The Real Awakener

Further Lights on the Path

Words of the Mother – 18

15th August, 2013

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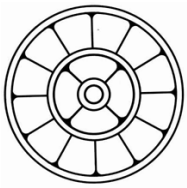
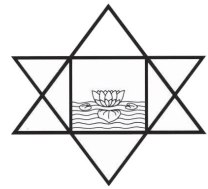


Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

– The Mother



The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates.

– Sri Aurobindo

I. Words of The Mother (Volume 14), Man's Relationship with the Divine

1. The True Aim of Life*

"Only one thing is important, it is to find the Divine. For each one and for the whole world anything becomes useful if it helps to find the Divine.

* * *

Yes, to live in the consciousness of the Divine Presence is the only thing that matters.

2 June 1934

* * *

To want only what the Divine wants in us and for us, is the one important thing.

5 April 1935

* * *

The individual self and the universal self are one; in every world, in every being, in each thing, in every atom is the Divine Presence, and man's mission is to manifest it.

30 October 1951

* * *

We are upon earth to manifest the Divine's will.

27 July 1954

* * *

The only important thing is the goal to be attained. The way matters little, and often it is better

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** The titles marked with an * are from the original. All the unmarked titles in the text are from the Editor.*

not to know it in advance.*

15 November 1954

* * *

Whatever we do, we must always remember our aim.

7 December 1954

* * *

The aim of our life on earth is to become conscious of the Divine.

* * *

The true purpose of life –

To live for the Divine, or to live for the Truth, or at least to live for one's soul.

And the true sincerity –

To live for the Divine without expecting any benefit from Him in return.

20 January 1964

* * *

The only thing worth living for is to serve the Divine.

January 1966

* * *

The true aim of life is to find the Divine's Presence deep inside oneself and to surrender to It so that It takes the lead of the life, all the feelings and all the actions of the body.

This gives a true and luminous aim to existence.

28 March 1970

* * *

** Bold letters in the text, used here for emphasis, are from the Editor and are not there in the original.*

Life has a purpose.

This purpose is to find and to serve the Divine.

The Divine is not far, He is in ourselves, deep inside and above the feelings and the thoughts. With the Divine is peace and certitude and even the solution of all difficulties.

Hand over your problems to the Divine and He will pull you out of all difficulties.

3 July 1970

* * *

To be and to become more and more what the Divine wants us to be should be our greatest preoccupation.

25 July 1971

* * *

Happiness is not the aim of life.

The aim of ordinary life is to carry out one's duty, the aim of spiritual life is to realise the Divine.

* * *

In the world, as it is, the goal of life is not to secure personal happiness, but to awaken the individual progressively towards the truth-consciousness.

* * *

It is not in order to be happy that we are upon earth, for in the present conditions of terrestrial life happiness is an impossibility. We are upon earth to find and realise the Divine, for the Divine Consciousness alone can give true happiness.

* * *

Man was created to express the Divine. His duty is therefore to become conscious of the Divine and to surrender

himself entirely to His Will. All the rest, whatever the appearance, is falsehood and ignorance.

26 December 1972

* * *

We seek not our personal salvation but the absolute surrender of our being to the Divine.

* * *

Concentration on the Divine is the only truly valid thing. To do what the Divine wants us to do is the only thing valid.

6 January 1973

* * *

What is lasting, eternal, immortal and infinite, that indeed is worth having, worth conquering, worth possessing. It is divine Light, divine Love, divine Life – it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete Manifestation as the crowning."[1]

2. The Divine is with You*

"**Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. The more you feel lonely, the more you are ready to perceive His luminous Presence. Have faith and He will do everything for you.**

27 September 1951

* * *

It is in the Divine that we shall always find all that we need.

17 April 1954

* * *

Let the Divine Consciousness be the leading power in your life.

22 April 1954

* * *

Let the Divine Presence be always with you.

27 April 1954

* * *

Whatever you do, always remember the Divine.

5 May 1954

* * *

The Divine manifests upon earth whenever and wherever it is possible.

10 June 1954

* * *

In each heart, the Divine's Presence is the promise of future and possible perfections.

16 June 1954

* * *

It is only in the Divine that we can find perfect peace and total satisfaction.

5 July 1954

* * *

Behind the surface of things there is a sea of perfect consciousness in which we can always dip.

7 August 1954

* * *

There is a consciousness that nothing can debase or

tarnish or defile; it is the one that we call the Divine Consciousness.

* * *

The Divine Consciousness must be our only guide.

11 August 1954

* * *

The Divine Consciousness is the only true help, the only true happiness.

12 August 1954

* * *

The Lord has said, "The time has come" and all the obstacles will be overcome.

9 September 1954

* * *

The Divine is the savour of all life and the reason of all activity, the goal of our thoughts.

10 September 1954

* * *

The Divine's Presence is for us an absolute, immutable, invariable fact.

12 September 1954

* * *

In the Divine's light we shall see, in the Divine's knowledge we shall know, in the Divine's will we shall realise.

1 October 1954

* * *

Outside the Divine all is falsehood and illusion, all is mournful obscurity. In the Divine is life, light and joy. In the Divine is the sovereign peace.

2 October 1954

* * *

All our strength is with the Divine. With Him we can surmount all the obstacles.

4 October 1954

* * *

The Divine's voice is heard as a melodious chant in the stillness of the night.

7 October 1954

* * *

The Divine's triumph is so perfect that every obstacle, every ill-will, every hatred rising against Him is a promise of a vaster and still completer victory.

9 October 1954

* * *

We feel the Divine so living in us that we await events with serenity, knowing that His way is everywhere since we carry it in our being.

24 November 1954

* * *

The Divine's glory transforms defeats into eternity's victories, shadows have fled before His radiant brightness.

9 December 1954

* * *

The Divine's Presence gives us peace in strength, serenity

in action and an unchanging happiness in the midst of all circumstances.

13 December 1954

* * *

The Divine is the unalloyed happiness, the blissful felicity, but this felicity is perfect only when it is integral.

22 December 1954

* * *

The Divine is the sure friend who never fails, the Power, the Support, the Guide. The Divine is the Light which scatters darkness, the conqueror who assures the victory.

23 December 1954

* * *

The only response that never fails is the Divine's.

The only love that never fails is the Divine's.

Love the Divine alone and the Divine will always be with you.

6 August 1963

* * *

A single occupation, a single aim, a single joy – the Divine.

* * *

Concentration upon oneself means decay and death. Concentration on the Divine alone brings life and growth and realisation.

* * *

Without the Divine life is a painful illusion, with the Divine all is bliss.

* * *

It is the Divine Presence that gives value to life. This Presence is the source of all peace, all joy, all security. Find this Presence in yourself and all your difficulties will disappear.

* * *

Let all thoughts, all feelings, all actions, all hopes be turned towards the Divine and concentrated on Him. He is our only help and our only safety."[2]

3. "The Divine" and "Man"*

"For those who are afraid of a word:

This is what we mean by "Divine": all the knowledge we have to acquire, all the power we have to obtain, all the love we have to become, all the perfection we have to achieve, all the harmonious and progressive poise we have to manifest in light and joy, all the new and unknown splendours that have to be realised.

7 September 1952

* * *

The Divine is indeed what you expect of Him in your deepest aspiration.

* * *

What is God?

God is the perfection that we must aspire to realise.

8 November 1969

* * *

Every being carries within him the Divine Inhabitant; and although no being in the whole universe is as weak as man, none is as divine as he.

2 October 1951

* * *

The individual existence is a canticle perpetually renewed, that the universe offers to the inconceivable splendour of the Divine.

29 November 1954

* * *

With regard to the Truth, we are all divine; but we hardly know it. And in us, it is precisely that which does not know itself as divine which we call 'ourselves'.

* * *

Our worth lies only in the measure of our effort to exceed ourselves, and to exceed ourselves is to attain the Divine. Human mediocrity is intolerable. We aspire for a knowledge truly knowing, for a power truly powerful, for a love that truly loves.

* * *

Suffocated by the shallowness of the human nature we aspire to the knowledge that truly knows, the power that truly can, the love that truly loves.

24 April 1964

* * *

Who am I?

The Divine under many disguises."[3]

1966

4. Relationship with the Divine*

"**All is relative except the Supreme. The Supreme alone is absolute; but as the Supreme is at the centre of each being, each being carries in himself his absolute.**

* * *

After all, it is very simple, we have only to become what we are in the depths of our being.

18 May 1954

* * *

One can live the Divine even though unable to express the Divine, one can realise and be the Divine's infinity though unable to define or explain the Divine.

15 December 1954

* * *

Communion with the Divine: for him who has it, all circumstances can truly become an opportunity for it.

* * *

Friendship with the Divine: delicate, attentive and faithful, ever ready to respond to the smallest appeal.

* * *

Intimacy with the Divine: complete surrender to the Divine and total receptivity to His influence, without any conditions to this intimacy.

* * *

Intimacy with the Divine in the physical is possible only for the one who lives exclusively by the Divine and for the Divine.

* * *

Intimacy with the Divine in the vital: only a pure, calm and desireless vital can hope to have access to this marvellous state.

* * *

Intimacy with the Divine in the psychic: the natural state of the fully developed psychic.

* * *

Integral intimacy with the Divine: the entire being no longer vibrates except with the Divine's touch.

* * *

It pleases Him to be like that. He is like that.

And simply, the secret is to be in the "it pleases Him".

Not to be only what is objectified; to be also in That which objectifies. That is everything.

* * *

The Omnipresent, Eternal Spirit remains immutably One. The various ways of serving and understanding It make no difference to Its Reality.

* * *

(*Types of relationships*)

The Lord and his Shakti
God and his devotee
The father and his child
The master and his disciple
The Beloved and Lover
The Friend and co-worker
The child and his mother

* * *

To give oneself to the Divine, to receive and be the Divine, to transmit and spread forth the Divine: these are the three simultaneous movements which constitute our total relation with the Divine."[4]

5. The Ways of Working of the Lord*

"The Divine's Grace is wonderful and almighty.

And the ways of working of the Lord are full of a delightful sense of humour...

* * *

Be always ready to receive the Divine, for He may visit you at any moment.

And if sometimes He makes you wait at the appointed meeting-place, that is certainly no reason for you yourself to be late.

23 September 1956

* * *

It is quite evident that for some reason or other – or may be for no reason at all – the Supreme has changed His mind about it.

25 January 1958

* * *

The Supreme must have changed His decision in order to try your faith and see if it depended on such an external thing.

9 February 1958

* * *

Surely the Divine, like everybody else, has a right to change His mind.

1958

* * *

Does God ever become angry with us? If yes, when?

When you believe He is angry.

21 September 1964

* * *

According to the law of man the guilty ought to be punished. But there is a law more imperative than the human law. It is the Divine law, the law of compassion and mercy.

It is because of this law that the world is able to endure and progress towards Truth and Love.

November 1966

* * *

Mother,

Does the Divine punish injustice? Is it possible at all for Him to punish anybody?

The Divine does not see things as men do and has no need to punish or reward. Each and every action carries in itself its fruit and its consequences.

According to the nature of the action, it brings you near to the Divine or takes you away from Him, and that is the supreme consequence.

25 July 1970

* * *

If the supreme Consciousness got angry over the defects of men, humanity would long since have ceased to be.

7 June 1972

* * *

To understand the Divine we must have no more preferences.

* * *

To understand the Divine one must become the Divine."[5]

24 May 1972

* * *

II. Words of The Mother (Volume 14), The Path of Yoga

1. The Path*

"**Life is a perpetual choice between truth and falsehood, light and darkness, progress and regression, the ascent towards the heights or a fall into the abyss. It is for each one to choose freely.**

29 February 1952

* * *

You take up the spiritual path only when you feel you cannot do otherwise.

27 October 1952

* * *

To follow the path to the end, one must be armed with a very patient endurance.

4 September 1954

* * *

All human beings have a spiritual destiny which is near or far depending on each one's determination.

One must will in all sincerity.

11 April 1965

* * *

All depends upon the choice of the force that you allow to make use of you as its instrument. And the choice has to be made at every moment of your life.

* * *

The perfect path: for each one the path which leads fastest to the Divine.

* * *

All was gold and gold and gold, a torrent of golden light pouring down in an uninterrupted flow and bringing with it the consciousness that the path of the gods is a sunlit path in which difficulties lose all reality.

Such is the path open before us if we choose to take it."[6]

2. Yoga and the Integral Yoga

"The whole world is in a process of progressive transformation; if you take up the discipline of Yoga, you speed up in yourself the process.

* * *

Yoga is commensurate with all life.

* * *

True spirituality transforms life.

* * *

Three Conceptions of the World

1. Buddhist and Shankarite:

The world is an illusion, a field of ignorance and suffering due to ignorance. The one thing to do is to get out of it as soon as possible and to disappear into the original Non-Existence or Non-Manifestation.

2. The Vedantic as very commonly understood:

The world is essentially divine, for the Divine is omnipresent there. But its exterior expression is distorted, obscure, ignorant, perverted. The one thing to do is to become

conscious of the inner Divine and remain fixed in that consciousness without troubling about the world; for this external world cannot change and will always be in its natural state of unconsciousness and ignorance.

3. Sri Aurobindo's view:

The world as it is, is not the divine creation it is meant to be, but an obscure and perverted expression of it. It is not the expression of the divine consciousness and will, but this is what it is meant to become; it has been created to develop into a perfect manifestation of the Divine under all His forms and aspects – Light and Knowledge, Power, Love and Beauty.

This is our conception of it and the aim we follow.

24 February 1936

* * *

The usual sadhanas have for aim the union with the Supreme Consciousness (Sat-chit-ananda). And those who reach there are satisfied with their own liberation and leave the world to its unhappy plight. On the contrary, Sri Aurobindo's sadhana starts where the others end. Once the union with the Supreme is realised one must bring down that realisation to the exterior world and change the conditions of life upon the earth until a total transformation is accomplished. In accordance with this aim, the sadhaks of the integral yoga do not retire from the world to lead a life of contemplation and meditation. Each one must devote at least one third of his time to a useful work. All activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of service and unselfishness, keeping always in view the aim of integral transformation.

To make this purpose possible, the Ashram is organised so that all its inmates find their reasonable needs satisfied and have not to worry about their subsistence.

The rules are very few so that each one can enjoy the freedom needed for his development, but a few things are strictly forbidden: they are (1) politics, (2) smoking, (3) alcoholic drink and (4) sex enjoyment.

Great care is taken for the maintenance of good health and the welfare and normal growth of the body of all, small and big, young and old.

24 September 1953

* * *

What we are doing now is a new thing; it has nothing to do with the past.

* * *

We want the divine conquest of this world, the conquest of all its movements and the realisation of the Divine here.

* * *

It can be called an adventure because it is the first time that a yoga aims at transformation and divinisation of physical life instead of escape from it.

* * *

The more I go, the more I know that it is in work that Sri Aurobindo's integral yoga is *best done*."[7]

9 October 1966

3. Yogic Action*

"**From the standpoint of Yoga it is not so much what you do but how you do it that matters most.**

* * *

It is not so much the act that matters, but the consciousness in which it is done. So all is well and do not torment yourself. My love is always with you.

24 March 1964

* * *

From the point of view of a spiritual life, it is not what you do that matters most, but the way in which it is done and the consciousness you put into it. Remember always the Divine and all you do will be an expression of the Divine Presence.

When all your actions are consecrated to the Divine, there will be no longer activities that are superior and activities that are inferior; all will have an equal importance – the value given them by the consecration.

* * *

Whatever one does, it becomes useful if one puts a spark of true consciousness into it.

The consciousness one has is much more important than the act one performs. And the most apparently useless acts can become very productive if they are performed with the true consciousness.

10 August 1966

* * *

It is the spirit and the consciousness from which it is done that makes an action yogic; it is not the action itself."[8]

4. The Examiners*

"The integral yoga consists of an uninterrupted series of examinations that one has to undergo without any previous warning, thus obliging you to be constantly on the alert and attentive.

Three groups of examiners set us these tests. They appear to have nothing to do with one another, and their methods are so different, sometimes even so apparently contradictory, that it seems as if they could not possibly be leading towards the same goal. Nevertheless, they complement one another, work towards the same end, and are all indispensable to the completeness of the result.

The three types of examination are: those set by the forces of Nature, those set by spiritual and divine forces, and those set by hostile forces. These last are the most deceptive in their appearance and to avoid being caught unawares and unprepared requires a state of constant watchfulness, sincerity and humility.

The most commonplace circumstances, the events of everyday life, the most apparently insignificant people and things all belong to one or other of these three kinds of examiners. In this vast and complex organisation of tests, those events that are generally considered the most important in life are the easiest examinations to undergo, because they find you ready and on your guard. It is easier to stumble over the little stones in your path, because they attract no attention.

Endurance and plasticity, cheerfulness and fearlessness are the qualities specially needed for the examinations of physical nature.

Aspiration, trust, idealism, enthusiasm and generous self-giving, for spiritual examinations.

Vigilance, sincerity and humility for the examinations from hostile forces.

And do not imagine that there are on the one hand people

who undergo the examinations and on the other people who set them. Depending on the circumstances and the moment we are all both examiners and examinees, and it may even happen that one is at the same time both examiner and examinee. And the benefit one derives from this depends, both in quality and in quantity, on the intensity of one's aspiration and the awakening of one's consciousness.

To conclude, a final piece of advice: never set yourself up as an examiner. For while it is good to remember constantly that one may be undergoing a very important examination, it is extremely dangerous to imagine that one is responsible for setting examinations for others. That is the open door to the most ridiculous and harmful kinds of vanity. It is the Supreme Wisdom which decides these things, and not the ignorant human will."[9]

12 November 1957

5. Tapasya*

"**A discipline imposed by the will for any spiritual end is tapasya.**

* * *

Tapasya: a discipline aiming at the realisation of the Divine.

* * *

Mental tapasya: the process leading to the goal.

* * *

Vital tapasya: the vital undergoes a rigorous discipline in order to transform itself.

* * *

Integral tapasya: the whole being lives only to know and serve the Divine.

* * *

Perfect tapasya: that which will reach its goal.

* * *

No life can be successful without self-discipline.

* * *

To be a man, discipline is indispensable.

Without discipline one is only an animal.

One begins to be a man only when one aspires to a higher and truer life and when one accepts a discipline of transformation. For this one must start by mastering one's lower nature and its desires."[10]

9 March 1972

6. Ascetic Practices*

"I do not believe that sadhana in the cave is easy – only there the insincerity remains hidden, while in life and action it is revealed. You can *look* like a Yogi in a cave, but in life the humbugging is more difficult, because you have to *behave* like a Yogi.

6 September 1935

* * *

Here sensibleness is indispensable and the integral yoga is based on balance, calm and peace and not on an unhealthy need to suffer.

12 May 1969

* * *

As long as it is an austerity there are reactions. When it becomes an imperative need, it is good.

* * *

(*About solitude*)

If the need is a true one, the means to do it will come spontaneously.

30 March 1970

* * *

Should I spend some time in solitude?

It is the old methods of yoga which demand silence and solitude.

The yoga of tomorrow is to find the Divine in work and in relation with the world.

Look within yourself, reflect upon it and tell me what your choice is.

24 January 1971

* * *

According to my experience people fall into *tamas* when they go into solitude.

October 1971

* * *

To be by oneself very much needs a certain force of inner life. It may be better to vary solitude with some kind of its opposite. But each has its advantages and disadvantages and it is only by being vigilant and keeping an inner poise that one can avoid the latter."[11]

7. Experiences and Visions*

"Spiritual experience means the contact with the Divine

in oneself (or without, which comes to the same thing in that domain). And it is an experience identical everywhere in all countries, among all peoples and even in all ages.

18 February 1935

* * *

One must always be greater than one's experience.

* * *

The initial error was to hope to recommence the same experience as the one you had in your youth.

In life, experiences are not repeated identically, and if they are not better, that is, higher and more true, they become necessarily worse.

After a happy and favourable experience it is necessary to rise from the human to the divine, otherwise one risks falling into the infernal and diabolic."[12]

* * *

"*You know that for many years I have been in the habit of leaving my physical body and making exploratory tours in my subtle body. [Here the sadhak describes various experiences.] I wonder whether I should keep up my practice of getting out of the body. It is extremely fascinating, but is it a necessary part of Yogic development for keeping the consciousness open to inner spiritual things?*

It is much better to stop the experiences altogether. They seem to take you into levels which are undesirable and most unsafe; they are not at all necessary for any opening in the yoga.

28 March 1944

* * *

You had the experience you describe when the force was acting chiefly in the mind, the vital and, through it, in the physical. It is long since this time has passed. The force has come farther down in its action and now it is at work not only in the material but also in the subconscient and even in the inconscient. Unless you follow this descending movement and allow the force to act in your body and these material regions of the consciousness, you find yourself stranded on the side of the road without being able to advance any further. And to allow this working of the force it is a detailed surrender of all movements, habits, tastes, preferences, sense of necessities, etc. that is urgently required. …"[13]

20 November 1949

8. The Guru*

"In an age like ours success alone counts and the material satisfactions it brings. However, an ever-increasing number of dissatisfied people are seeking to know the reason of life. And, on the other hand, there are sages who know and strive to help suffering humanity and to spread the light of knowledge. When the two meet, he who knows and he who wants to know, there springs up a new hope in the world, and a little light penetrates the prevailing darkness.

* * *

The western mind always finds it difficult to submit totally to a Guru and without total and unquestioning surrender to the Guru his help to you is paralysed. That is why generally I advise westerners to find the guidance and the Presence within themselves; it is true that this process is

very often open to uncertainty and self-deception, mistaking some voice of the ego in disguise for the Divine's guidance.

In both cases, it is only an absolute sincerity and an unmixed humility that can be your safeguard.

With my blessings.

21 January 1955

* * *

The disciples judge the forms by the Master, others judge the Master by the forms.

* * *

The Indians believe (or have the experience) that the Divine lives in the human being. The Europeans don't believe it. For them, he is somewhere above. He has incarnated only in Jesus Christ. So they don't bow down to any human person. But if one bows down to a person who has embodied the Divine Consciousness – of course with faith – then that person can more easily transmit his consciousness (or experience) to the other.§*"[14]

March 1973

* * *

** Whenever the symbol § appears, it indicates a spoken comment of the Mother which was noted from memory by a sadhak and approved by the Mother for publication.*

III. Words of The Mother (Volume 14), The Elements of Yoga

1. Sincerity*

"Sincerity is the key of the divine doors.

* * *

Sincerity means to lift all the movements of the being to the level of the highest consciousness and realisation already attained. Sincerity exacts the unification and harmonisation of the whole being in all its parts and movements around the central Divine Will.

21 February 1930

* * *

Be sincere and absolute in your consecration to the Divine and your life will become harmonious and beautiful.

* * *

If earnestly you say to the Divine, "I want only Thee", the Divine will arrange the circumstances in such a way that you are compelled to be sincere.

8 June 1954

* * *

An uncompromising sincerity is the surest way to spiritual achievement.

Do not pretend – be.

Do not promise – act.

Do not dream – realise.

* * *

In sincerity is the certitude of victory.

Sincerity! Sincerity! How sweet is the purity of thy presence!

* * *

Those who are earnest and sincere have always the Divine for companion.

March 1962

* * *

The only salvation is in an absolute sincerity and truthfulness.

25 March 1963

* * *

Absolute sincerity is required.

* * *

Sincerity, Fidelity are the two guardians of the Way.

21 February 1965

* * *

Be sincere and I am ready to correct your mistakes a thousand times if necessary.

* * *

Those who are sincere, I can help and turn easily towards the Divine. But where there is insincerity I can do very little.

* * *

Any inner conflict is the sign of a lack of sincerity.

* * *

Only those who are already very sincere know that they are not completely sincere.

17 June 1954

* * *

When you are sure that you have attained absolute sincerity, you may be certain that you have plunged into falsehood.

* * *

It is no use thinking that one is very sincere. It is useless to think that one is not sincere. What is useful is to be sincere.

* * *

All division in the being is an insincerity.

The greatest insincerity is to dig an abyss between your body and the truth of your being.

When an abyss separates the true being from the physical being, Nature fills it up immediately with all kinds of adverse suggestions, the most formidable of which is fear, and the most pernicious, doubt.

Allow nothing anywhere to deny the truth of your being – this is sincerity.

7 July 1957

* * *

Before the Eternal Consciousness a drop of sincerity has more value than an ocean of pretension and hypocrisy.

* * *

I need not seem if I am.

It is better to be than to seem.

No need of seeming when one is.

* * *

Human beings for the most part have the inveterate habit of deceiving themselves. They deceive themselves in hundreds of different ways, each more slyly tricky and subtle than the

other, and **all this with at once a perfect candour and a perfect insincerity.**

* * *

The greatest enemies of a perfect sincerity are preferences (either mental, vital or physical) and preconceived ideas. It is these obstacles that must be overcome."[15]

2. Aspiration*

"**It never does any harm to express an aspiration – that gives force to it.**

* * *

Aspiration is *always* good, and if some demand is mixed up with it, you can be sure that it will not be granted.

* * *

Go on aspiring and the necessary progress is bound to come.

7 April 1954

* * *

Daily we must aspire to conquer all mistakes, all obscurities, all ignorances.

15 April 1954

* * *

We must always aspire to be free from all ignorance and to have a true faith.

29 April 1954

* * *

A constant aspiration conquers all defects.

21 May 1954

* * *

Day after day our aspiration will grow and our faith will intensify.

23 May 1954

* * *

When the aspiration is awake, each day brings us nearer to the goal.

15 July 1954

* * *

Beyond words, above thoughts the flame of an intense aspiration must always burn, steady and bright.

My love and blessings are with you.

5 March 1955

* * *

In the silence of the heart burns the steady fire of aspiration.

* * *

Keep the fire burning steadily and wait quietly for the sure result.

* * *

True aspiration is not a movement of the mind but of the psychic.

22 May 1971

* * *

Psychic aspiration: constant, regular, organised, gentle and patient at the same time, resists all opposition, overcomes all difficulties.

* * *

There is certainly a great difference between calling and pulling – you can and must always call for help and the rest –

the answer will be proportionate to your capacity of reception and assimilation. **Pulling is a selfish movement that may bring down forces quite disproportionate to your capacities and thus are harmful.**"[16]

3. Faith and the Divine Grace*

"Faith is spontaneous knowledge in the psychic.

* * *

Faith is a certitude which is not necessarily based on experience and knowledge.

* * *

A faith based on material proofs is not faith – it is a bargaining.

* * *

Faith is the surest guide in the darkest days.

16 August 1954

* * *

At every moment all the unforeseen, the unexpected, the unknown is before us – and what happens to us depends mostly on the intensity and purity of our faith.

3 November 1954

* * *

If we had a truly living faith, an absolute certitude of the almighty power of the Divine, His manifestation could be so evident that the whole earth would be transformed by it.

5 November 1954

* * *

There is a great power in the simple confidence of a child."[17]

17 November 1954

* * *

"Certitude: assured and calm it never argues.

* * *

Certitude of victory: it is not noisy but it is sure.

* * *

Justice is the strict logical determinism of the movements of Universal Nature. Illnesses are this determinism applied to the material body. The medical mind, basing itself upon this ineluctable Justice, strives to bring about conditions that should lead logically to good health. The moral consciousness acts in the same way in the social body and *tapasya* in the spiritual domain.

The Divine Grace alone has the power to intervene and change the course of Universal Justice. The great work of the Avatar is to manifest the Divine Grace upon earth. To be a disciple of the Avatar is to become an instrument of the Divine Grace. The Mother is the great dispensatrix – through identity – of the Divine Grace, with a perfect knowledge – through identity – of the absolute mechanism of Universal Justice.

And through her mediation each movement of sincere and confident aspiration towards the Divine calls down in response the intervention of the Grace.

Who can stand before Thee, Lord, and say in all sincerity, "I have never made a mistake"? How many times in a day we commit faults against Thy work, and always Thy Grace comes to efface them!

Without the intervention of Thy Grace, who would not often times have come under the merciless blade of the Law of Universal Justice?

Each one here represents an impossibility to be solved, but as for Thy Divine Grace all is possible. Thy Work will be, in the detail as in the whole, the accomplishment of all these impossibilities transformed into divine realisations."[18]

15 January 1933

* * *

"With the Divine's help nothing is impossible."[19]

7 June 1954

* * *

"**The Grace will never fail us – such is the faith we must keep constantly in our heart.**

10 May 1954

* * *

It is our lack of faith that creates our limitations.

30 July 1954

* * *

The Divine Grace is with us and never leaves us even when the appearances are dark.

17 August 1954

* * *

Our faith in the omnipotence of the Grace is never equal to what the Grace itself is.

July 1956

* * *

An absolute faith and trust in the Grace is, in the last analysis, the Supreme Wisdom."[20]

15 August 1956

* * *

"In an ardent faith lies salvation.

In the final analysis, it is the Supreme Lord who does all.

We must be faithful instruments.

29 August 1972

* * *

We must learn to rely only on the Divine Grace and to call for its help in all circumstances; then it will work out constant miracles.

* * *

However long the journey may be and however great the traveller, at the end is always found exclusive reliance on the Divine Grace."[21]

* * *

"The more one knows, the more one realises that one knows nothing.

For one who has total trust in the Divine, in His wisdom and mercy, there are no more problems.

* * *

The triumph of the Divine is *certain*. If we keep the *true* trust, we shall never take the wrong path.

* * *

It is only by remaining perfectly peaceful and calm with an unshakable confidence and faith in the Divine Grace that you will allow circumstances to be as good as they can be. *The very best happens always* to those who have put their entire trust in the Divine and in the Divine alone.

9 February 1930

* * *

When, in your life, you meet with a hardship, take it as a Grace from the Lord and, indeed, it will become so."[22]

1962

* * *

"**For those who have given themselves to the Divine each difficulty that confronts them is the assurance of a new progress and thus must be taken as a gift from the Grace.**

19 June 1966

* * *

When difficulties besiege you, know that the Divine Grace is with you.

* * *

Of one thing we must be convinced – all that happens is exactly what must happen in order to lead us and the world as quickly as possible to the goal – the union with the Divine and ultimately the manifestation of the Divine.

And this faith – sincere and constant – is at once our help and protection."[23]

4. Devotion and Self-giving*

"**Life must blossom like a flower offering itself to the Divine.**"[24]

* * *

"True love and consecration lead much quicker to the Divine than an arduous Tapasya.

26 April 1937

* * *

Self-giving is true prayer.

* * *

Give yourself, all that you are and what you do, to the Divine, and you will have peace.

* * *

Give yourself entirely to the Divine and you will see the end of all your troubles.

* * *

To the Divine you are worth no more than what you have given Him.

* * *

If you remember what you have given to the Divine, He will have no need of remembering it Himself; and if you ever mention the gift or speak of it to anybody, it is not to the Divine that you have made the offering but to the demon of your vanity.

* * *

Do not confuse the psychic realisation with the spiritual realisation, because the psychic realisation will leave you within time and space, within the manifested universe.

Whereas the effect of the spiritual realisation will be to project you outside all creation, outside time and space. …

13 January 1952

* * *

How beautiful, grand, simple and calm everything becomes when our thoughts turn to the Divine and we give ourselves to the Divine!

11 May 1954

* * *

Three typical modes of total self-giving to the Divine:

(1) To prostrate oneself at His feet, giving up all pride in

perfect humility.

(2) To unfold one's being before Him, open one's whole body from head to foot, as one opens a book, exposing one's centres so as to make all their movements visible in a complete sincerity that allows nothing to remain hidden.

(3) To nestle in His arms, to merge in Him in a loving and absolute trust.

These movements may be accompanied by three formulas or any one of them according to the case:

(1) Let Thy Will be done and not mine.

(2) As Thou willest, as Thou willest.

(3) I am Thine for eternity.

Generally, when these movements are done in the true way, they are followed by a perfect identification, a dissolution of the ego, giving rise to a sublime felicity.

* * *

Three Steps towards the Supreme Identification.

Give all you have, this is the beginning.

Give all you do, this is the way.

Give all you are, this is the fulfilment.

* * *

Above all words, above all thoughts in the luminous silence of an aspiring faith give yourself totally, unreservedly, absolutely to the Supreme Lord of all existences and He will do of you what He wants you to be.

With love and blessings.

5 March 1966

* * *

There is no greater joy than to serve the Divine.

14 May 1954

* * *

We must be always, solely and exclusively, the servitors of the Divine.

31 October 1954

* * *

We should be in no other service but in God's alone.

* * *

Above all preferences we want to be at the service of the Divine.

* * *

To be at the Divine's service is the surest means of attaining realisation.

* * *

(*About service to the Divine and meditation*)

Both are equally good. Nevertheless, through service one can attain a fuller realisation than through meditation alone.

* * *

All service done sincerely to the Divine is sadhana.

And all increase in the urge to serve is a sure sign of progress.

January 1966

* * *

Whatever you do in life must be done as a service to the Divine and nobody else.

Whatever you are, think or feel, you are responsible for it to the Divine and to nobody else.

He is the sole Master of your being and your life. If in all sincerity you surrender entirely to Him He will take charge of you and your heart will be in peace.

All the rest belongs to the world of Ignorance and is governed by ignorance which means confusion and suffering.

Blessings."[25]

1966

* * *

"Surrender: the decision to hand over the responsibility of your life to the Divine. This is done either through the mind or the emotion or the life-impulse or through all of them together.

* * *

True surrender enlarges you; it increases your capacity; it gives you a greater measure in quality and in quantity, which you could not have had yourself.

* * *

In the integrality and absoluteness of bhakti and surrender, we find the essential condition of perfect peace leading to uninterrupted bliss.

2 December 1954

* * *

The path is long, but self-surrender makes it short; the way is difficult, but perfect trust makes it easy.

* * *

Surrender to the Divine is the best emotional protection.

* * *

To will what God wills – that is the supreme secret.

* * *

Let us do our best in all circumstances, leaving the result to the Divine's decision."[26]

20 May 1954

* * *

"We must know how to depend for everything and in everything on the Divine. He alone can surmount all difficulties.

29 November 1954

* * *

In a total surrender to the Divine there can be no longer errors or faults or any insufficiency since it is what the Divine has willed that he does and it is done as the Divine has willed it.

3 December 1954

* * *

Always the Supreme Will remains the eternal mystery calling for all our wonder and marvelling.

16 December 1954

* * *

Like the child who does not reason and has no care we trust ourselves to the Divine that the Divine's Will may be done.

18 December 1954

* * *

To do at each moment the best we can and leave the result to the Divine's decision, is the surest way to peace, happiness, strength, progress and final perfection.

* * *

It is rare that somebody can surrender entirely to the Divine's Will without having to face one or another of the difficulties.

* * *

The way in which most people surrender:

Let God manifest his will but let it be the same as mine.

15 April 1931

* * *

One thing you must know and decide:

It is if you want the True Divine as He is, or if you want a Divine in keeping with your own conception of what He ought to be.

And if you have decided to surrender sincerely and totally to the Divine and to be and do what He wants you to be and do according to His own will, or if you want the Divine to do what you want Him to do and to act according to your own will.

* * *

When men will understand that the Divine knows better than they do what is the best for them, many of their difficulties will disappear.

1 April 1963

* * *

If the Lord wills for you a hardship, do not protest. Take it as a blessing and indeed it will become so.

* * *

The Lord is not an all-powerful automaton that human beings can move by the push-button of their will.

And yet most of those who surrender to God expect that from Him."[27]

5. Love*

*(a) Divine Love**

"When you reach the contact with the Divine's love you see this love in everything and all circumstances.

20 July 1954

* * *

The Divine's love is an eternal truth.

21 July 1955

* * *

The Divine Love is the essence of Truth and cannot be affected by human confusions.

* * *

An Old Chaldean Legend¤

Long ago, very long ago, in the desert land that is now Arabia, a divine being incarnated on earth to awaken it to the Supreme Love. As one would expect, he was persecuted by men, misunderstood, suspected, hunted after. Mortally wounded by his assailants, he wished to die alone, quietly, so that his work might be accomplished; and, pursued by them, he fled. Suddenly in the broad barren plain, a tiny bush of pomegranate appeared. The Saviour stole under its low branches in order to give up his body in peace; and at once the bush expanded miraculously, increased itself, widened,

¤ *Message for the 1955 Kali Puja.*

became deep and luxuriant in such a way that when the pursuers passed by they did not even suspect that the One whom they were chasing was hidden there, and they continued on their way.

While, drop by drop, the sacred blood fell, fertilising the soil, the bush covered itself with marvellous flowers, scarlet, enormous – clusters of petals, innumerable drops of blood...

These are the flowers that, for us, express and hold the Divine Love.

14 November 1955

* * *

When the baker wants to make the dough of his bread rise, he puts some leaven into it, and it is from within that the transformation takes place.

When the Divine wanted to rouse Matter, awaken it and make it rise towards God, He threw Himself into Matter under the form of love, and it is from within that the transformation takes place.

So it is by living from within an organisation that one can help it to become enlightened and rise towards the Truth.

17 January 1965

* * *

Consciousness is a state and a power.

Love is a force and an action.

* * *

The Divine has an equal love for all human beings, but the obscurity of consciousness of most men prevents them from perceiving this divine love.

Truth is wonderful. It is in our perception that it is distorted.

26 November 1971

* * *

To become conscious of the Divine Love, all other love must be abandoned."[28]

*(b) Divine Love and Human Love**

"Lean more exclusively on the Divine's love. When one receives the Divine's love, of what value can be any human love?

2 September 1939

* * *

There is always a bitter taste behind the human love – it is only the Divine Love which never disappoints.

5 May 1945

* * *

Do not grieve. Human love is fugitive. It is only the Divine's love that never fails.

* * *

Certainly one has the right to love and true love carries in itself its joy, but unhappily human beings are egoistic and immediately mix with their love the *desire to be loved* in return, and this desire is contrary to spiritual truth and the cause of passions and sufferings. …

* * *

…One thing only I can tell you that whatever the sincerity, simplicity and purity of the relation between two human beings, it shuts them off more or less from

the direct divine force and help and limits their strength, light and power only to the sum of their potentialities.

I cannot say that this is very advisable in your case.

15 February 1950

* * *

You lose a great part of your strength, energy and capacity due to your so-called human love. It is a great hindrance in your progress.

* * *

The thirst for affection and love is a human need, but it can be quenched only if it turns towards the Divine. As long as it seeks satisfaction in human beings, it will always be disappointed or wounded.

* * *

There is a thirst for Love which no human relation can quench. It is only the Divine's love that can satisfy that thirst.

4 December 1954

* * *

They always speak of the rights of love but love's only right is the right of self-giving.

* * *

Without self-giving there is no love; but self-giving is very rare in human love which is full of selfishness and demands.

15 August 1955

* * *

Self-love is the great obstacle.

Divine love is the great remedy.

* * *

The Rungs of Love

At first one loves only when one is loved.

Next, one loves spontaneously, but one wants to be loved in return.

Then one loves even if one is not loved, but one still wants one's love to be accepted.

And finally one loves purely and simply, without any other need or joy than that of loving.

15 April 1966

* * *

There is a love in which the emotion is turned towards the Divine in an increasing receptivity and growing union. What it receives from the Divine it pours out on others, but truly without demanding a return. If you are capable of that, then that is the highest and most satisfying way to love.

* * *

It is not the love that someone feels for you that can make you happy, it is the love you feel for others that makes you happy: for you receive the love that you give from the Divine, who loves eternally and unfailingly.

20 March 1967

* * *

All the forms that love has taken in the human consciousness on earth are but awkward attempts, deformed and incomplete, to find once again true Love.

23 March 1967

* * *

True love has no need of reciprocation; there *can be no*

reciprocation because there is only *one* Love, *the Love*, which has no other aim than to love. It is in the world of division that one feels the need of reciprocation – because one lives in the illusion of the multiplicity of Love; but in fact there is only One Love and it is always this sole love which, so to say, responds to itself.

19 April 1967

* * *

Indeed, there is only *one* Love, universal and eternal, as there is only *one* Consciousness, universal and eternal.

All the apparent differences are colorations given by individualisation and personification. But these alterations are purely superficial. And the "nature" of Love, as of Consciousness, is unalterable.

20 April 1967

* * *

When one has found divine Love, it is the Divine that one loves in all beings. There is no longer any division."[29]

1 May 1967

*(c) Love and Sexual Desire**

"Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not the heart's hunger for affection.

Love is a mighty vibration coming straight from the One, and only the very pure and very strong are capable of receiving and manifesting it.

To be pure is to be open only to the Supreme's influence and to no other.

* * *

You are making a great confusion between maternal sentiment which is, in the physical, an expression of the force of the universal Mother, and the physical act of procreation which is something wholly animal, most often even bestial, and which is only a means that Nature has found to perpetuate the different species.

6 October 1952

* * *

Sexual relations belong to the past, when man was closer to the animal than to the Divine. All depends on what you expect from life, but if you sincerely want to do the Yoga, you must abstain from all sexual activities.

23 March 1968

* * *

A decisive choice has to be made between lending the body to nature's ends in obedience to her demand to perpetuate the race as it is, and preparing this very body to become a step towards the creation of a new race. The two cannot go together; at every minute you have to decide whether you wish to remain within the manhood of yesterday or belong to the supermanhood of tomorrow.

* * *

Passion: it is a force, but is dangerous and cannot be used unless it is perfectly surrendered to the Divine.

* * *

Human passions changed into love for the Divine: may they become a real fact, and their abundance will save the world.

* * *

Perfect attachment to the Divine replaces all vital attractions and passions."[30]

*(d) Love for the Divine**

"Each and every one, when he turns to the Divine, demands that He should do for him exactly what he asks. Whereas the Divine does for each one what is best for him from all points of view. But man, in his ignorance and blindness, revolts against the Divine when his desire is not satisfied, and says to Him, 'You do not love me.'

28 May 1946

* * *

It is said that one grows into the likeness of what one loves; but with regard to God it is also true that one can remain always with Him only when one grows into His likeness.

* * *

The true love for the Divine is self-giving, free of demand, full of submission and surrender. It makes no claim, imposes no condition, strikes no bargain, indulges in no violences of jealousy or pride or anger – for these things are not in its composition.

* * *

Integral love for the Divine: pure, complete and irrevocable, it is a love that gives itself for ever.

* * *

Flaming love for the Divine: ready for all heroism and all sacrifice."[31]

6. Peace and Silence*

"You must learn to be calm and quiet even in the midst

of difficulties. This is the way to overcome all obstacles.

* * *

Do not confuse calm with inertia. Calm is self-possessed strength, quiet and conscious energy, mastery of the impulses, control over the unconscious reflexes. In work calm is the source of efficiency and an indispensable condition for perfection.

* * *

Be quiet. We have only to work patiently without being disturbed by anything and keep unshaken the faith in the inevitable Victory.

* * *

The more a person is quiet in front of all occurrences, equal in all circumstances, and keeps a perfect mastery of himself and remains peaceful in the presence of whatever happens, the more he has progressed towards the goal.

* * *

When one remains perfectly quiet and without fear, nothing serious can happen.

* * *

It is only in quietness and peace that one can know what is the best thing to do.

3 November 1937

* * *

It is in quietness, peace and silence that the spiritual forces act. All agitation and excitement come from an adverse influence.

February 1971

* * *

Quietness is always good and even indispensable for a true and lasting progress.

Blessings.

21 October 1972

* * *

The peace must be immense, the quietness deep and still, the calm unshakable, and the trust in the Divine ever-increasing.

* * *

It is only in tranquillity and peace that one can know what is the best thing to do.

* * *

Nowhere will you be able to find peace unless you have peace in your heart.

* * *

There is no greater peace than that of a pure mind.

* * *

In peace and silence the Eternal manifests. Let nothing trouble you and the Eternal will manifest.

12 May 1954

* * *

It is in the most complete peace, serenity and equality that all is the Divine even as the Divine is all.

26 September 1954

* * *

It is *only in silence* that a true progress can be made; it is *only in silence* that one can rectify a wrong movement; it is *only in silence* that one can be of help to somebody else.

If you have found out a truth, or rectified a mistake in yourself, or made a progress, to speak or to write about it to anybody else than the Guru is to lose at once the truth or the progress.

* * *

In the silence of the heart, you will receive the command.

* * *

Let us adore in silence and listen to the Divine in a deep concentration.

15 October 1954

* * *

Certain silences are revelations and are more expressive than words.

* * *

We sat together in silence for a few minutes, enjoying the company of our soul, and we witnessed the gates of Eternity opening wide before us.

5 January 1955

* * *

With words one can at times understand, but only in silence one knows.

* * *

Silence: the condition of the being when it listens to the Divine."[32]

7. Openness and Receptivity*

"Openness is the will to receive and to utilise for progress the force and influence; the constant aspiration to remain in touch with the Consciousness; the faith that the force and

consciousness are always with you, around you, inside you and that you have only to let nothing stand in the way of your receiving them.

* * *

Opening is a release of the consciousness by which it begins to admit into itself the workings of the Divine Light and Power.

* * *

The opening to the Divine Light cannot be made through coercion."[33]

12 June 1939

* * *

"**Plasticity: always ready for the progress demanded.**

* * *

Receptivity is the capacity of admitting and retaining the Divine Workings.

* * *

Receptivity: conscious of the Divine Will and surrendered to it.

* * *

Integral receptivity: the whole being is aware of the Divine Will and obeys it.

* * *

It is with the widening of the consciousness and the one-pointedness of the aspiration that the receptivity increases.

22 December 1934

* * *

When we feel the urge to give and the joy of giving to

the Divine's work, then we can be sure that we have become receptive."[34]

12 July 1965

8. Purity and Humility*

"**This is purity, to accept no other influence but only the influence of the Divine.**

* * *

On earth, true purity is to think as the Divine thinks, to will as the Divine wills, to feel as the Divine feels.

24 September 1945

* * *

Purity is perfect sincerity and one cannot have it unless the being is entirely consecrated to the Divine."[35]

* * *

"To express Harmony, of all things Simplicity is the best.

* * *

There is a great beauty in simplicity.

* * *

Integral simplicity: the simplicity which is the consequence of perfect sincerity.

* * *

Spirituality is supreme simplicity.

6 March 1971

* * *

True spirituality is *very* simple.

6 March 1971

* * *

Humility: adorable in its simplicity.

* * *

The greater beings are always the most simple and modest.

* * *

You are becoming very wise and approaching the realisation that we are nothing, we know nothing and we can do nothing; only the Supreme Divine knows, does and *is*.

* * *

True humility consists in knowing that the Supreme Consciousness, the Supreme Will alone exists and that the I *is not*.

* * *

To be humble means for the mind, the vital and the body never to forget that *without the Divine* they know nothing, are nothing and can do nothing; without the Divine they are nothing but ignorance, chaos and impotence. The Divine alone is Truth, Life, Power, Love, Felicity.

Therefore the mind, the vital, and the body must learn and feel, once and for all, that they are wholly incapable of understanding and judging the Divine, not only in his essence but also in his action and manifestation.

This is the only true humility and with it come quiet and peace.

This is also the surest shield against all hostile attack. Indeed, in the human being it is always the door of pride at which the Adversary knocks, for it is this door which opens to let him enter.

* * *

Humility and sincerity are the best safeguards. Without them each step is a danger; with them the victory is certain."[36]

9. Gratitude and Faithfulness*

"Gratitude: it is you who open all the closed doors and let the Grace which saves penetrate deeply.

* * *

Gratitude

A loving recognition of the Grace received from the Divine.

A humble recognition of all that the Divine has done and is doing for you.

The spontaneous feeling of obligation to the Divine, which makes you do your best to become less unworthy of what the Divine is doing for you.

* * *

Detailed gratitude: the gratitude that awakens in us all the details of the Divine Grace.

* * *

Integral gratitude: the whole being offers itself to the Lord in absolute trust.

* * *

There is no better way to show one's gratefulness to the Divine than to be quietly happy.

* * *

The nobility of a being is measured by its capacity of gratitude.

* * *

This is faithfulness, to admit and to manifest no other movements but only the movements prompted and guided by the Divine.

* * *

The strength is always with you to be always faithful to the Divine Will.

2 June 1935

* * *

In the present condition of the world an absolute faithfulness to the Divine has become an indispensable need.

* * *

Surely when unfaithfulness prevails all around, it is time to be truly faithful and to stand untouched and unmoved in the storm.

* * *

Faithfulness is a condition for peace and protection.[37]

5 August 1955

10. Will and Perseverance*

*(a) Will**

"Will: power of consciousness turned towards effectuation.

* * *

A persevering will surmounts all obstacles.

* * *

One must have an unvarying will to acquire what one does not have in one's nature, to know what one does not yet know, to be able to do what one cannot yet do.

One must progress constantly in the light and the peace which come from the absence of personal desire.

If one has a strong will, he has only to orient it properly; if he has no will, he has first of all to build one for himself, which always takes long and is sometimes difficult.

22 March 1934

* * *

Even the most beautiful thoughts will not make us progress unless we have a constant will for them to be expressed in us through nobler feelings, more exact sensations and better actions.

18 November 1951

* * *

My lower nature continues to do the same stupid things. You alone can change it. What are Your conditions?

1) to be *convinced* that you *can change*.

2) to will to change without accepting the excuses of the lower nature.

3) to persist in the will in spite of every fall.

4) to have an unshakable faith in the help you receive.

7 April 1969

* * *

AGNI

The true Agni always burns in deep peace; it is the fire of an all-conquering will.

Let it grow in you in perfect equanimity.

* * *

Agni: the flame of purification which must precede all contact with the invisible worlds."[38]

(b) Resolution*

"Resolution: nothing can stop its development.

* * *

We must gather ourselves in a calm resolution and an unshakable certitude.

9 November 1954

* * *

Let your resolution be integral and constant and little by little your future will be revealed to you.

With love and blessings."[39]

9 February 1969

(c) Determination*

"**It is difficult to get rid of all habits. They must be faced with a steady determination.**

19 July 1954

* * *

It is not because a thing is difficult that one should give it up, on the contrary, the more a thing is difficult the more determined should one be to succeed in it.

1 July 1955

* * *

Determination knows what it wants and does it."[40]

(d) Steady Effort*

"Steady efforts always bring great results.

25 April 1954

* * *

Effort well-directed breaks down all obstacles.

* * *

No effort is lost. There is always an answer, even if it is not perceived.

7 December 1969

* * *

All sincere effort to progress and get rid of dangerous habits is answered and supported by an active help from the Grace – but the effort must be *steady* and the aspiration must be *sincere*."[41]

*(e) Perseverance**

"**Perseverance: the decision to go to the very end.**

* * *

Perseverance breaks down all obstacles.

* * *

What you are not able to do today, you will achieve tomorrow. Persevere and you shall conquer.

* * *

Persevere in your aspiration and effort, do not allow yourself to be discouraged by setbacks. This always happens in the beginning. But if you continue to fight without paying any attention to them, a day will come when the resistances give way and the difficulties vanish. My help is always with you, but you must learn to use it and to rely on it rather than on your own resources.

29 May 1956

* * *

It is by *persevering* that one conquers difficulties, not

by running away from them. One who perseveres is sure to triumph. Victory goes to the most enduring. Always do your best and the Lord will take care of the results.

1961

* * *

What is obstinacy? How can one use it best?

It is the wrong use of a great quality – perseverance.

Make a good use of it and it will be all right.

Be obstinate in your effort towards progress, and your obstinacy will become useful."[42]

29 May 1971

(f) Endurance*

"Endurance: going to the very end of the effort without fatigue or relaxing.

* * *

A quiet endurance is the sure way to success.

14 June 1954

* * *

The victory is to the most enduring.

6 September 1954

* * *

Endure and you will triumph. Victory goes to the most enduring.

And with the Grace and divine love nothing is impossible.

My force and love are with you.

At the end of the struggle there is Victory.

7 January 1966

* * *

Open to the Divine Grace and thou shalt endure."[43]

*(g) Patience**

"With patience one arrives always.

* * *

With patience any difficulty can be overcome.

9 March 1934

* * *

With patience and perseverance all prayers get fulfilled.

4 February 1938

* * *

To know how to wait is to put Time on your side."[44]

11. Heroism and Bravery*

(a) Heroism

"**Heroism is to be able to stand for the Truth in all circumstances, to declare it amidst opposition and to fight for it whenever necessary.**

And to act always from one's highest consciousness.

* * *

Heroism:

(1) To do always what is most beautiful and most noble.

(2) To act always from the height of one's consciousness.

* * *

We aspire to be the valiant warriors of the Lord so that His glory may manifest upon the earth.

30 September 1954

* * *

Bravery fears nothing and knows how to hold tight against adversaries."[45]

(b) Boldness*

"Boldness: do fearlessly what must be done, not dreading any difficulty.

* * *

Mental boldness: let your mind be capable of foreseeing the perfections of tomorrow.

* * *

Vital boldness must surrender to reason.

* * *

Physical boldness does not know the impossible in its consecretion to the Divine.

* * *

Spontaneous boldness: one of the results of perfect trust in the Divine."[46]

(c) Courage*

"Courage: bold, it faces all dangers.

* * *

Integral courage: whatever the domain, whatever the danger, the attitude remains the same – calm and assured.

* * *

Courage is a sign of the soul's nobility.

But courage must be calm and master of itself, generous and benevolent.

* * *

In true courage there is no impatience and no rashness.

* * *

Never mistake rashness for courage, nor indifference for patience.

4 November 1951

* * *

Vital courage must be controlled to be helpful.

* * *

A noblest courage is to recognise one's faults.

* * *

There is no greater courage than to be always truthful.

31 July 1954

* * *

Whosoever has courage can give courage to others, just as the flame of the candle can light up another.

* * *

The moral courage and endurance are often much more difficult to get than the material courage and endurance."[47]

22 July 1955

12. Prudence and Balance*

"In each human being there is a beast crouching ready to manifest at the slightest unwatchfulness. The only remedy is a constant vigilance.

18 August 1954

* * *

Prudence: very useful for weakness because weakness needs prudence; strength does not need it.

* * *

Common sense: it is very practical and avoids any mistakes, but it lacks light.

* * *

Sobriety has never done harm to anyone."[48]

13. Enthusiasm and Straightforwardness*

"Joyous enthusiasm: the best way of facing life.

* * *

Our hopes are never too great for manifestation.

We cannot conceive of any thing that cannot be.

22 August 1954

* * *

Straightforwardness shows itself as it is, without compromising.

* * *

Transparency can come only as a result of perfect sincerity."[49]

14. Nobility and Refinement*

"Nobility: the incapacity for any pettiness either of sentiments or of action.

* * *

Aristocracy: incapable of baseness and pettiness, it asserts itself with dignity and authority.

* * *

Dignity affirms its worth, but demands nothing.

* * *

Refinement: gradually grossness is eliminated from the being.

* * *

Sensitivity: one of the results of the refinement of the being.

* * *

Gentleness: always gracious and wishing to give pleasure.

* * *

Charm envelops and conquers by an inexhaustible sweetness.

* * *

Sweetness adds its smiling touch to life without making a fuss.

* * *

Sweetness itself becomes powerful when at the service of the Divine.

* * *

A smile acts upon difficulties as the sun upon clouds – it disperses them.

* * *

Learn to smile always and in all circumstances; to smile at your sorrows as well as your joys, your sufferings as well as your hopes, for in a smile there is a sovereign power of self-mastery.

7 November 1946

* * *

If you can always smile at life, life also will always smile at you.

6 October 1960

* * *

To smile at an enemy is to disarm him."[50]

15. Happiness and Joy*

"Cheerfulness: a joyous smile of Nature.

* * *

Happiness is as contagious as gloom – and nothing can be more useful than to pass on to people the contagion of a true and deep happiness.

25 October 1934

* * *

The only way to a true and lasting happiness is a complete and exclusive reliance on the Divine's Grace.

19 October 1941

* * *

Let us seek our happiness only in the Divine.

5 June 1954

* * *

The happiness you give makes you more happy than the happiness you receive.

4 July 1965

* * *

To be concerned for one's happiness is the surest way of becoming unhappy.

* * *

Joy comes when you take the right attitude.

* * *

Once a man has tasted the joys of inner life nothing else will ever satisfy him.

* * *

No joy is comparable to the feeling of the eternal Presence in one's heart.

4 July 1954

* * *

There is no greater bliss than that of being like a newborn child in front of the Divine.

19 October 1954

* * *

To know beatitude is to know the Divine.

To know the Divine is to know beatitude.

They are intimately and eternally united in an indissoluble identity."[51]

30 August 1967

16. Harmony and Goodwill*

*(a) Harmony**

"Harmony: let us strive that the day may come when this will be the means and the end.

* * *

A harmonious collective aspiration can change the course of circumstances.

* * *

There is a deep and true consciousness in which all can meet in love and harmony.

* * *

It is only in union with the Divine and in the Divine that harmony and peace can be established.

20 July 1935

* * *

Look for the inner causes of disharmony much more than the outer ones. It is the inside which governs the outside.

4 July 1966

* * *

For all to agree, each one must rise to the summit of his consciousness: it is on the heights that harmony is created."[52]

April 1970

*(b) Collaboration**

"Collaboration: ever ready to help and knowing how to do it.

* * *

Collaboration does not mean that everybody should do the will of the man who asks for it. True collaboration is a non-egoistic union of all personal efforts to express and realise the Divine's Will.

* * *

We must replace competition and strife by collaboration and fraternity."[53]

2 July 1954

* * *

*(c) Goodwill**

"Indeed, the good will hidden in all things reveals itself everywhere to the one who carries good will in his consciousness.

* * *

One should keep goodwill and love constantly in his heart and let them pour out upon all with tranquillity and with equanimity.

16 December 1966

* * *

Goodwill: of modest appearance, it makes no noise but is ever ready to be useful.

* * *

Mental goodwill likes to show off a little, but is very useful."[54]

*(d) Benevolence**

"Benevolence makes life fragrant without attracting attention.

* * *

A tireless benevolence, clear-seeing and comprehensive, free from all personal reaction, is the best way to love God and serve Him upon earth.

I mean a benevolence sincere and spontaneous in thought and speech and not a supposed benevolence in acts which is accompanied most often by a dreadful sense of condescending superiority serving chiefly as a platform for human vanity."[55]

*(e) Tolerance**

"Tolerance is full of a sense of superiority; it should be replaced by a total understanding.

* * *

Tolerance is only the first step towards wisdom.

The need to tolerate indicates the presence of preferences.

He who lives in the Divine Consciousness regards all things with a perfect equanimity."[56]

9 August 1969

17. Freedom*

"**Liberty is to depend only on the Divine.**

28 March 1932

* * *

Freedom does not come from outer circumstances but from inner liberation.

Find your soul, unite with it, let it govern your life and you will *be free*.

Blessings.

31 August 1966

* * *

Freedom is to do only what the Supreme Consciousness makes us do.

In every other case one is a slave, whether of the will of others, or of conventions, or of moral laws, or of vital impulses, or of mental fancies, or, above all, of the desires of the EGO.

21 September 1969

* * *

Freedom is far from meaning disorder and confusion. It is the inner liberty that we must have, and if you have it nobody can take it away from you."[57]

18. Truth and Speech*

*(a) Truth**

"**Absolute truthfulness must govern life if one wants to be close to the Divine.**

* * *

Only those who are perfectly truthful can be my true children.

13 December 1933

* * *

The truth is in us, we have only to become aware of it.

17 May 1954

* * *

Blessed will be the day when the earth, awakened to the Truth, lives only for the Divine.

28 August 1954

* * *

The Truth is in you – but you must want it, in order to realise it.

29 August 1954

* * *

We aspire for the Truth and its triumph in our being and our activities.

16 December 1967

* * *

Let the Truth be your master and your guide.

16 December 1967

* * *

Cling to Truth.

* * *

Supreme Lord, Eternal Truth
Let us obey Thee alone
and live according to
Truth.

June 1971

* * *

Salute to the advent of the Truth."[58]

*(b) Falsehood and Truth**

"Falsehood is the great ally of Death.

* * *

There is one Truth but a million ways of distorting it in the attempt to express it.

* * *

Hypocrisy and pretension are the homage ignorance pays to the truth.

Hypocrisy and pretension are the first signs of the inconscient's aspiration towards consciousness.

* * *

Truth is stronger than falsehood. There is an immortal Power that governs the world. Its decisions always prevail. Join with it and you are sure of the final victory.

* * *

When men will be disgusted with the falsehood in which they live, then the world will be ready for the reign of the Truth.

14 August 1971

* * *

For those who are eager to get rid of falsehood

here is the way

Do not try to please yourself, do not try either to please others. Try only to please the Lord.

Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a coat of falsehood put on the Lord and hiding Him.

As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.

* * *

There is only one solution for falsehood:

It is to cure in ourselves all that contradicts in our consciousness the presence of the Divine."[59]

31 December 1972

*(c) Truth is Above Mind**

"Truth is eternally beyond all that we can think or say of it.

10 December 1954

* * *

Truth cannot be formulated in words, but it can be lived provided one is pure and plastic enough.

* * *

When the gates of true knowledge are crossed, no words are left to express what is known.

* * *

To come closer to the Truth, you must often accept not to understand.

25 November 1961

* * *

Each idea (or system of ideas) is true in its own time and place. But if it tries to be exclusive or to persist even when its time is over, then it ceases to be true.

* * *

Intellectually, the Truth is the point where all the opposites meet and join to make a unity. …

6 October 1965

* * *

He who sincerely wants to serve the Truth will know the Truth."[60]

*(d) Opinion and Truth**

"In the Ignorance mental opinions always oppose one another. In the Truth they are complementary aspects of a higher knowledge.

* * *

All opinions are an aspect of the Truth that can be reached only when you can make a comprehensive whole with all these aspects.

11 January 1967

* * *

In all opinions there is something true and something

false. It is indeed a great and useful thing to be able to listen to the opinions of others without losing one's temper.

* * *

It is always better to tell the truth rather than give a pleasant and sweet smile. But what you are saying is not the truth. It is only an expression of your opinion.

To tell the truth is not to utter whatever crosses your mind."[61]

*(e) Onesty**

"Honesty is the best protection.

* * *

A peaceful heart is the best reward of honesty.

* * *

Be sincere and honest and your mind will be at rest.

10 December 1959

* * *

Vital honesty: not to allow our sensations and desires to falsify our judgement and determine our action.

* * *

Mental honesty: one does not try to deceive others or to deceive oneself.

* * *

Mental sincerity: the essential condition for integral honesty."[62]

*(f) Speak Always the Truth**

"**To speak always the truth is the highest title of nobility.**

* * *

One drop of truth is worth more than an ocean of false information.

* * *

Never tell a lie: absolute condition for safety on the path.

* * *

If we allow a falsehood, however small, to express itself through our mouth or our pen, how can we hope to become perfect messengers of Truth? A perfect servant of Truth should abstain even from the slightest inexactitude, exaggeration or deformation."[63]

* * *

*(g) Control of Speech**

"Control over what one says is more important than complete silence. The best is to learn to say what is useful in the most exact and true way possible.

5 March 1933

* * *

The world is deafened with useless words.

* * *

You must always do what you say, but it is not always wise to speak about everything you do.

When you speak, you must always speak the truth; but sometimes it is better not to speak.

18 December 1951

* * *

When speaking of physical things one should have a lively, pleasant, witty style.

When speaking of vital things the style should be eloquent.

When speaking of mental things the style should be clear, precise, exact.

When speaking of psychic things one must be inspired.

23 January 1953

* * *

Frankness says candidly what it has to say without caring for the result.

* * *

Every word spoken uselessly is a dangerous gossiping.

Every malicious word, every slander is a degradation of the consciousness.

And when this slander is expressed in a vulgar language and gross terms, then that is equivalent to a suicide – the suicide of one's soul.

9 August 1957

* * *

To cure a critical sense that manifests by incontinence of speech:

1) When you are in this state, absolutely refuse to speak – if need be, make it physically impossible for yourself to speak.

2) Study yourself without pity and realise that you carry in yourself precisely all the things that you find so ridiculous in others.

3) Discover in your nature the opposite way of being

(benevolence, humility, goodwill) and insist that it develop to the detriment of the contrary element.

11 October 1958

* * *

True strength and protection come from the Divine Presence in the heart.

If you want to keep this Presence constantly in you, avoid carefully all vulgarity in speech, behaviour and acts. Do not mistake liberty for licence and freedom for bad manners. The thoughts must be pure and the aspiration ardent.

26 February 1965

* * *

To gossip about what somebody is doing or not doing is wrong.

To listen to such gossip is wrong.

To verify if such gossip is true is wrong.

To retaliate in words against a false gossip is wrong.

The whole affair is a very bad way of wasting one's time and lowering one's consciousness.

Unless this very nasty habit is eradicated from the atmosphere, never will the Ashram reach its goal of Divine Life.

I wish all would repent like you and take the resolution of stopping this unhealthy activity."[64]

12 October 1967

(h) Speech and Practice*

"It is not enough to know, you must *practise*.

It is not enough to pretend, you must *be*.

15 November 1940

* * *

A drop of practice is better than an ocean of theories, advices and good resolutions.

* * *

People who do not live what they think are useless.

* * *

A teaching can be profitable only if it is perfectly sincere, and that means if it is lived at the moment when it is given. Words often repeated, thoughts often expressed cannot be any longer sincere."[65]

* * *

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