

## THE QUALIFICATIONS OF THE DISCIPLE\*

«We realize the Supreme Principle not by means of individual efforts, but through Intuition and Detachment»

Lieh-Tzu

R. Let us now talk about the qualifications of the disciple. The first one is an intense thirst for Liberation. It must be so powerful as to condition the entire complex of the individual's psychic energies. When the fire of aspiration reaches the proper level of development, every obstacle is burnt without difficulty. Realization yields to those who truly love it. *Asparśayoga* is not for the weak, for the tepid or for those who wish to acquire psychic powers or missionary fervor. If there is a burning thirst for a total solution of the existential problems at all levels and degrees, then one is ready to walk on the "Way of no return".

The second qualification is that of knowing how to withdraw inwardly, thus creating an adequate meditating attitude susceptible to further possibilities.

The third qualification consists in finding in oneself the *daring* to remain deaf towards all that the world and society offer with regards to customs, social morality, literature, politics and all other expressions concerning human social condition. Later on one may return to this dimension, but with a radically changed consciousness.

The fourth regards the urge for *research* characterized by the mental discrimination between real and non-real. This implies an urge for knowledge.

The fifth qualification is that of adhering to the Truth perceived.

For *Asparśayoga*, Realization and ultimate Truth or Reality are one and the same thing. Liberation is attained when one's consciousness unveils itself as Reality; in this perspective knowledge becomes consciousness. Love for Liberation is thus love for Reality.

In addition, it would be advisable not to set oneself limits of time, or to imagine that Realization should happen according to one's preconceived emotional ideas. Neither should one put much importance on social-cultural upbringing.

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A. On the one hand I feel a strong need for a retreat, for solitude, for withdrawing into myself; yet, on the other, I am discovering that the force of habit urges me to go outside of myself, to go in search of contacts and relationships.

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\* Raphael, *Tat Tvam Asi*, "Harmony". Aurea Vidyā, New York. 2002

How can I solve this conflicting tendency?

R. Every time an individual is engaged in something creative he cannot help going back within himself, and this is because the real treasures are within, not outside of our heart. Every enquirer, whether on a scientific, philosophical, or religious, etc. level, seeks solitude as the source of intuition and meditation.

Therefore you should not be surprised if your consciousness wishes to sink into itself and find the right mode of approach to the transcendent. The fact that you feel the impulse to go outside of yourself means that in the past you have steadily pushed your psychic movement along a line of behavior that today is conditioning you. You speak of habits and I agree with you. In *yoga* they speak of tamasic forces which are, in other terms, inertial forces. What matters now is to not allow your attention to be diverted away from your “re-entry” mode. What you need now is *vigilance*. In the word vigilance you will find the key to your problem, and not just your immediate one.

A. Some people accuse me of misanthropy and say I think only of myself: this creates in me a sense of guilt.

R. My brother, we said, speaking of the necessary qualities, that you must find the daring to go against the current. Let people talk and say what they will, but you must find the courage to gather all your strength and go straight ahead along the road you have chosen. Beware, above all, of those whom we might call sentimentalists and of certain kinds of intellectuals who propose to you the problem of extroversion, unselfishness, of good deeds and the like. These people, if we observe their unconscious motives, are deeply selfish and serve nobody but themselves. The first category is unable to stay still and goes about interfering with other people’s business; with the excuse of being useful they gratify their own particular need for pleasure. As their satchel is empty they have nothing to offer. They are the usual blind who wish to lead the blind. The others rely on and live off their “clients”. What would a politician, a certain kind of scholar, a religious fanatic, a speaker do without an audience? But a true genius, of any order or degree, aims only at “creating”, at bringing into manifestation ideas that exist at the unconscious level, he aims at finding the solution to the “problem”, be it scientific, philosophical, poetical, etc. A great artist creates and that is all; often not even he knows what has emerged from his intuition.

In the various fields there are two kinds of people who adopt this attitude: the first feels instinctively the unconscious expectations of the masses and addresses them, obviously drawing advantage from the situation. The other dedicates himself only to discovering the universal truth and unveiling it.

The first kind, addressing the subconsciousness of the masses, cannot represent the

light and the direction towards which the masses should direct themselves; the second is the unveiler of the supraconscious truth and therefore the only true light able to guide and comprehend...

Nearly all *yogis* have shut themselves away in total solitude, meditating, persevering in their *sādhana* and when, eventually, they found themselves covered with treasures, only then did they emerge from their condition to give what they had achieved with great difficulty. Remember this, my dear brother, the Harmony of the outer world depends upon your inner Harmony<sup>1</sup>. If you realize pure inner Beauty, the matter around you will also be turned into Beauty. The perfection of your environment depends upon the perfection of your heart.

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<sup>1</sup> *«neque dicent: "Ecce hic" aut: "Illic"; ecce enim regnum Dei intra vos est»* (...the Kingdom of God is within you).  
Luke 17:21