

## Serving the Divine through Humanity

“Contemplation of God in Nature, **contemplation and service of God in man** and in the life of man and of the world in its past, present and future, are equally elements of which the Yoga of knowledge can make use to **complete the realization of God in all things.**”

The Synthesis of Yoga-517  
Sri Aurobindo

“Help the poor while the poor are with thee; but study also and strive that there may be no poor for thy assistance.”

SABCL/17/102  
Sri Aurobindo

“The existence of poverty is the proof of an unjust and ill-organised society, and our public charities are but the first tardy awakening of the conscience of a robber.”

SABCL/17/103  
Sri Aurobindo

“Disease will always return to the body if the soul is flawed; for the sins of the mind are the secret cause of the sins of the body. So too poverty and trouble will always return on man in society, so long as the mind of the race is subjected to egoism.”

SABCL/17/103  
Sri Aurobindo



The central secret of *Buddhist* teaching is an entire motionless impersonality of void calm within doing the highest works of eternal varieties of Love, Truth, the universal compassion and sympathy for whole humanity and the extinction of all suffering through the disappearance of ego. The Christian emphasis is on love indicate the dynamic side of its universal action. *Christ* from His cross humanized Europe and purified humanity. *Buddha* arriving at the threshold of *Nirvana* vowed not to cross the irrevocable line till

a single individual soul on earth is left undelivered from the bondage of suffering and ego; *The Gita* directs to man of Knowledge to preoccupy himself in doing of good of all creatures; *Vivekananda*, after realizing the Absolute felt the call to serve the God, the oppressed, the miserable, the sufferer in all humanity. *Sri Aurobindo* felt similar call through reversal and universalisation of Consciousness to extricate universal Incarnation of Godhead in all humanity.

The ancient thoughts of India was conscious of four-fold spiritual turn of active human personality and nature from fixed function in the society of traditional ideal of *Brahmana*, *Kshatriya*, *Vaisya* and *Shudra*, whose full consummation and large manifestation must be called down from the Transcendent plane by those who practice Integral Yoga.

***Brahmana* or Soul of Self-knowledge and World-knowledge:** The calm self-control, purity, kindness, freedom from prejudice and practice of spiritual truth are the natural and spontaneous work of the **traditional *Brahmin*** soul force. The exclusive nature of the soul force of the ancient Brahmin is extended in Integral Yoga to the fullness of the divine Truth-Light and Power of spiritual force, *Brahma-tejas*, comprehensive knowledge, *Brahma-varcas*, perfection of *Dharma*, the accomplished *Brahminhood* of the complete *Brahmana*.

The perfection of *Brahmana* soul-force is the treasure house of miraculous knowledge which is open to every kind of revelation, inspiration, intuition, opens us to Supramental Infinities, Vastness, Discrimination, Word, Love, Delight, Peace and Silence. An **Integral *Brahmin*** calls down the Divine Mother's mightier Light, calm wideness, comprehending wisdom, tranquil benignity, sovereign and surpassing majesty and all ruling greatness to life's closed room.



(“The spirit within us is the only all-efficient doctor and submission of the body to it the one true panacea.” SABCL-17/The Hour of God/127)

***Kshatriya* or Soul of Strength and Power:** The heroism, high spirit ambition, resolution, ability, giving, leadership and lordship are the natural work of **traditional *Kshatriya*** soul force. These are extended in Integral Yoga to divine

fullness, purity and grandeur and expansion of spiritual kingdom within and without and a faith and conviction that nothing can prevent in arriving at the end of Integral Perfection.

The perfection of *Kshatriya* soul-force is a high nobility of soul and untouched by any littleness or baseness and moving with a certain greatness of step to spiritual victory or the success of the God given work through whatever temporary defeat or obstacle, a spirit never depressed or cast down from faith and confidence in the power that works in the being, adventure of consciousness in ascending and descending order capturing the source and all the nether planes of existence. An **Integral *Kshatriya*** calls down the Divine Mother's splendid strength, irresistible passion, Her warrior mood, overwhelming will, impetus swiftness, healing touch of love and world-shaking force.



“All the world’s values changed heightening life’s aim;”

Savitri-42

**Vaisya or Soul of Mutuality and Creation:** Yoga is the skill in works. The outward action of the **traditional Vaisya** soul force is skillful devising intelligence, the legal, professional, commercial, scientific, technical and utilitarian bent of mind, a power of giving, ample creative liberality, and mutual helpfulness. This is extended in integral Yoga into a largeness of mutuality, a generous fullness of the relations of life, a lavish self-spending and return and ample interchange between existence and existence, a full enjoyment and use of rhythm and balance of fruitful and productive life.

The perfection of *Vaisya* soul-force is a soul-power of mutuality, efficient builder, organizer, a free self-giving and spending of gift and possession in the work to be done, a skill that observes the law and adopts the relation and keeps the measure, a divine commerce, a subtle opulence, a large enjoyment of the mutual delight and fine rhythm of life. An **Integral Vaisya** calls down the Divine Mother's deep, secret, vivid, sweet, wonderful and fine rhythm of beauty and harmony, Her intricate and subtle opulence, compelling attraction and captivating Grace.



“Proclaiming a panacea for all Time’s ills”

Savitri-198

**Shudra or Soul of Works and Service:** The well developed **traditional Shudra** has the instinct of toil and capacity of labour and service for maintenance of his existence, gratification of his primal needs, self-indulgence of the instincts, an unreflective obedience and mechanical discharge of duty. The modern mind is attracted to create purely productive and commercial society, a *Shudra* society of labour, of the proletariat preoccupied more and more with enjoyments of transient nature. In integral Yoga this faculty is extended to most necessary and beautiful elements of our greater perfection and the key to the much of the secret of highest spiritual evolution. The full development of this force is the power of service to others, to obey and follow whatever great discipline and spiritual Influence, the love which consecrates service and asks for no return, a power for complete self-surrender.



“Too far thy heavens for me from suffering men  
Imperfect is the joy not shared by all.”

Savitri-686

The perfection of *Shudra* soul-force is the universal love that lavishes itself without demand of return, the embrace that takes to itself the body of god in man and works for help and service, the entire renunciation of desire, *kama*, ego, *ahamkaram*, duality, *dwanda*, three modes of nature, *gunas*, initiation of work, *sarbarembha parityagi*, attachment to home and old association, *aniketa*, ready to bear the yoke of the Master and make the life a free servitude to Him and under His direction, the self-surrender of the whole being to the Master of our being and His work in the world. An **Integral Shudra** calls down the Divine Mother’s close and profound intimate knowledge, careful flawless work and quiet and exact perfection in all things.

All the above fourfold traditional personalities are integrated in an individual and extended in a sane and perfected Society. Similarly all the above fourfold integral personalities are integrated in an integral Yogi and extended in a Divine Centre. A Sadhaka of Integral Yoga does not permit any exulted abnormality, infrarational and irrational movement of any kind and the experiencing consciousness must preserve a calm balance, an unfailing clarity and power of self-criticism, right discrimination, coordination, firm vision of things, a sane grasp of facts, a high spiritual positivism, one pointed integral process with whole and many sided progress. He can have no dealings with weakness and selfishness; a divine strength and courage and a divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort. He has the patience and strength to uncover the truth of existence and clarity and humility to admit the limitation of his knowledge. Instead of isolation from mankind through the garb of *Sannyasin*, an integral Yogi wears the garb of the world and his robe is a radiating Light and Beauty and all-inclusive Love of which he is an emanation of garb-less deity. In him the Soul and Nature reveal equal Divine Presence and Balance and fuse in a wide harmony.

Integral *Jnana Yoga* proposes that service to mankind can be used as means for complete realization of Divine in all things. Ethical rule of altruism, philanthropy and the service of mankind are in themselves within the narrow province of mental or egoistic ideals, seem to be actuated and vitiated by this soul of desire and must be so till the soul finds the secret of the divine Oneness. If in to the spiritual aim there enters the impulse to deny the personal self or to serve humanity or the world at large, it comes not from the ego nor from the collective sense of the race, but from something more occult and profound Transcendent of both these things; for it is founded on a sense of the Divine in all and it works not for the sake of the ego or the race but for the sake of the Divine and its purpose in the person or group or collective. It is this transcendent Source we must seek and serve this vaster Being and Consciousness to which the service to the race and the individual are minor terms of its existence. The greatest service to humanity, the surest foundation for its true progress, happiness and perfection is to prepare or find the way by which the individual and collective man can transcend the ego and live in its true self, no longer bound to ignorance, incapacity, disharmony and sorrow and all grief, revolt, impatience, trouble are identified as a violence committed against the Master of the existence.



“Healed were all things that Time’s torn heart had made”

Savitri-232

The Integral Yogi’s distinction from other mental men is that he lives and acts in a greater vision and vaster spiritual Consciousness that he has to express or rather that presses to express itself through him and moulds his works. After realisation of the Integral Divine, the static highest Oneness and the Dynamic greatest Power, an integral Yogi returns to intermediate worlds for multiple perfection, *siddhis*, and again returns to earth and its multitude of problems, bears the burden of the world, enjoys Divinely its Self and Universe by renouncing the egoistic sense of desire and possession, *tyaktena bhunjithah* and transforms humanity. He enters Arts with the aim of the seeing, worshipping and revealing the one Divine in all forms, forces, principles, gods, men, creatures and objects. His aim in utilitarian Science is to enter the ways

and processes of the Divine, to know the material and means of work to utilize that knowledge for the conscious and faultless expression of the Spirit's mystery, joy and self-fulfilment. His aim in Science is to discover, understand and execute the working of the Divine Consciousness-Puissance in men, creatures and in Nature's myriad manifestations. His aim in medical Science is to discover integral healing through intervention of the Divine Grace or the Nature's all-powerful suprarational remedy which can be subordinated by the support of medicines and doctors.

A revolutionary individual effort in Consciousness can drag humanity ahead if his subjective and objective preoccupation entirely rests on the highest hinted reconciling, all embracing and all exceeding Wisdom of the past and the present and his centre of living is shifted more and more within and above leaving far behind the recalcitrant surface consciousness to encircle the whole earth and hews a path towards the future.

The World-redeemer's heavy and mighty task in Consciousness is to make world-life a bridge twixt earth and heaven. The Day-bringer must walk in the darkest night of Hell and he who would save the world, must share its pain. His soul must be wider than the universe to contain all the suffering of earth and calls down greater Power and larger Light to world's Inconscient abysm. Then he can hope to break the Wheels of earth's doom and then shall be ended here the Law of Pain and all would turn ahead to Wisdom and Immortality.

*OM TAT SAT*

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: Orissa, India  
[www.srimatriniketanashram.org](http://www.srimatriniketanashram.org)