead of sitting down in contemplation and waiting for the Divine to take you out of your body which has become useless, on the contrary, with this consciousness you turn to the body and to life and begin the work of transformation — which is **very hard labour**. It’s here that he compares it with cutting one’s way through a virgin forest; because as nobody has done it before, one must make one’s path where there was none. But to try to do this without having **the indispensable directive** of the union with the Divine within, within one’s soul, is childishness.”

The Mother

TMCW-7/Questions and Answers-1955/p-350-351

“In fact, the first victory is to create an individuality (separative identity). And then later, the second victory is to give this individuality to the Divine. And the third victory is that the Divine changes your individuality into a divine being... There are three stages: the first is to become an individual; the second is to consecrate the individual, that he may surrender entirely to the Divine and be

identified with Him; and the third is that the Divine takes possession of this individual and changes him into a being in His own image, that is, he too becomes divine... Generally, all the yogas stopped at the second. When one had succeeded in surrendering the individual and giving him without reserve to the Divine to be identified with Him, one considered that his work was finished, that all was accomplished.... **But we begin there, and we say, “No, this is only a beginning.** We want this Divine with whom we are identified to enter our individuality and make it into a divine personality acting in a divine world.” And this is what we call transformation. But the other precedes it, must precede it. If that is not done, there is no possibility of doing the third. One can’t go from the first to the third; one must pass through the second."

The Mother

The Mother's Centenary Works/Vol-7/p-402-403

“(Question) Am I fit for Sri Aurobindo’s Yoga? Will he take me up? (Answer by Sri Aurobindo) If by my Yoga you mean the integral Yoga leading towards the supramental realisation, you have not at present the capacity for it. All you can do at present is some preparation for it by Bhakti and self-dedication through *Karma*; if into this preparation you put a strong sincerity and a settled psychic aspiration, then one day you will be ready for more.”⁷⁶

Sri Aurobindo

Integral Yoga begins with the strong message ‘**Detect first what** is false (countless of *rajasic* imperfection) or obscure (countless *tamasic* imperfection) in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.’¹⁰⁵ It also begins after the end and exhaustion of Moderate Spirituality whose objective is partial union with the Divine through partial self-giving and Ascetic Spirituality whose objective is realisation of the Divine as Real and the World as Illusion, *Brahma satya Jagat mithya*. Moderate Spirituality can be pursued with the aid of consecrated action and consecrated *bhakti* and ascetic Spirituality can be pursued with the aid of rigorous Self-control, *ugra tapah, samyama*. So, integral Yoga begins with twice born Soul, *Dvija*, after the opening of the Psychic being in the heart and Spiritual being above the head and not before.¹⁰² As the Soul force of a *Dvija* increases through Divine union, he becomes *Yantra* for pursuing objective Divine action and *Vibhuti* for pursuing subjective Divine action.

Those who are aspirant of integral Yoga must be aware of following eighteen conditions or self-disciplines that will lead them towards the discovery and establishment of their Psychic and Spiritual being.

1: “If we are to attempt an integral Yoga, it will be as **well to start with** an idea of the Divine that is itself integral. There should be an aspiration in the heart wide enough for a realisation without any narrow limits. Not only should we avoid a sectarian religious out-look, but also all one-sided philosophical conceptions which try to shut up the Ineffable in a restricting mental formula. The dynamic conception or impelling sense with which **our Yoga can best set out** would be naturally the idea, the sense of a conscious all-embracing but all-exceeding Infinite.”⁶⁸ What is integral Divine? ““*Brahman* is in all things, all things are in *Brahman*, all things are *Brahman*” is the triple formula of the comprehensive Supermind, a single truth of self-manifestation in three aspects which it holds together and inseparably in its self-view as the fundamental knowledge from which it proceeds to the play of the cosmos.”⁹⁷

2: “The Yoga **must start** with an effort or at least a settled turn towards this total concentration. A constant and unflinching will of consecration of all ourselves to the Supreme is **demanded** of us, an offering of our whole being and our many-chambered nature to the Eternal who is All. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance.”⁶⁹ “Thus arises the attraction and, it would seem, the necessity of the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.”¹⁰

3: “Certainly, a great step will be taken when it becomes natural for man to seek to perfect himself instead of expecting perfection in others That reversal is at the basis of all true progress. The first human instinct is, “It’s the fault of circumstances, it’s people’s fault, it’s ... See how this fellow is, how that fellow is, how ...” And it goes on indefinitely. The FIRST STEP, the very first step is to say, “If I were as I should be, or if the body were as it should be, all would be perfectly all right for it.” If, to make progress, you wait for others to do so, you

can wait indefinitely...That's the first thing that should be spread everywhere...Never lay the blame on others or on circumstances because whatever the circumstances may be, even apparently the worst, if you are in the true attitude and have the true consciousness, it doesn't matter in the least for your inner progress, not in the least – and I'll say, including death...That really seems to be **the first lesson to be learned.**" The Mother/The Mother's Agenda/10th December-1969

4: "The concentration of an enlightened thought, will and heart turned in unison towards one **vast goal** of our knowledge, one luminous and infinite source of our action, one imperishable **object** of our emotion **is the starting point of the Yoga.** And **the object of our seeking must be** the very fount of the Light which is growing in us, the very origin of the Force which we are **calling** to move our members. Our **one objective must be** the Divine himself to whom, knowingly or unknowingly, something **always aspires** in our secret nature. There **must be a large, many-sided** yet single concentration of the thought on the idea, the perception, the vision, the awakening touch, the soul's realization to the one Divine. There **must be a** flaming concentration of heart on the seeking of the All and Eternal and, when once we have found him, a deep plunging and immersion in the possession and ecstasy of the All-Beautiful. There **must be** a strong and immovable concentration of the will on the attainment and fulfilment of all that the Divine is and a free and plastic opening of it to all that he intends to manifest in us. This is the **triple way** of the Yoga."⁸⁴

5: "All that **the Light from above asks** of us that it may **begin** its work is a **call from the soul** and a sufficient point of support in the mind. This support can be reached through (1) an insistent idea of the Divine in the thought, (2) a corresponding will in the dynamic parts, (3) an aspiration, a faith, a need in the heart. Any one of these may lead or predominate, if all cannot move in union or in an equal rhythm. The idea may be and **must in the beginning** be inadequate; (1) the aspiration may be narrow and imperfect, (2) the faith poorly illumined or (3) even, as not surely founded on the rock of knowledge, fluctuating, uncertain, easily diminished; often it may be extinguished and need to be lit again with difficulty like a torch in a windy pass. But if once there is a **resolute self-consecration** from deep within, if there is an awakening to the **soul's call, these inadequate things** can be a sufficient instrument for the divine purpose."⁸⁵

6: “In the impersonality this actuating Power is a self-illuminated Force that contains all results and **calmly works** until it accomplishes, in the personality an all-wise and omnipotent Master of Yoga **whom nothing can prevent from leading it to its goal**. This is the faith with which the seeker has to **begin his seeking** and endeavour; for in all his effort here, but most of all in his effort towards the Unseen, mental man must perforce proceed by faith. When the realization comes, the **faith divinely fulfilled** and completed will be transformed into an eternal flame of knowledge.”⁸⁶

7: “(1) In the **first** movement of **self-preparation**, the period of personal effort, the method we have to use is this concentration of the whole being on the Divine that it seeks and, as its corollary, this constant rejection, throwing out, *katharsis*, of all that is not the true Truth of the Divine. An entire consecration of all that we are, think, feel and do will be the result of this persistence. This consecration in its turn must culminate in an integral self-giving to the Highest; for its crown and sign of completion is the whole nature’s all-comprehending absolute surrender. (2) In the **second** stage of the Yoga, transitional between the human and the divine working, there will supervene an increasing purified and vigilant passivity, a more and more luminous divine response to the Divine Force, but not any other; and there will be as a result the growing inrush of a great and conscious miraculous working from above. (3) In the **last** period there is no effort at all, no set method, no fixed *sadhana*; the place of endeavour and *tapasya* will be taken by natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected terrestrial nature. These are natural successions of the action of the Yoga.”⁷⁰

8: “In the spiritual domain the essence is always one, but there is yet an infinite variety and, at any rate in the integral Yoga, the rigidity of a strict and precise mental rule is seldom applicable; for, even when they walk in the same direction, **no two natures proceed on exactly the same lines**, in the same series of steps or with quite identical stages of their progress. It may yet be said that a logical succession of the states of progress would be very much in this order. (1) First, there is a large turning in which all the natural mental activities proper to the individual nature are taken up or referred to a higher standpoint and dedicated by the soul in us, the psychic being, the priest of the sacrifice, to the divine service; (2) next, there is an attempt at an ascent of the being and a bringing down of the Light and Power proper to some new height of consciousness gained by its upward effort into the whole action of the knowledge.”⁷¹

9: “It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of social duty, family obligation, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others (fellow brothers) only through the divine consciousness and not through the mental nature.”⁷² “At best, we are satisfied if we arrive at a modified and disciplined egoism not too shocking to our moral sense, not too brutally offensive to others. And to our **partial** self-discipline we give various names and forms; we habituate ourselves by practice to the **sense of duty**, to a firm fidelity to principle, a stoical fortitude or a religious resignation, a quiet or an ecstatic submission to God’s will. But it is not these things that the Gita intends, useful though they are in their place; it aims at something absolute, unmitigated, uncompromising, a turn, an attitude that will change the whole poise of the soul. Not the mind’s control of vital impulse is its rule, but the strong immobility of an immortal spirit.”⁷² “That which the Gita teaches is not a human, but a divine action; not the performance of social duties, but the abandonment of all other standards of duty or conduct for a selfless performance of the divine will working through our nature; not social service, but the action of the Best, the God-possessed, the Master-men done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature.”¹⁰³

10: “For **ordinarily the human being** acts because he has a desire or feels a mental, vital or physical want or need; he is driven by the necessities of the body, by the lust of riches, honours or fame, or by a craving for the personal satisfactions of the mind or the heart or a craving for power or pleasure. Or he is seized and pushed about by a moral need or, at least, the need or the desire of making his ideas or his ideals or his will or his party or his country or his gods prevail in the world. If none of these desires nor any other must be the spring of our action, it would seem as if all incentive or motive power had been removed and action itself must necessarily cease. *The Gita* replies with its third great secret of the divine life. All action must be done in a more and more Godward and finally

a God-possessed consciousness; our works must be a sacrifice to the Divine and in the end a surrender of all our being, mind, will, heart, sense, life and body to the One must make God-love and God-service our **only** motive.”⁹⁶ “If any **social law is obeyed**, it will not be from physical necessity or from the sense of personal or general interest or for expediency or because of the pressure of the environment or from any sense of duty, but solely for the sake of the Lord of works and because it is felt or known to be the Divine Will that the social law or rule or relation as it stands can still be kept as a figure of the inner life and the minds of men must not be disturbed by its infringement. If, on the other hand, **the social law, rule or relation is disregarded**, that too will not be for the indulgence of desire, personal will or personal opinion, but because a greater rule is felt that expresses the law of the Spirit or because it is known that there must be in the march of the divine All-Will a movement towards the changing, exceeding or abolition of existing laws and forms for the sake of a freer larger life necessary to the world’s progress.”⁷³ “All must be done for the Divine; all must be directed towards the Divine. Nothing must be attempted for ourselves as a separate existence; nothing done for others, whether neighbours, friends, family, country or mankind or other creatures merely because they are connected with our personal life and thought and sentiment or because the ego takes a preferential interest in their welfare. In this way of doing and seeing all works and all life become only a daily dynamic worship and service of the Divine in the unbounded temple of his own vast cosmic existence.”⁹⁸ “An ordinary religious teaching or philosophical doctrine is well enough satisfied to seize on certain great and vital aspects of truth and turn them into utilisable dogma and instruction, method and practice for the guidance of man in his inner life and the law and form of his action; it does not go farther, it does not open doors out of the circle of its own system, does not lead us out into some widest freedom and unimprisoned largeness. **This limitation is useful and indeed for a time indispensable.** Man bounded by his mind and will has need of a law and rule, a fixed system, a definite practice selective of his thought and action; he asks for the single unmistakable hewn path hedged, fixed and secure to the tread, for the limited horizons, for the enclosed resting-places. **It is only the strong and few who can move through freedom to freedom.**” CWSA-19/Essays on the Gita/p-526-527

11: “(1) Hatred and (2) disliking and (3) scorn and (4) repulsion, (5) clinging and (6) attachment and (7) preference (The above seven deformations foreseen in integral Yoga can be compared with seven *vicaras* of *the Gita* (13.7), that of liking and disliking, *iccha*, *dwesa*, pleasure and pain, *sukham*, *dukham*, consciousness, *chetana*, collocation, *samghata*, persistence, *dhriti*) are natural, necessary,

inevitable at a certain stage: they attend upon or they help to make and maintain Nature's choice in us. But to the *Karmayogin* they are a survival, a stumbling block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from an **adult (-soul)** in the divine culture. (1) In the God-nature to which we have to rise there can be an adamant, even a destructive severity but not **hatred**, (3) a divine irony but not **scorn**, (4, 2) a calm, clear-seeing and forceful rejection but not **repulsion** and **dislike**. (1) Even what we have to destroy, we must not **abhor** or fail to recognise as a disguised or temporary movement of the Eternal.”⁷⁴ (5) “There can be for the seeker of the integral Yoga no **clinging** to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite.”⁷⁸ (6) “Therefore **attachment** and desire must be utterly cast out; there is nothing in the world to which we must be **attached**, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, nor our work and mission, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things.”⁷⁹ (7) “For the perfect action and experience is not to be determined by any kind of mental or vital **preference**, but by the revealing and inspiring spiritual will which is the Shakti in her direct and real initiation. When I say that as I am appointed, I work, I still bring in a limiting personal element and mental reaction. But it is the Master who will do his own work through myself as his instrument, and there must be no mental or other **preference** in me to limit, to interfere, to be a source of imperfect working.”⁸⁰

12: “All things move towards a divine event; each experience, suffering and want no less than joy and satisfaction, is necessary link in the carrying out of a universal movement which it is our **business to understand and second. To revolt, to condemn, to cry out** is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of **the soul's childhood⁶⁰ or its raw adolescence**. The **ripened soul** does not condemn but seeks to understand and master, does not cry but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive

all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus, supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.”⁸⁸

13: “It has already been said that so long as the seeker has no inner light, he must govern himself by the best light he has, and duty, a principle, a cause are among the standards he may temporarily erect and observe. But for all that, duties are external things, not stuff of the soul and cannot be the ultimate standard of action in this path.”¹¹⁵ “Some therefore **must choose as a starting point** (1) a concentration in thought or contemplation or the mind’s one-pointedness to find the eternal reality of the Self in them; (2) others can more easily withdraw into the heart to meet there the Divine, the Eternal: (3) yet others are predominantly dynamic and active; for these it is to best to centre themselves in the will and **enlarge being** through works.”⁷⁵ “The action of the liberated doer of works must be even such an outflowing from the soul; it must come to him or out of him as a natural result of his spiritual union with the Divine and not be formed by an edifying construction of the mental thought and will, the practical reason or the social sense. In the ordinary life a personal, social or traditional constructed rule, standard or ideal is the guide; once the spiritual journey has begun, **this must be replaced by an inner and outer rule or way of living necessary for our self-discipline, liberation and perfection, a way of living proper to the path we follow or enjoined by the spiritual guide and master, the Guru, or else dictated by a Guide within us.** But in the last state of the soul’s infinity and freedom all outward standards are replaced or laid aside and there is left only a spontaneous and integral obedience to the Divine with whom we are in union and an action spontaneously fulfilling the integral spiritual truth of our being and nature.”¹¹⁵

14: “(1) A discovery of the Divinity in oneself is his **first object** (of integral Yoga), (2) (second object of integral Yoga) but a total discovery too of the Divinity in the world behind the apparent denial offered by its scheme and figures and, (3) **last** (third object of integral Yoga), a total discovery of the dynamism of some transcendent Eternal; for by its descent this world and self will be empowered to break their disguising envelopes and become divine in revealing

form and manifesting process as they now are secretly in their hidden essence. This object of the integral Yoga must be **accepted wholly** by those who follow it, but the acceptance must not be in ignorance of the immense stumbling-blocks that lie in the way of the achievement; on the contrary we must be fully aware of the compelling cause of the refusal of so many other disciplines to regard even its possibility, much less its imperative character, as the true meaning of terrestrial existence.”⁷⁷

15: “In any case our present preoccupation is with a Yoga, integral in its aim and complete movement, but **starting from works and proceeding by works** although at each step more and more moved by a vivifying divine love and more and more illumined by a helping divine knowledge.”⁹¹ “The conversion of our thought and feeling (Jnana and Bhakti Yoga) without a corresponding conversion of the spirit and body of our works (Karma Yoga) would be a maimed achievement.”⁹¹ “I do not usually undertake the guidance of any except those who accept my own way of Yoga and show some signs of having a special call to it... All I can suggest to him is to practise some kind of Karma- yoga — remembering the Supreme in all his actions from the smallest to the greatest, doing them with a quiet mind and without ego-sense or attachment and offering them to Him as a sacrifice. He may also try or aspire to feel the presence of the Divine *Shakti* behind the world and its forces, distinguish between the lower nature of the Ignorance and the higher divine nature whose character is absolute calm, peace, power, Light and Bliss and aspire to be raised and led gradually from the lower to the higher...If he can do this, **he will become fit in time** to dedicate himself to the Divine and lead a wholly spiritual life.” CWSA-29/Letters on Yoga-II/p-234-235

16: “There is an equality of disappointed resignation, an equality of pride, an equality of hardness and indifference: all these are egoistic in their nature. Inevitably they come in the course of the *sadhana*, but they must be rejected or transformed into the true quietude. There is too, on a higher level, the equality of the stoic, the equality of a devout resignation or a sage detachment, the equality of a soul aloof from the world and indifferent to its doings. These too are insufficient; **first approaches** they can be, but they are at most early soul-phases only or imperfect mental preparations for our entry into the true and absolute self-existent wide evenness of the spirit.”⁹⁵ “There is another direction in which the ordinary practice of Yoga arrives at a helpful but **narrowing simplification** which is **denied to the sadhaka of the integral aim. The practice of Yoga** brings us face to face with the extraordinary complexity of our own being, the stimulating but also embarrassing multiplicity of our personality, the **rich endless**

confusion of nature. To ordinary man who lives upon his own waking surface, ignorant of the self's depths and vastness behind the veil, his psychological existence is **fairly simple....** The average human being even now is in his inward existence as crude and undeveloped as was the bygone primitive man in his outward life. But as soon as we go deep within ourselves, --and **Yoga means to plunge into all the multiple profundities of the soul**, --we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know and to conquer...The difficulty of our separate salvation is immensely increased by this complexity and manifold openness and subjection to the in-streaming energies of the universe. Of all this **we have to take account**, to deal with it, to know what is the secret stuff of our nature and its constituent and resultant motions and to create in it all **a divine centre** and a true harmony and luminous order."⁸³ "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."⁹⁴

17: "To concentrate most on one's own spiritual growth and experience is **the first necessity of the sadhak** — to be too eager to help others draws away from the inner work. There is also likely to be an overzeal and haste which clouds the discrimination and makes what help is given less effective than it should be. **To grow in the spirit is the greatest help one can give to others**, for then something flows out naturally to those around that helps them." CWSA-31/Letters on Yoga-IV/p-317, "The idea of helping others is a subtle form of the ego. **It is only the Divine Force that can help. One can be its instrument**, but you should first learn to be a fit and egoless instrument." CWSA-31/Letters on Yoga-IV/p-318, "The best way to help the world is to transform oneself by an integral and **intensive yoga**." The Mother/TMCW-14/Words of The Mother-II/p-277, "You must not hunger after any relations with anyone. The relations of the *sadhaka* with others must be created for him from within, when he has the true consciousness and lives in the Light. They will be determined within him by the power and will of the Divine Mother according to the supramental Truth for the divine life and the divine work; they must not be determined by his mind and his vital desires. This is the thing you have to remember. Your psychic being is capable of giving itself to *the Mother* and living and growing in the Truth; **but your lower vital being has been full of attachments and *sanskaras* and an impure movement of desire and your external physical mind was not able to shake off its ignorant ideas and habits and open to the Truth**. That was the reason why you were unable to progress, because you were keeping up an element and movements which could not be allowed to remain; for they were the exact

opposite of what has to be established in a divine life.” CWSA-32/The Mother and Letters on the Mother-142,

18: “This Yoga is to be resolutely practised without yielding to any discouragement by difficulty or failure (until the release, until the bliss of *Nirvana* is secured as an eternal possession).” The Gita-6.23, *Sri Aurobindo* quoted this line of *the Gita* at five places of *The Synthesis of Yoga*, (page 61, 220, 245, 723-724, 773) confirming it as very important message for the beginners of Yoga. “For in his Yoga there is nothing too small to be used and nothing too great to be attempted. As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or the stumblings of his nature. For the Force that works in him is impersonal — or superpersonal — and infinite.” CWSA-23/The Synthesis of Yoga/p-61-61, ““Practise unfalteringly,” says the Gita, “with a heart free from despondency,” the Yoga; for even though in the earlier stage of the path we drink deep of the bitter poison of internal discord and suffering, the last taste of this cup is the sweetness of the nectar of immortality and the honey-wine of an eternal Ananda.” CWSA-23/The Synthesis of Yoga/p-220, “If one has walked long and steadily in the path, the faith of the heart will remain under the fiercest adverse pressure; even if it is concealed or apparently overborne, it will take the first opportunity to re-emerge. For something higher than either heart or intellect upholds it in spite of the worst stumblings and through the most prolonged failure. But even to the experienced sadhaka (of integral Yoga) such falterings or overcloudings bring a retardation of his progress and **they are exceedingly dangerous to the novice**. It is therefore necessary from the beginning to understand and accept the arduous difficulty of the path and to feel the need of a faith which to the intellect may seem blind, but yet is wiser than our reasoning intelligence. For this faith is a support from above; it is the brilliant shadow thrown by a secret light that exceeds the intellect and its data; it is the heart of a hidden knowledge that is not at the mercy of immediate appearances. Our faith, persevering, will be justified in its works and will be lifted and transfigured at last into the self-revelation of a divine knowledge. Always we must adhere to the injunction of the Gita, “Yoga must be continually applied with a heart free from despondent sinking.” Always we must repeat to the doubting intellect the promise of the Master, “I will surely deliver thee from all sin and evil; do not grieve.” At the end, the flickerings of faith will cease; for we shall see his face and feel always the Divine Presence.” CWSA-23/The Synthesis of Yoga/p-245, “The persistence of trouble, *asanti*, the length of time taken for this purification and perfection, itself **must not be allowed to become a reason for discouragement and impatience**. It comes because there is still something

in the nature which responds to it, and the recurrence of trouble serves to bring out the **presence of the defect**, put the *sadhaka* upon his guard and bring about a more enlightened and consistent action of the will to get rid of it. When the trouble is too strong to be kept out, it must be allowed to pass and its return discouraged by a greater vigilance and insistence of the **spiritualised *buddhi***. Thus persisting, it will be found that these things lose their force more and more, become more and more external and brief in their recurrence, until finally calm becomes the law of the being. This rule persists so long as the **mental *buddhi*** is the **chief instrument; but when the supramental light takes possession of mind and heart, then there can be no trouble, grief or disturbance**; for that brings with it a spiritual nature of illumined strength in which these things can have no place. There the only vibrations and emotions are those which belong to the ***anandamaya* nature of divine unity.**” CWSA-24/The Synthesis of Yoga/p-723-724, “And yet faith is necessary throughout and at every step because it is a needed assent of the soul and without this assent there can be no progress. Our faith must first be abiding in the essential truth and principles of the Yoga, and even if this is clouded in the intellect, **despondent in the heart**, outwearied and exhausted by constant denial and failure in the desire of the vital mind, there must be something in the innermost soul which **clings and returns to it**, otherwise we may fall on the path or abandon it from weakness and inability to bear temporary defeat, disappointment, difficulty and peril. In the Yoga as in life it is the man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified because to the soul and *Shakti* in man nothing is impossible.” CWSA-24/The Synthesis of Yoga/p-773, “The firm winning of this inalienable spiritual bliss is Yoga, it is the divine union; it is the greatest of all gains and the treasure beside which all others lose their value. Therefore is this Yoga to be resolutely practised without yielding to any discouragement by difficulty or failure until the release, until the bliss of Nirvana is secured as an eternal possession.” CWSA-19/Essays on the Gita/p-242, “The description of Yoga as “bitter like poison in the beginning” because of the difficulty and struggle “but in the end sweet as nectar” because of the joy of realisation, the peace of liberation or the divine Ananda and the frequent description by sadhaks and bhaktas of the periods of dryness shows sufficiently that it is no unique peculiarity of this Yoga. **All the old disciplines recognised this** and it is why the Gita says that Yoga should be practised patiently and steadily with a heart that refuses to be overcome by despondency. It is a recommendation applicable to **this path** but also to the way of *the Gita* and to the hard “razor” path of *the Vedanta*, and to every other. It is quite natural that the higher the *Ananda* to come down, the more difficult may be the beginning, the drier the deserts that

have to be crossed on the way.” CWSA-31/Letters on Yoga-IV/p-628, “Meanwhile, we should acknowledge that we don’t have the key, it is not yet in our hands. Or rather, we know quite well where it is, and there is only one thing to do: the perfect ‘surrender’ *Sri Aurobindo* speaks of, the total surrender to the divine Will whatever happens, even in the dark of night...There is night and sun, night and sun, and night again, many nights, but one must cling to this will for ‘surrender,’ cling as through a storm, and put everything into the hands of the Supreme Lord. **Until the day when the Sun shall shine forever, the day of total Victory.**” The Mother's Agenda/15.11.1958

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References are from the book “The Bhagavad Gita and Integral Yoga,” under the heading “*The Gita’s* injunction issued to developing Souls:” whose manuscript is available (free) in the link: <https://www.srimatriniketanashram.com/the-call>

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