



内在的态度

一切都有赖于它

THE INNER ATTITUDE

Everything depends upon it

封面上的花

渴望正确的态度

精力充沛、自觉自愿、决心坚定

(母亲为花卉给出的灵性意义和解释)

植物学名称: Clerodendrum Xspeciosum

常用名: Java荣耀豆

FLOWER ON THE COVER

Aspiration for the Right Attitude

Energetic, willing, determined.

(Spiritual significance and explanation given by the Mother)

Botanical Name: Clerodendrum Xspeciosum

Common name: Java glory bean

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英文作者: K. C. Anand

中文翻译: 清宁

校对: 艾千又、赵伟

English editor: K. C. Anand (*All India Magazine*)

Chinese translation: Anandi Zhang

Proofreading: Ai Qianyou, Fiona

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内在的态度

一切都有赖于它

选自室利·阿罗频多(Sri Aurobindo)
和母亲(The Mother)的作品集

态度非常重要，甚至是外在的态度。人们不知道信念有多么重要，不知道信念是奇迹，它能创造种种奇迹。如果你期盼着每时每刻都被托起、被牵引着靠近神，祂就会来托起你，祂会在这里，离你很近，越来越近。

《母亲作品集》第13卷第76页

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它会为你打开新视野

人可以达到一种状态，认识到事物、环境、境遇、一切生命活动和行为对自己意识的影响几乎完全取决于自己对它们的态度。当人们充满觉知时会意识到，事物本身并没有真正的好坏之分：它们只是相对于我们而言是“好”或是“坏”；它们对我们的影响完全取决于我们对它们的态度。同一件事，完全相同的事情，如果我们把它当作天赐的礼物，当作神圣的恩典，当作和谐圆满的结果，那么，它就会帮助我们变得更有觉知、更强大、更真实；同样的情形，如果我们把它当作命运的打击，当作想要影响我们的破坏性力量，它就会让我们变得狭隘、压抑，让我们远离正念、力量与和谐。而境遇本身是**完全相同**的——我希望你们所有人都有这样的体验；因为，一旦你有了这种体验，你就会成为自己的主人。你不仅可以做自己的主人，而且能够掌管你自己的生活境遇。这完全取决于你的态度。这种体验不是头脑的产物，尽管它始于头脑之中，但人们可以在身体层面体验到它。……

这不是信念，而是来自体验的确信。

……

它会为你打开新视野。它是修行之道，是修行路上让你迈向转化的一步。

由此可以得出结论：没有什么是不可能的；是**我们**在自我局限。我们一直在说：“这件事是可能的，那件事不可能；这是可以做到的，那个做不到；这是真的，这是可行的，甚至已经有人做到了，但那是不可能的。”是**我们**一直把自己像奴隶一样关进自我局限的牢笼——我们愚蠢、狭隘与无明的知见，对生命的法则一无所知。生命的法则**根本不是**你所认为的，或者最聪明的人所认为的那样；它们迥然不同。迈出一步，尤其是修行路上的第一步，你就会开始有所觉察。

《母亲作品集》第6卷第123-125页

内在态度的含义

什么是“正确的精神”？

我的孩子，这得视情况而定。正确的精神是自我完善的意愿，或保持平和的意愿，又或者……要看具体的情形。这就是为什么他（室利·阿罗频多）并没有具体说明是哪种精神。这意味着，你应该以一种合适的精神（即你内在必须采取的态度）面对每一种境遇。这因人因事而异。

比如，一旦你感觉到身体失衡、健康恶化，你立即专注于内心的静定，对神圣恩典的信任，并下决心保持身心平衡与健康。这就是正确的精神。而另一种情形，你可能感觉到一股怒火或爆脾气从外面袭来；这时，你应该退回到内在的平和，不执着于表面的事物，下决心只表达高层意识并始终臣服于神圣意志。这就是正确的精神。对于每一种情形，都有像这样的“正确精神”。当然，归根结底，人必须铭记神，全心全意为神服务，并按照祂的意愿行事。

不过，有时你需要冷静，有时你需要力量，有时你想要健康，有时你想要抵抗外界的压力。

当你感到困惑时，当你必须做出选择时，当你不知道正确的做法时——有时你要在两个、三个或四个选项之间做出抉择，而又不知道哪个是正确的决定时——那么，你必须尽可能地与自己的心灵体（即你内在的神圣临在）连结，将你的问题呈递给这一心灵体意识，请它带来真正的光明，做出最符合神圣意志的真正决策，然后，你要用心聆听并获得灵感。

你会发现，在每一种情形中，这都是正确的态度。

《母亲作品集》第6卷第340-341页

母亲：那些真诚的人总是与神为伴。

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亲爱的母亲，室利·阿罗频多在这里谈到：“……以正确的精神面对困难并克服它，你会发现一个个障碍消失了。”什么是“正确的精神”？

哦，我正期待着有人问这个问题。“正确的精神”意味着：始终相信（神），保持平静……耐心地等待侵扰你的事物消退，要始终相信……“正确的精神”意味着不失去勇气和信念，不要不耐烦，不要沮丧，保持深度平静与平和的状态，并衷心祈愿，不要对现状忧心忡忡。要确信它会过去，一切都会好起来的。这确实是最好的心态。

《母亲作品集》第7卷第9-10页

一切都取决于内在的态度

修行者应该始终牢记：一切都取决于内在的态度；如果你对神圣恩典有绝对的信念，你将发现祂会让你在每一步都做出正确的事。

但是，要每一步都做正确的事，你整个人必须拥有笃定的信念，你没有与之矛盾的任何内在活动。当然，要做到这一点很困难。另外，你可能自身有这种信念，但你周围的其他人却没有你这样的态度……即便如此，你必须记住，只有内在的态度和信念才是最重要的。所有外在手段都无济于事；事实会证明它们毫无用处，不会带来任何结果。只有神圣恩典才能保护你。

《室利·阿罗频多诞辰100周年作品集》第24卷第1696-97页

正确态度的力量

“一切事情的发生，都是最好的安排。”真的是这样吗？……很显然，所有已经发生的事情都是必定会发生的：它们不可能不发生——根据“普遍决定论”，它们一定会发生。但是，我们只能在事情发生之后这样说，而不是在此之前。因为，“一切事情的发生，都是最好的安排”是一个个体问题，无论这个个体是一个人还是一个国家；并且，一切都取决于个体的态度。如果在面对即将发生的情形时，你尽可能采取最高的态度——也就是说，你将自己的意识与你能触及的最高意识连结，那么，你完全可以确信，在这种情况下发生的一切事情都是最好的安排。然而，一旦你从最高意识降到较低的意识状态，那么，显然发生的事情不是最好的，原因很简单，因为你自己没有处于最佳的意识状态。

我甚至可以断言，在每个个体能直接产生影响的范围内，正确的态度不仅能够使每一种境况化险为夷，而且可以改变境况本身。比如，有人来杀你时，如果你仍然处在普通的意识状态并被吓得六神无主，那么他很可能成功地实现目标；如果你的意识提升一点，你尽管充满恐惧，但还是呼求神

的帮助，那么，他可能不会击中要害，只会造成轻伤；但是，如果你拥有正确的态度并完全觉知你周围无处不在的神圣临在，那么，他甚至不可能动一根手指伤害到你。

这一真理正是实现转化的关键所在。始终与神圣临在保持连结，努力让它降临，那么，发生的事情始终会是最好的。当然，世界不会立即改变，但它会尽可能快地向前发展。请不要忘记：只有当你始终在瑜伽修行的正道上，事情才会这样发生；如果你偏离了正道，迷失了方向，就像在原始森林里徘徊或无助地游荡，事情是不会这样发生的。

如果你们每个人都竭尽全力，就会协作良好，事半功倍。我有无数实例，能证明正确的态度会产生怎样的力量。我见过一群人中一个人保持正确的态度，结果让大家免受灾难。但是，这不能是采取一种很高的姿态，而让身体仍然处于惯常的反应之中。如果你像这样高高在上地说：“让神的意志得以实现”，那你还是可能会被杀害。因为，你的身体可能离神圣的状态还很远，还在恐惧战栗着。你要做的是在身体中保持真正的觉知，不要有一丝一毫的恐惧，完全处于神圣的和平之中。那样就确实没有危险。这样的状态不仅可以抵御别人的攻击，而且可以防御野兽，甚至可以影响各种元素。我可以举一个小例子。你还记得飓风那天晚上吗？当时

下着大雨，到处都是巨大的声响。我打算去室利·阿罗频多的房间帮他把窗户关上。我一打开房门就发现他安静地坐在桌子前写作。房间里安如泰山，谁会想到外面有一场飓风正在肆虐着？所有的窗户都敞开着，而屋里没有进一滴雨。

《母亲作品集》第3卷第154-155页

内在有信心和信念

在生活中，要让自己免于一切恐惧、危险和灾难，只需要相辅相成的两件法宝——神圣母亲的恩典，和你内在的信念、真诚与臣服。你要让自己的信念变得纯粹、坦荡且圆满。头脑和情感层面的利己主义信念，被野心、虚荣、傲慢的思想以及个人意志、个人要求、渴望满足低等自性的欲望所玷污，是低处烟雾缭绕的火焰，无法向上燃烧至天堂。你要将自己的生命看作是为了神圣的工作和帮助神性的彰显而赋予你的。你要心无旁骛地渴求神圣意识的纯净、力量、光明、广阔、平静与喜乐，并让祂持续转化和完善你的心思、生命和身体。只追求神圣的、灵性的、超心思的真理，只愿它在地球上、在你和所有被召唤和选中之人的内在得以实现，只愿营造创造真理世界的环境，只愿它能战胜一切敌对力量。

你要发自内心地、完全地做到真诚与臣服。当你奉献自己时，要无要求、无条件、无保留、完完全全地献出自己；这样，你内在的一切都将属于神圣母亲，没有丝毫留给小我或任何其他力量。

你越是有信念、真诚与臣服，与你同在的恩典

和保护就会越多。当神圣母亲的恩典和保护与你同在时，有什么可以伤害到你？或者，你需要怕谁？一点恩典和保护就能让你穿越一切困难、障碍和危险；当你处于祂完全临在的氛围中时，你可以安全地在人生路上前行，因为你行的是祂的道路，你会不顾一切威胁，不受任何敌意的影响，无论是来自这个世界或者隐秘不可见的诸世界。它能化困境为机遇，化失败为成功，化柔弱为坚定不移的力量。因为，神圣母亲的恩典是来自神的认可，它一定会在当下或未来生效，这是神圣的意旨，不可避免或抗拒。

《室利·阿罗频多作品全集》第32卷第8-9页

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所有的行动派，包括发现者、发明者和知识的创造者，都是凭着信念前行，不顾失望、失败、反驳或否认，直到事情做成或得以证明，因为他们的内在会有某个声音告诉他们**这是真的**，这是必须追求和完成的事情。……

信念是心灵对尚未显化、做成或实现之事的见证；而我们内在的“知者”，即使没有任何迹象支持的情况下，仍然觉得它是真的、是绝对值得追

求或实现的。即使头脑中没有坚定的信心，即使情感在冲突和抗拒，我们的内在依然可以抱有这种信念。

《室利·阿罗频多作品全集》第29卷第92-93页

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要心存渴愿。但有些人在渴愿中夹杂着内在的冲突：有无信念的冲突，信与不信之间的冲突，确信必胜的乐观主义与自问灾难何时到来的悲观主义之间的冲突。那么，如果你的内在有这样的冲突，你虽有渴愿，但依然什么也得不到。你会说：“我渴求了，但什么也没有得到。”这是因为你总是因缺乏信心而摧毁自己的渴愿。然而，如果你真的相信……孩子在任其自由成长而不被年长者扭曲时，会笃信一切都会好的！例如，当出了一个小故事时，他们从不认为这是一件多么严重的事情，而是很自然地相信它很快就会过去，这对终结它非常有帮助。

当一个人向神求助，渴望获得神圣力量时，如果确信无疑，相信它一定会来，那么它就会到来。就是这样……是的，它真的是一种内心的敞开与信任。有些人一直处于这种状态，当有东西要降临时，他们总是能接收到。还有一些人，当有东西出

现，有力量降临时，他们总是缺位，他们总是在关键时刻封闭自己。而那些拥有孩子般信任的人总是在恰当的时刻敞开心灵接收得到。

并且，奇怪的是，从外在来看他们之间并没有什么区别。他们可能有着同样的善意、渴愿，同样希望行善；但那些内心充满微笑自信的人，不会有疑问，不会自问是否会拥有它，神是否会回应——他们不会生起这些疑问，因为他们心中知道……“我需要的会给到我。如果我祈祷，就会得到答案；如果我遇到困难并寻求帮助，就会获得帮助——我会获得神的帮助，祂会妥善处理一切。”如果心怀这种自发、坦诚、毫无疑问的信任，这比其他任何东西都有效，结果会很棒。正是内心充满矛盾和怀疑，才会破坏一切。当处于困境时，就会出现这种想法：“哦，这不可能！我永远做不到。要是情况继续恶化……我现在的这种处境不是我想要的，要是它变得更糟，要是我继续往下滑，要是……要是……要是……”就这样，人在自己和想要接收的力量之间筑起了一道墙。心灵体拥有这种美好的信任，没有阴影、争论或矛盾。当人处于这种状态时，凡祈祷皆有回应，凡渴愿皆能实现。

《母亲作品集》第6卷第403-404页

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纯净的信念是无所不能且不可抗拒的。人往往找不到无所不能且不可抗拒的信念，这说明它不够纯净。应该这样来问这个问题：例如，我们每个人都有信念，都相信什么，比如相信我们内在的神圣临在。如果我们的信念是纯净的，我们会立即觉知这一神圣临在。这个例子非常容易理解。你有信念，但却没有相应的体验。为什么？因为信念不纯净。如果信念是纯净的，事情立即就成了。这可是真的！所以，当你意识到没有立即实现某件事时，你可以开始观察：“可为什么没有实现呢？我的信念中夹杂着什么？”如果你继续这样真诚地观察，就会发现其中有很多细小的东西——不大，不会大到让人明显生厌，而是细小的东西。有多少次你的信念中掺入了一点点自负；然后是某个欲望，不是很强烈，表现得不很明显；它会给你力量和满足感……

《母亲作品集》第15卷第320页

母亲：生活中所有的境遇都是被安排来教导我们：在超越头脑的层面，相信神圣的恩典会给予我们力量去穿越一切考验，克服一切弱点并找到与神圣意识的连结，这会给我们带来和平与喜悦，还有身体的健康与平衡。

内在“真诚”

真诚的涵义：

……完全真诚是指我们的一切思想、情感、感觉和行为都应该只表达我们存有的核心真理。

《母亲作品集》第12卷第268页

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真诚意味着将自己的一切活动提升至已经达到的最高意识和证悟。

真诚要求整个人的各个部分和一切活动都围绕核心的神圣意志趋向和达成统一与和谐。

《母亲作品集》第14卷第65页

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修炼“真诚”：

要完全真诚，就必须没有任何偏好、欲望、好恶、同情或反感、执着或排斥。一个人必须有全息视角，其中每一事物都各在其位，并且对所有事物

抱持同样的态度：这是真有见地的态度。显然，人很难做到这样。除非他决定让自己神圣化，否则几乎不可能从内在的所有矛盾中解脱出来。然而，只要人的内在还有这些，就不可能是完全真诚的。人的思维和情感，甚至是身体的运作，都会自动地伪装。我在强调身体，是因为即便是感官的运作也是扭曲的：一个人只要有偏好，他所看到、听到、尝到和感觉到的事物就不是真实的它们。只要你有好恶，你就看不见事物的真实面貌；你是透过自己的反应、好恶来看待它们的。感官会像感觉、情感和思维一样失序。因为，要确定你所见、所感、所想和所经历的是事物的本来面貌，你就必须完全地超脱；而这显然不是一件容易的事。但除非你做到了，否则你的感知不可能完全真实，因而不是真诚的。

《母亲作品集》第8卷第398页

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然后，你会发现，你需要每天、每时、每刻加强和修正自己的诚意——你要完全拒绝欺骗神。首先，不要欺骗自己。人知道欺骗不了神；即使最聪明的恶魔也无法欺骗神。但是，一个人即使知道这一点，也会在日常生活中经常不由自主地欺骗自己，甚至对此毫不知情。人们总是对自己的一切言

行给出有利的解释。先是出现这种情形。我说的不是争吵或认为对方错了等显而易见的事，我说的是日常生活中很小的事情。

我认识一个孩子，他自己撞上门，却狠狠地踢了它一下！同样地，人们总是认为是别人的错。就算不再是个孩子，你有一丁点理由就还是会给出最愚蠢的借口：“如果他不那样做，我就不会这样做。”但应该恰恰相反！

这就是我所说的“真诚”。当你和某个人在一起时，如果你是真诚的，你的即时反应就会是做正确的事情，即使和你在一起的人不这样做。举一个最常见的例子：有人生气了，你就保持冷静，安安静静地，什么也不说，不染上怒火，不说出伤人的话。你只需观察自己，就会知道这是不是容易做到。这是很起码的事，是知道自己是否真诚的一个很小的开端。我说的不是那些被各种杂染（甚至是粗俗的玩笑）影响的人，也不是说那些会和其他人一样干蠢事的人。

我告诉你：如果你以犀利的眼光审视自己，你就会发现自己内在有许多不真诚之处，即使你的总体态度是尽量真诚。你就会知道要做到真诚有多困难。

《母亲作品集》第5卷第5-6页

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只要真诚，你就会发现帮助、引领与恩典始终在那里。它会给你答案；你不会迷误很久。

《母亲作品集》第3卷第192页

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重要的是要**越来越**真诚，始终要更加真诚，这样你永远不会欺骗自己，你的渴愿就是完全真切的。

如此真诚，一定会获得神圣恩典的帮助。

《母亲作品集》第14卷第71页

内心祥和，有平等心

你们大都活在生命的表层，心随境转。你的内心几乎就是外境的投射。当你遇到某个有着类似不愉快投射的人时，你就会感到不安。整个问题的根源是你不习惯后退。退一步海阔天空，你要学会回归自我，深入自己的内心，不要让内心被外境左右。即使你急于做某件事，后退一步，回归心灵片刻，你会惊奇地发现工作可以完成得更快更出色。如果有人生你的气，不要被他的频率干扰，后退一步，他的怒火得不到回应，就会消失。守护好内心的安宁，不要让任何外境干扰到它。

《母亲作品集》第3卷第160页

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平静是一种非常积极的状态。有一种积极的和平，它不是冲突的对立面——积极的和平很强大，富有感染力，可以控制局面，让人平静下来，使一切恢复秩序。例如，当我告诉某人“保持平静”时，我的意思不是说“去睡觉，什么也不做，让自己处于慵懒、被动的状态”。绝非如此！……真正的

平静是一种非常强大的力量。让我们从另一方面来看这个问题，可以说真正强大的人总是很淡定，只有弱者才容易激动。人一旦真正强大起来，就会变得平和、从容、安静，能够承受从外面涌入、企图扰乱心绪的逆浪。这种真正的平静是力量的象征。平和是强者之相。

《母亲作品集》第8卷第329页

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我们活跃的存有及其工具[指的是身体(body)、情命(vital)和心思(mind)]是不安分又容易疲倦的，这是自性的征兆，说明静定才是我们生命的基石，而兴奋是灵魂的疾病；单纯止静会让生命单调和枯竭，这是自性的另一个暗示，我们要在静定的基础上开展生命的活动。神的活动无休无止，却没有烦恼。

《室利·阿罗频多作品全集》第13卷第205-206页

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自性促使我们在混乱和躁动中采取行动，而神在深不可测的静定中自由地行动。如果我们要去除这一低等自性对心灵的掌控，就必须纵身一跃，投入那宁静的深渊，成为静定的人。

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平等意味着心思(mind)和情命(vital)安静且不为所动；它意味着不受发生的事情或者(别人)对你说过或做过什么而触动或困扰，而是直视它们，摆脱个人感受造成的种种扭曲，尝试理解它们背后的原因，它们为什么会发生，可以从中学到什么，它们与自己内在的什么有冲突，可以从中获得什么样的内在收获或成长；它意味着对愤怒、敏感、骄傲、欲望等情命活动有自制力，不让它们控制情命体并扰乱内心的平静，不会因为它们而冲动地说话和做事，言行举止始终出自内心的静定。要做到这样完全或圆满的平等并非易事，但人应该不断努力让它成为自己的内在状态和外在活动的基础。

平等还意味着以平等心看待人、人性、人们的行为和推动力量；它还有助于从头脑中排除见地和判断中的所有个人感受甚至所有思维偏见，从而让人看见真相。个人感受总是会扭曲，让人看到人们的行为本身及其背后往往并不存在的东西。其结果是造成本来可以避免的误会和误判，将小事化大。依我所见，生活中这种不幸事件有一半以上是由于个人感受造成的。但在日常生活中，个人感受和敏感度一直是人性的一部分，并且可能是自卫所需要

的。不过，我认为对人对事采取一种强有力、博大且平等的态度会是更好的自卫。然而，对于修行人而言，要取得进步就必须超越个人感受，活在精神的静定力量中。

《室利·阿罗频多作品全集》第29卷第130-131页

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需要很长时间才能做到完全的平等心，它取决于三点：通过内心的臣服，灵魂将自我奉献给神；自上方降临的精神静定与和平，以及一直持续不断地拒绝与平等心相违背的小我、激性或其他情感。

《室利·阿罗频多作品全集》第29卷第131页

开朗、坚韧

……你（在修行上）越有进步，就必须变得更加警惕。最重要的品质是坚韧、忍耐，还有……我怎么描述它呢？内在的一种幽默感，它可以让你不气馁、不悲伤，能够微笑着面对一切困难。有一个英文单词很好地表达这一品质——cheerfulness（开朗）。如果你心中有光明，开朗乐观，你会更好地与试图阻碍你进步的不良影响做斗争并抵御住它们。

《母亲作品集》第8卷第23页

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人总是太把自己当一回事。懂得在任何境况中都对自己微笑——笑对自己的悲伤与幻灭、野心与痛苦、愤慨与逆反——这是战胜自我的强大武器！

《母亲作品集》第14卷第177页

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当然，不必总是笑；但活泼、宁静、幽默永远不

会不合时宜。并且，它们是多么地有帮助！拥有了这些品质，母亲可以为孩子们创造幸福的家庭；医护人员可以加快病人的康复；主人可以减轻仆人的担子；员工可以激发同事的善意；旅行者可以在艰难的旅途中帮助到同伴；公民可以让同胞们心生希望。

《母亲作品集》第2卷第192页

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千万不要抱怨。当你抱怨时，各种力量都会进入你的内在，将你往下拽。要保持微笑。我似乎总是在开玩笑，但这不仅仅是开玩笑，而是一种出自灵魂的信心。微笑传递出一种信念，即没有什么可以与神抗衡，最终一切都会好起来的。

《母亲作品集》第14卷第221页

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你要学会忍耐：你要教导你内在的生命力，即你的“情命体”，不要抱怨，而是要承受取得伟大成就所必须经历的所有磨炼……忍耐的本质是：“情命体”应该学会放下它反复无常的好恶，并在最具挑战性的环境中保持一颗平等心。当别人粗暴地对

待你，或者你无法缓解不适时，你必须保持愉快的心境，而不是让自己受到干扰……

缺乏耐性就无法取得任何伟大的成就。如果你研究一下伟人们的生命历程，你就会发现他们在顽强地抵抗自己“情命体”的种种弱点。即使在今天，人类文明的真正含义依然是通过“情命体”的忍耐让自己成为身体的主人。人们在生活的各个领域里体现出体育精神、冒险精神，无畏地面对重重困难，这些正是忍耐这一理想的彰显。科学的进步取决于成功之前经历的无数艰难试验和考验……

你必须做的是，一旦你的“情命体”反抗，就好好揍它一顿；因为，对待身体是有理由考虑周全并采取预防措施的，然而对于“情命体”，唯一的办法就是好好地“踢”它一顿。当你的“情命体”一抱怨，你就踢它！因为，没有其他办法可以摆脱其狭隘意识，它极其重视动物性的舒适和社交需求的满足，而不是追求光明和真理。

《母亲作品集》第3卷第136-137页

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说得更明白一点：你要彻底地接受这件事是必须要做的，这是你或者地球唯一要做的事情……有难度？太漫长？缺少鼓励？那又怎么样？你为什么

会期待轻而易举地完成如此伟大的一件事？或者，要么快速成功，要么拉倒？有困难就必须去面对；你越是乐观地面对困难，就能越快地克服它们。记住：成功的要诀是要有胜利的信心和坚定的决心。“我必须做到，并且我一定会做到！”你认为不可能？没有不可能的事情——困难是有的，有些事情需要花费大量的时间和精力，但没有不可能的事。一个人下定决心要做的事，迟早会做成的——它变得可能……驱散你心中黑暗的绝望，勇敢地继续……你的瑜伽修行。随着黑暗消失，你的层层心灵之门也将会打开。

《室利·阿罗频多作品全集》第29卷第115-116页

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我不开心，也没劲儿。我不想读书或写东西——好像一个活死人。您理解这种状态吗？您亲身经历过吗？

我很理解；我自己过去经常处于这种糟糕透顶的状态。这就是为什么我总是建议处于这种状态的人们一定要振作起来。

振作起来，或者用别的什么法子；如果做不到，就对自己说“这并非一朝一夕之事”，度过昏暗的日子，直到太阳升起，小鸟叽叽喳喳地叫，一切都

会好起来的。

不过，看起来你正在接受“无执(vairāgya)”的训练。我个人对其不太感冒——我总是设法避免这种残忍的训练，但也曾经经历过一些，直到我找到“平等心(samatā)”这种更好的法子。不过，“平等心”很难做到，要做到“无执”更容易，只不过它实在是让人沮丧、不舒服。

《室利·阿罗频多作品全集》第35卷第373-374页

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除了要有信念，我还对你有何要求？在修行上更坚持、更彻底一点！不要刚生起愿心，就又往下坠……给神一个完整的展现机会。当祂点亮你的心灯或准备为你带来光明时，不要让沮丧像湿毯子一样扑灭火苗。你会说点燃的只是一支蜡烛，这根本不算什么？但在这些事情上，当需要驱逐人的身、心、心智的黑暗时，蜡烛总是一个开始，接着可能会出现一盏灯，然后会阳光普照……

《室利·阿罗频多作品全集》第29卷第115页

感恩、谦虚

当人们遇到危险或事故，在发生前或过程中有幸逃脱时，人们会意识到恩典的作用。然而，他们从来没有意识到，旅途中或任何时候毫无意外是一种更高的恩典。也就是说，一切如此和谐，不可能发生任何事情。但这在他们看来是理所应当的。当人生了病很快康复，人们会满心感激。但他们从来没有想过在健康时感恩。但这是一个更大的奇迹！

《母亲作品集》第5卷第406页

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……有些人天生拥有感恩之心。他们热切需要以温暖、奉献、喜悦回应他们感受到的整个生活、最微小的元素、生活中最细小的事情背后的奇迹。他们感受到这一切背后的大美或无限的恩典。

我认识一些可以说一无所知，几乎没有受过教育的人。他们的头脑很普通，他们能够心怀感恩、给人温暖和理解，奉献自己。

他们能够经常地，几乎持续地与心灵保持连结。

在其能力范围内，他们能够觉知——他们不太有意识，但有一点——觉得有什么在托起、帮助自己，让他们超越自我。

《母亲作品集》第7卷第418页

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在所有的意识活动中，或许最能给人带来快乐（一种纯粹的喜悦，没有被利己主义所玷污）的是自发的感恩。

它很特别。它不是爱，不是自我奉献。它是一种非常充盈的喜悦。非常充盈。它是一种非常特殊的振动，不同于任何其他东西。它使人开阔、充盈，它是如此强烈！

在人类意识范围内的所有活动中，感恩当然是最能让人走出小我的。

当你能够进入这种纯粹的振动时，你立即会意识到它与爱的振动具有相同的品质：它是没有方向的……其实，感恩与爱的基本振动一致，只是略带色调。

母亲著，《花的灵性意义》第1部第123页

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谦虚意味着心思、情命和身体永远不要忘记：如果没有神，它们一无所知，一无所是，一无所为；如果没有神，它们只是无明、混乱和无能。只有神才是真理、生命、力量、爱与喜乐。

因此，心思、情命和身体必须一劳永逸地学习和感觉到，它们完全无法理解和评判神，无论是其本质还是祂的行动与显化。

这是唯一真正的谦卑，随之而来的是安静与和平。

这也是抵御所有敌对攻击最可靠的盾牌。的确，敌人总是敲响人内在的骄傲之门，因为正是这扇门容易打开，让敌人有机可乘。

《母亲作品集》第14卷第152-153页

工作时请记住这一点（一）

从灵性生命的角度来看，最重要的不是你做什么，而是你做事的方式和你注入其中的意识。永远记住圣神，你所做的一切都将是在表达神圣临在。

当你将自己所有的行动都奉献给神时，它们就不再有高下之分；一切都具有同等的重要性——这是自我奉献所赋予它们的价值。

《母亲作品集》第14卷第36页

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无论做什么，只要注入真正意识的火花，它就会变得有用。

一个人的意识比行为重要得多。如果以真正的意识来采取行动，很显然无用的行为也会变得非常富有成效。

《母亲作品集》第14卷第37页

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始终生活在神圣临在之中。活在这种感觉中：是

神圣临在驱动着你，是祂在做你所做的一切。将你的
一切活动都献给祂，不仅是每一个心理活动、念头和
感受，甚至是最普通、最外在的行为，比如吃饭。当
你吃饭的时候，你要感觉到是神在通过你进食。当你
能这样将你的所有活动聚集到“同一生命”时，你的
内在就会是统一而不是分裂的。你不会再将你自性的
一部分献给神，而其余部分仍然按惯常的方式行事，
专注于日常事务；你的整个生命都会充盈着神圣临
在，你的内在会逐渐实现整体转变。

《母亲作品集》第3卷第23-24页

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在所有活动中，无论是智力活动还是外在活动，
你唯一的座右铭应该是“铭记和奉献”。将你所做的
一切都献给神。这也是一种极好的自律，它会防止你
做愚蠢无用的事。

《母亲作品集》第3卷第26页

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让完美成为你工作的理想，你一定会真正有助于
彰显神性。

《母亲作品集》第14卷第304页

工作时请记住这一点（二）

母亲的祈祷和冥想词：

圣神啊！我唯一的祈愿是认识您，每一天更好地为您服务。外部境遇如何，有何关系呢？它们在我眼中一天天地变得更加虚幻不实。我对外在生活中将要发生什么越来越不感兴趣。但我对一件于我而言很重要的事情越来越感兴趣：那就是更好地认识您，以便更好地为您服务。所有外在事件都必须集中在这一目标上，而且只有这一个目标。为此，一切都取决于我们对它们采取什么态度。在所有事物中不断地寻求您，想要在每一种境遇中都更好地彰显您；抱持这种态度，就会感受到至上的和平、完美的宁静和真正的满足。生命在其中绽放、拓宽，在如此波澜壮阔的浪潮中展开，以至于没有任何风暴能再扰乱它。

圣神啊！您是我们的守护者，是我们唯一的幸福，您是我们灿烂的光，我们纯洁的爱，我们的希望和力量。您是我们的生命，我们存有的实相！

我怀着虔诚和喜悦的敬慕之心向您鞠躬。

《母亲作品集》第1卷第96页

以什么态度祈求神 满足自己的需要？

亲爱的母亲，如果一个人需要什么，比如母爱或帮助，怎样根据自身需求在神性中感受到它呢？

你到底想说什么？

例如，如果一个人想知道某件事，需要指引或别的什么，如何根据自身需求从神那里得到呢？

通过向神祈求。如果你不向祂要，你怎么能得到呢？

如果你投靠神，完全信任并祈求祂，你就会得到你所需要的——不一定是你想象中的需要；你会得到你真正需要的东西。但是你必须祈求祂。

你必须真诚地试验。千万不要试图通过各种外在的方式追求你想要的东西，然后指望神会给你，而你甚至没有问过祂。事实上，当你想要别人给你某样东西时，你会向他要，不是吗？为什么你没有向神祈求就期望祂满足你的需要呢？

普通意识活动正好相反。你假定说：“我需要这

个，我需要这份关系，我需要这份感情，我需要这种知识，等等。那么，神应该满足我，否则祂就不是神。”也就是说，你完全把问题搞反了。

首先，当你说“我需要”时，你知道自己是真的需要它，还是这只是你的一种印象、一个欲望或是无明的举动？第一点：你对此一无所知。

第二点：你想要将自己的意愿强加给神。你告诉祂“我需要这个”，然后，你甚至都不向祂祈求“把它给我”，你说“我需要它。那么，既然我需要它，它就必须自然而然地来到我的身边。给我需要的一切是神的职责。”

但是，如果碰巧你真的不知道自己需要什么，它只是一种幻觉而非真实的需要，并且，在讨价还价时，你从你周围的生活圈子中寻求它，而不是投靠神，与神连接，丝毫没有带着真诚的态度想着神或投靠神，那么，既然你没有向祂祈求，祂就没有理由给你任何东西。

但是，如果你祈求神，因为祂是神，比你更了解你需要什么，祂会给你你需要的。

又或者，如果你坚持将自己的意志强加给神，祂可能会给你你想要的，以启迪你，让你意识到自己的错误，意识到这真的不是你需要的。然后你开始抗议——我不是说你个人，我说的是全人类——然后你说，“为什么神给我会伤害我的东西？”你完

全忘了是你自己要它的！

在这两种情况下，你都会提出抗议。如果神给了你你所求的，如果它对于你弊大于利，你会抗议；如果神不给你，你也会抗议：“哼！我告诉了祂我需要什么，祂竟然不给我！”

在这两种情况下，你都会抗议，而可怜的神则会受到指责。

反之，如果你只是在心中有一种去寻求祂的强烈渴望，你或多或少知道那是你存有的真相，是万物之源，是至善，是我们一切渴望的答案，是所有问题的解决之道；如果你心中有这种强烈的需要并且你渴望实现它，你就不会再对神说：“给我这个，给我那个”，或者，“我需要这个，我必须拥有那个”。你会对神说：“我所需，施于我；引领我找到我存有的真相，以您至高无上的智慧赐予我真正需要的。”

然后，你肯定错不了，祂不会给你会伤害到你的事物。

还有更高的一步，但从它开始有点儿困难。

但这第一步已经是比告诉神“我需要这个，把它给我”更符合真理的做法了。因为，确实很少有人真正知道自己需要什么。事实上，人们总是在追求欲望的满足，他们为此付出了全部的努力，每次满足了一个欲望，他们会失望，并继续追求另一个欲

望的满足。

寻寻觅觅、屡屡犯错、痛苦不堪、大失所望之后，有时，人会开始生出智慧，想知道是否有办法摆脱这一切，也就是说，走出自己的无明。

这时，人就可以这样做（母亲张开双臂）：“我准备好了，请引领我走上真正的道路。”

然后，一切会开始变得顺利。

《母亲作品集》第8卷第121-124页

母亲：我始终与你同在。但是，你永远不要忘记召唤我。因为，通过召唤我，我的临在才会起效。

附 录

迦楼罗(Garuda)的慈悲

有些寓言寓意深刻；但读者如果把关注点放错位置，就可能曲解原意。下面就是这样一则故事。这并不是要说明宿命论，远非如此；它呈现了一个真正的奉献者的态度——他应该如何努力使自己的愿望和行动成为圣神计划的一部分。

在神奇的凯拉斯(Kailas)——常人肉眼看不见的幽隐处——坐落着湿婆(Shiva)的居所。

一天晚上，毗湿奴(Vishnu)去见湿婆。在通往湿婆居所的巨型天然拱门前，他离开了坐骑迦楼罗。

迦楼罗独自坐着，惊叹这里的宏伟——这是所有人都有目共睹的。夕阳的余晖洒下七彩光晕，给笼罩着高山的薄雾和积雪染上了绚丽的色彩。

突然，他的目光落在石拱门上一只美丽的小鸟身上。“多么神奇的造化！造物主创造了这座巍峨的喜马拉雅山，也造出了这只小鸟——它们都同样美妙！”他想。

就在这时，掌管命运和死亡的主神阎王(Yama)碰巧来到拱门，也许他要去见湿婆。正当他要跨到拱门的另一侧时，他的目光转向了那只鸟。他扬起了眉毛。然后，他把目光从鸟身上移开，消失在了拱门后。

迦楼罗把这一切都看在眼里。他对自己说：“阎王那么专注地看着这只鸟，只可能意味着一件事——它的时辰到了！或许，阎王回来的时候，就会带走它的灵魂！”

迦楼罗的心里充满了对这只鸟的同情。他想拯救它，让它逃脱即将到来的死亡。但他告诉自己：“命运的法则在起作用。这不关我的事！我无权干涉。”

一分钟过去了。迦楼罗发现自己的心绪并没有平静下来。“如果我能救这只鸟，为什么不呢？”他为此而自责。

下一刻，他的另一个声音告诉自己：“这是我自私的冲动。我有什么资格去拯救任何生命？”

突然，他听到内心深处一个更微妙的声音：“我现在不知道什么是智慧之举——是该采取行动，还是什么也不做。我祈祷，让我在这种不确定的状态下所做的一切，都成为圣神圆满计划的一部分。我把我的情感和行动献给祢，我的神主！”

接着，他拿起那只鸟，以闪电般的速度来到丹达

卡兰亚(Dandakaranya)，将它放在小溪边的一块岩石上。然后他回到凯拉斯，继续等待毗湿奴。

不过，阎王先出来了。他看见迦楼罗，对他笑了笑。

迦楼罗向阎王打了声招呼，问他说：“我可以问您一个问题吗？您进去的时候看到一只鸟。有一瞬间，您似乎在沉思。请问您，这是为什么？”

“哦，我已经忘了！嗯……当我看着这只鸟的时候，我看出几分钟之后，在遥远的丹达卡兰亚的一条小溪边，它将被一条蟒蛇吞噬。我当时很奇怪，这只小鸟怎么能在这么短的时间里飞那么远？！后来，我就把这件事给忘了。当然咯，不管怎样，这事一定是发生了。这只小家伙是时候转世投生了。”

阎王笑着离开了。他知道迦楼罗在这件事中扮演的角色吗？我们无从知晓。

但迦楼罗却呆呆地坐着。起初，他不知道自己是该哭，还是该笑。但很快，他就超越了或悲或喜的心态。他说：“神主啊！我是祢的工具！让我继续做祢的工具，无论是否采取行动。”

迦楼罗又恢复了明朗的平静心情。

闻度萨(VINDUSAR)

《遗产》，1987年7月

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2、The Incarnate Word（圣人言）：

<https://incarnateword.in>

可在这个网站查阅室利·阿罗频多和母亲著作的多语种版本，包括英语、法语、印地语、中文等。因为从纸质书转换为电子文档过程中难免出现与原文不一致之处，我们正在校对徐梵澄先生的译作，并陆续发布到这个网站。）

3、《花卉的灵性意义》

The Spiritual Significance of Flowers

母亲给近900种花卉取了代表其灵性意义的名字，它们蕴含了极具启发性且平易近人的教导。其中的许多花卉原产于中国。可以从SABDA书店购买这套两卷的书。

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洛雷塔有关综合瑜伽的网站：

www.integral-yoga-talks.com/en/

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第一次谈话：

听洛雷塔老师向一群来黎明之城的访客介绍室利·阿罗频多和母亲，室利·阿罗频多修道院以及黎明之城的缘起，并与他们问答和亲切互动。

第二次谈话：如何开始实修综合瑜伽？

在第二次分享时，洛雷塔老师谈到如何开始实修室利·阿罗频多的综合瑜伽。首先，要找到自己的灵魂。她解释了“心灵体”的构成，宇宙意识的各个层面及其对应的人之存有的各个部分和意识层面。然后，她描述了室利·阿罗频多和母亲的瑜伽主要是修“渴愿”、“拒绝”与“臣服”。最后的精彩问答互动充满智慧、诗意与欢笑。

THE INNER ATTITUDE

Everything depends upon it

Words of Sri Aurobindo and the Mother

The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

CWM 13, p.76

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This Opens New Horizons to You

There is a state in which one realises that the effect of things, circumstances, all the movements and actions of life on the consciousness depends almost exclusively upon one's attitude to these things. There is a moment when one becomes sufficiently conscious to realise that things in themselves are truly neither good nor bad: they are such only in relation to us; their effect on us depends absolutely upon the attitude we have towards them. The same thing, identically the same, if we take it as a gift of God, as a divine grace, as the result of the full Harmony, helps us to become more conscious, stronger, more true, while if we take it — exactly the very same circumstance — as a blow from fate, as a bad force wanting to affect us, this constricts us, weighs us down and takes away from us all consciousness and strength and harmony. And the circumstance in itself is *exactly* the same — of this, I wish all of you had this experience, for when you have it, you become master of yourself. Not only master of yourself but, in what concerns you, master of the circumstances of your life. And this depends exclusively upon the attitude you take; it is not an experience that occurs in the head, though it begins there, but an experience which can occur in the body itself...

This is not a faith, it is a certitude that comes from experience.

...

This opens new horizons to you; it is the path, it is one step on the path leading to transformation.

And the logical conclusion is that there is nothing impossible. It is *we* who put limitations. All the time we say, “That thing is possible, that other, impossible; this, yes, this can be done, that can’t be done; oh yes, this is true, it is feasible, it is even done, but that, that is impossible.” It is *we* who all the time put ourselves like slaves into the prison of our limits, of our stupid, narrow, ignorant sense which knows nothing of the laws of life. The laws of life are *not at all* what you think they are nor what the most intelligent people think. They are quite different. Taking a step, especially the first step on the path — one begins to find out.

CWM 06, p.123-125

Meaning of Inner Attitude

What is “the right spirit”?

It depends on the case, my child. The right spirit is the will to perfect oneself, or the will to be calm, or... it depends, you see, depends on the circumstances. That is why he (Sri Aurobindo) has not stated it precisely, in this way or that; it means that in each circumstance there is a spirit which is the suitable spirit, the one you ought to have, the attitude you must inwardly take. It depends on the case.

For example, you see, as soon as one feels a wave of physical disequilibrium, of ill health coming, well, to concentrate in the right spirit is to concentrate in an inner calm, a trust in the divine Grace, and a will to remain in physical equilibrium and good health. This is the right spirit. In another case, one may feel a wave of anger or a fit of temper coming from outside; then one should withdraw into an inner calm, a detachment from superficial things, with a will to express only what comes from above and always be submissive to the divine Will. This is the right spirit. And in each case it is something like that. Naturally it always comes back to the same thing, that one must remember

the Divine and put oneself at His service and will what He wills.

But in one case you may want the calm, in the other you may want the force, in another still you may want health, in yet another something which resists the pressure from outside.

When one is perplexed, when one has to make a choice, when one doesn't know what the right thing to do is — you see, one has to choose among two or three or four possible decisions and doesn't know which is the right one, then one must put oneself as far as possible in contact with one's psychic being and the divine Presence in one, present the problem to this psychic consciousness and ask for the true light, the true decision, the one most in accordance with the divine Will, and try to listen and receive the inspiration.

In each case, you see, it is the right attitude.

CWM 06, p.340-341

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

*

Sweet Mother, here Sri Aurobindo says, "... the difficulty faced in the right spirit and conquered, one finds that an obstacle has disappeared." What is the right spirit?

Ah, I was expecting this question. The right spirit means...: to keep one's trust, to remain quiet...wait patiently for the attack to pass, keep one's trust....the right spirit means not to lose courage, not to lose one's faith, not to be impatient, not to be depressed; to remain very quiet and peaceful with as much aspiration as one can have, and not worry about what is happening. To have the certitude that this will pass and all will be well. This indeed is the best thing.

CWM 07, p.9-10

Everything Depends upon the Inner Attitude

A sadhak should always remember that everything depends upon the inner attitude; if he has a perfect faith in the Divine Grace, he will find that the Divine Grace will make him do the right thing at every step....

But for things to happen like that, you must have a deeply-rooted faith pervading your whole being, contradicted by no other movement in you. And this is naturally difficult. Also you can have the faith for yourself but there are others around you who do not share in your attitude....Even so, you must bear in mind that it is only your inner attitude and faith that counts. All external means mean nothing, they may prove to be absolutely useless and come to nothing, it is only the Divine Grace that protects you.

Sri Aurobindo, SABCL 24: 1696-97

Power of Right Attitude

Is it really the best that always happens?... It is clear that all that has happened had to happen: it could not be otherwise — by the universal determinism it had to happen. But we can say so only after it has happened, not before. For the problem of the very best that can happen is an individual problem, whether the individual be a nation or a single human being; and all depends upon the personal attitude. If, in the presence of circumstances that are about to take place, you can take the highest attitude possible — that is, if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you. But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness.

I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. For instance, when a man comes to kill you, if you remain in the ordinary consciousness and get frightened out of your wits, he will most probably succeed in doing what he

came for; if you rise a little higher and though full of fear call for the divine help, he may just miss you, doing you a slight injury; if, however, you have the right attitude and the full consciousness of the divine presence everywhere around you, he will not be able to lift even a finger against you.

This truth is just the key to the whole problem of transformation. Always keep in touch with the divine presence, try to bring it down — and the very best will always take place. Of course the world will not change at once, but it will go forward as rapidly as it possibly can. Do not forget that this is so only if you keep on the straight road of Yoga, and not if you deviate and lose your way and wander about capriciously or helplessly as though in a virgin forest.

If each of you did your utmost, then there would be the right collaboration and the result would be so much the quicker. I have had innumerable examples of the power of right attitude. I have seen crowds saved from catastrophes by one single person keeping the right attitude. But it must be an attitude that does not remain somewhere very high and leaves the body to its usual reactions. If you remain high up like that, saying, “Let God’s will be done”, you may get killed all the same. For your body may be quite undivine, shivering with fear: the thing is to hold the true consciousness in the body itself and not have the least fear and be full of the divine peace. Then indeed there is no danger. Not only can attacks of men be warded off, but beasts also and

even the elements can be affected. I can give you a little example. You remember the night of the great cyclone, when there was a tremendous noise and splash of rain all about the place. I thought I would go to Sri Aurobindo's room and help him shut the windows. I just opened his door and found him sitting quietly at his desk, writing. There was such a solid peace in the room that nobody would have dreamed that a cyclone was raging outside. All the windows were wide open, not a drop of rain was coming inside.

CWM 03, p. 154-155

Inner State made up of “Faith and Trust”

To walk through life armoured against all fear, peril and disaster, only two things are needed, two that go always together — the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven. Regard your life as given you only for the divine work and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, Ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.

Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to

the Divine Mother and nothing be left to the ego or given to any other power.

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.

Complete Works of Sri Aurobindo, Vol. 32, p. 8-9

*

All men of action, discoverers, inventors, creators of knowledge proceed by faith and, until the proof is made or the thing done, they go on in spite of disappointment, failure, disproof, denial, because of something in them that tells them that this *is* the truth, the thing that must be followed and done...

Faith is the soul's witness to something not yet manifested, achieved or realised, but which yet the Knower within us, even in the absence of all indications, feels to be true or supremely worth following or achieving. This thing within us can last even when there is no fixed belief in the mind, even when the vital struggles and revolts and refuses.

Complete Works of Sri Aurobindo, Vol. 29, p. 92-93

*

To aspire is indispensable. But some people aspire with such a conflict inside them between faith and absence of faith, trust and distrust, between the optimism which is sure of victory and a pessimism which asks itself when the catastrophe will come. Now if this is in the being, you may aspire but you don't get anything. And you say, "I aspired but didn't get anything." It is because you demolish your aspiration all the time by your lack of confidence. But if you truly have trust... Children when left to themselves and not deformed by older people have such a great trust that all will be well! For example, when they have a small accident, they never think that this is going to be something serious: they are spontaneously convinced that it will soon be over, and this helps so powerfully in putting an end to it.

Well, when one aspires for the Force, when one asks the

Divine for help, if one asks with the unshakable certitude that it will come, that it is impossible that it won't, then it is sure to come. It is this kind... yes, this is truly an inner opening, this trustfulness. And some people are constantly in this state. When there is something to be received, they are always there to receive it. There are others, when there is something to have, a force descends, they are always absent, they are always closed at that moment; while those who have this childlike trust are always there at the right time.

And it is strange, isn't it, outwardly there is no difference. They may have exactly the same goodwill, the same aspiration, the same wish to do good, but those who have this smiling confidence within them, do not question, do not ask themselves whether they will have it or not have it, whether the Divine will answer or not — the question does not arise, it is something understood... "What I need will be given to me; if I pray I shall have an answer; if I am in a difficulty and ask for help, the help will come — and not only will it come but it will manage everything." If the trust is there, spontaneous, candid, unquestioning, it works better than anything else, and the results are marvellous. It is with the contradictions and doubts of the mind that one spoils everything, with this kind of notion which comes when one is in difficulties: "Oh, it is impossible! I shall never manage it. And if it is going to be aggravated, if this condition I am in, which I don't want, is going to grow still worse, if I continue to

slide down farther and farther, if, if, if, if..." like that, and one builds a wall between oneself and the force one wants to receive. The psychic being has this trust, has it wonderfully, without a shadow, without an argument, without a contradiction. And when it is like that, there is not a prayer which does not get an answer, no aspiration which is not realised.

CWM 06, p. 403-404

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A pure faith is something all-powerful and irresistible. One doesn't often find a faith that is all-powerful and irresistible, and this shows that it is not quite pure. The question should be put like this: each one of us has a faith, for example, a faith in something, say a faith in the divine Presence within us. If our faith were pure, we would at once be aware of this divine Presence within us. This example is very easy to understand. You have faith, it is there, but you don't have the experience. Why? Because the faith is not pure. If the faith were quite pure, immediately, the thing would be done. This is very true. So, when you become aware that the thing is not realised at once, you can begin to look: "But why isn't it realised? What is there in my faith?" And if you go on looking with the same sincerity, you will find that there are many little things in it, so many little things — not big, as big as this — which are repulsive. Little things. So many times a little

conceit comes in, and then a desire, not a very violent one — it doesn't show itself very much. The importance it gives you, the power it will give you and the satisfaction it will give you...

CWM 15, p. 320

The Mother: All the circumstances of life are arranged to teach us that, beyond mind, faith in the Divine Grace gives us the strength to go through all trials, to overcome all weaknesses and find the contact with the Divine Consciousness which gives us not only peace and joy but also physical balance and good health.

Inner State made up of “Sincerity”

Meaning of sincerity:

...by perfect sincerity we mean that all our thoughts, feelings, sensations and actions should express nothing but the central Truth of our being.

CWM 12, p. 268

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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.

CWM 14, p. 65

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Practice of sincerity:

To be perfectly sincere it is indispensable not to have any

preference, any desire, any attraction, any dislike, any sympathy or antipathy, any attachment, any repulsion. One must have a total, integral vision of things, in which everything is in its place and one has the same attitude towards all things: the attitude of true vision. This programme is obviously very difficult for a human being to realise. Unless he has decided to divinise himself, it seems almost impossible that he could be free from all these contraries within him. And yet, so long as one carries them in himself, one cannot be perfectly sincere. Automatically the mental, the vital and even the physical working is falsified. I am emphasising the physical, for even the working of the senses is warped: one does not see, hear, taste, feel things as they are in reality as long as one has a preference. So long as there are things which please you and others which don't, so long as you are attracted by certain things, and repulsed by others, you cannot see things in their reality; you see them through your reaction, your preference or your repulsion. The senses are instruments which get out of order, in the same way as sensations, feelings and thoughts. Therefore, to be sure of what you see, what you feel, what you experience and think, you must have a complete detachment; and this is obviously not an easy task. But until then your perception cannot be wholly true, and so it is not sincere.

CWM 08, p. 398



And you find that there is not a day, not an hour, not a minute when you do not need to intensify, rectify your sincerity — a total refusal to deceive the Divine. The first thing is not to deceive oneself. One knows one cannot deceive the Divine; even the cleverest of the Asuras cannot deceive the Divine. But even when one has understood that, one sees that quite often in one's life, in the course of the day, one tries to deceive oneself without even knowing it, spontaneously and almost automatically. One always gives favourable explanations for all that one does, for one's words, for one's acts. That is what happens first. I am not speaking of obvious things like quarrelling and saying, "It is the other one's fault", I am speaking of the very tiny things of daily life.

I know a child who knocked against a door and he gave a good kick to the door! It is the same thing. It is always the other one who is in the wrong, who has committed the mistake. Even when you have passed the stage of the child, when you have a little reason, you still give the stupidest of all excuses: "If he had not done that, I wouldn't have done this." But it should be just the other way round!

This is what I call being sincere. When you are with someone,

if you are sincere, instantaneously your way of reacting should be to do the right thing, even when you are with someone who does not do it. Take the most common example of someone who gets angry: instead of saying things that hurt, you say nothing, you keep calm and quiet, you do not catch the contagion of the anger. You have only to look at yourself to see if this is easy. It is quite an elementary thing, a very small beginning to know whether you are sincere. And I am not speaking of those who catch every contagion, even that of coarse joking nor of those who commit the same stupidity as the others.

I tell you: if you look at yourself with sharp eyes, you will catch in yourself insincerities by the hundred, even though you are trying to be sincere in your general attitude. You will see how difficult it is.

CWM 05, p. 5-6

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Whenever there is sincerity, you find that the help, the guidance, the grace are always there to give you the answer and you are not mistaken for long.

CWM 03, p. 192

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The important point is to be *more and more* sincere, always more sincere so that you never deceive yourself in the integrality of your aspiration.

This sincerity brings the sure help of the divine Grace.

CWM 14, p. 71

Inner State made up of “Peace and Equanimity”

Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset. The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself — learn to go deep within — step back and you will be safe. Do not lend yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be done. If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it.

CWM 03, p. 160

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Quietude is a very positive state; there is a positive peace which is not the opposite of conflict — an active peace, contagious, powerful, which controls and calms, which puts everything in order, organises. It is of this I am speaking; when I tell someone, “Be calm”, I don’t mean to say “Go and sleep, be inert and passive, and don’t do anything”, far from it!... True quietude is a very great force, a very great strength. In fact one can say, looking at the problem from the other side, that all those who are really strong, powerful, are always very calm. It is only the weak who are agitated; as soon as one becomes truly strong, one is peaceful, calm, quiet, and one has the power of endurance to face the adverse waves which come rushing from outside in the hope of disturbing one. This true quietude is always a sign of force. Calmness belongs to the strong.

CWM 08, p. 329

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The restlessness and early exhaustion of our active being and its instruments are Nature’s sign that calm is our true foundation and excitement a disease of the soul; the sterility and monotony of mere calm is her hint that play of the activities on that firm foundation is what she requires of us. God plays for ever and is not troubled.

CWSA 13, p. 205-206

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Our nature acts on a basis of confusion and restless compulsion to action, the Divine acts freely out of a fathomless calm. Into that abyss of tranquility we must plunge and become that, if we are to annul the hold of this lower nature upon the soul.

CWSA 23-24, p. 365

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Equality means a quiet and unmoved mind and vital; it means not to be touched or disturbed by things that happen or things said or done to you but to look at them with a straight look, free from the distortions created by personal feeling, and to try to understand what is behind them, why they happen, what is to be learnt from them, what is it in oneself which they are cast against and what inner profit or progress one can make out of them; it means self-mastery over the vital movements, anger and sensitiveness and pride as well as desire and the rest, not to let them get hold of the emotional being and disturb the inner peace, not to speak and act in the rush and impulsion of these things, always to act and speak out of a calm inner poise of the spirit. It is not easy to have this equality in any full and perfect measure,

but one should always try more and more to make it the basis of one's inner state and outer movements.

Equality means another thing — to have an equal view of men and their nature and acts and the forces that move them; it helps one to see the truth about them by pushing away from the mind all personal feeling in one's seeing and judgment and even all mental bias. Personal feeling always distorts and makes one see in men's actions, not only the actions themselves, but things behind them which, more often than not, are not there. Misunderstanding and misjudgment which could have been avoided are the result; things of small consequence assume large proportions. I have seen that more than half of the untoward happenings of this kind in life are due to this cause. But in ordinary life personal feeling and sensitiveness are a constant part of human nature and may be needed there for self-defence, although, I think, even there, a strong, large and equal attitude towards men and things would be a much better line of defence. But, for a sadhak, to surmount them and live rather in the calm strength of the spirit is an essential part of his progress.

CWSA 29, p. 130-131

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Complete *samata* takes long to establish and it is dependent on

three things — the soul's self-giving to the Divine by an inner surrender, the descent of the spiritual calm and peace from above and the steady, long and persistent rejection of all egoistic, rajasic and other feelings that contradict *samata*.

CWSA 29, p. 131

Inner State made up of “Cheerfulness and Perseverance”

...the more you advance, the more vigilant must you become. And the most essential quality is perseverance, endurance, and a... what shall I call it? — a kind of inner good humour which helps you not to get discouraged, not to become sad, and to face all difficulties with a smile. There is an English word which expresses this very well — cheerfulness. If you can keep this within you, you fight much better, resist much better, in the light, these bad influences which try to hinder you from progressing.

CWM 08, p. 23

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Generally speaking, man is an animal who takes himself terribly seriously. To know how to smile at oneself in all circumstances, to smile at one's sorrows and disillusionings, ambitions and sufferings, indignation and revolt — what a powerful weapon with which to overcome oneself!

CWM 14, p. 177

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Surely it is not necessary to be always laughing; but liveliness, serenity, good humour are never out of place. And how helpful they are! With them the mother makes the home happy for her children; the nurse hastens the recovery of her patient; the master lightens the task of his servants; the workman inspires the goodwill of his comrades; the traveller helps his companions on their hard journey; the citizen fosters hope in the hearts of his countrymen.

CWM 02, p. 192

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Never grumble. All sorts of forces enter you when you grumble and they pull you down. Keep smiling. I seem always to be joking but it is not mere joking. It is a confidence born from the psychic. A smile expresses the faith that nothing can stand against the Divine and that everything will come out all right in the end.

CWM 14, p. 221

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Let endurance be your watchword: teach the life-force in you — your vital being — not to complain but to put up with all the conditions necessary for great achievement....The very essence of endurance is that the vital should learn to give up its capricious likes and dislikes and preserve an equanimity in the midst of the most trying conditions. When you are treated roughly by somebody or you lack something which would relieve your discomfort, you must keep up cheerfully instead of letting yourself be disturbed....

Nothing great is ever accomplished without endurance. If you study the lives of great men you will see how they set themselves like flint against the weaknesses of the vital. Even today, the true meaning of our civilisation is the mastery of the physical through endurance in the vital. The spirit of sport and of adventure and the dauntless facing of odds which is evident in all fields of life are part of this ideal of endurance. In science itself, progress depends on the countless difficult tests and trials which precede achievement....What you must do is to give your vital a good beating as soon as it protests; for, when the physical is concerned, there is reason to be considerate and to take precautions, but with the vital the only method is a sound “kicking”. Kick your vital the moment it complains, because there is no other way of getting out of the petty consciousness which attaches so much importance to creature comforts and social amenities instead of

asking for the Light and the Truth.

CWM 03, p. 136-137

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To put it more soberly, — accept once for all that this thing has to be done, that it is the only thing left for yourself or the earth.... It is difficult and the way long and the encouragement given meagre? What then? Why should you expect so great a thing to be easy or that there must be either a swift success or none? The difficulties have to be faced and the more cheerfully they are faced, the sooner they will be overcome. The one thing to do is to keep the mantra of success, the determination of victory, the fixed resolve, “Have it I must and have it I will.” Impossible? There is no such thing as an impossibility — there are difficulties and things of *longue haleine*, but no impossibles. What one is determined fixedly to do, will get done now or later — it becomes possible.... Drive out dark despair and go bravely on with ...your Yoga. As the darkness disappears, the inner doors too will open.

CWSA 29, p. 115-116

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No joy, no energy. Don't like to read or write — as if a dead

man were walking about. Do you understand the position? Any personal experience?

I quite understand; often had it myself devastatingly. That's why I always advise people who have it to cheer up and buck up.

To cheer up, buck up and the rest if you can, saying "Rome was not built in a day" — if you can't, gloom it through till the sun rises and the little birds chirp and all is well.

Looks however as if you were going through a training in *vairagya*. Don't much care for *vairagya* myself — always avoided the beastly thing, but had to go through it partly, till I hit on *samata* as a better trick. But *samata* is difficult, *vairagya* is easy, only damnably gloomy and uncomfortable.

CWSA 35, p. 373-374

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What I want of you besides aspiring for faith? Well, just a little thoroughness and persistence in the method! Don't aspire for two days and then sink into the dumps.... Give the Divine a full sporting chance. When he lights something in you or is preparing a light, don't come in with a wet blanket of despondency and throw it on the poor flame. You will say it is a mere candle that is lit — nothing at all? But in these matters, when the darkness of human mind and life and body has to be dissipated, a candle is

always a beginning — a lamp can follow and afterwards a sun...

CWSA 29, p. 115

Inner State made up of “Gratefulness and Humility”

People are not aware of the workings of Grace except when there has been some danger, that is, when there has been the beginning of an accident or the accident has taken place and they have escaped it. Then they become aware. But never are they aware that if, for instance, a journey or anything whatever, passes without any accident, it is an infinitely higher Grace. That is, the harmony is established in such a way that nothing can happen. But that seems to them quite natural. When people are ill and get well quickly, they are full of gratitude; but never do they think of being grateful when they are well; and yet that is a much greater miracle!

CWM 05, p. 406

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...there are those who have an innate faculty of gratitude, those who have an ardent need to respond, respond with warmth, devotion, joy, to something which they feel like a marvel hidden behind the whole of life, behind the tiniest little element, the

least little event of life, who feel this sovereign beauty or infinite Grace which is behind all things.

I knew people who had no knowledge, so to say, of anything, who were hardly educated, whose minds were altogether of the ordinary kind, and who had in them this capacity of gratitude, of warmth, which gives itself, understands and is thankful.

Well, for them, the contact with the psychic was very frequent, almost constant and, to the extent that they were capable of it, conscious — not very conscious but a little — in the sense that they felt that they were carried, helped, uplifted above themselves.

CWM 07, p. 418

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...of all movements, the one that perhaps gives the most joy — an unalloyed joy, untainted by egoism — is spontaneous gratitude.

It is something very special. It isn't love, it isn't self-giving. It is a very full joy. Very full. It is a very special vibration unlike anything other than itself. It is something that widens you, that fills you, that is so fervent!

Of all the movements within the reach of human consciousness, it is certainly the one that draws you most out of your ego...

When you can enter this vibration in its purity, you realise

immediately that it has the same quality as the vibration of Love: it is directionless... Ultimately, gratitude is only a very slightly coloured shade of the essential vibration of Love.

The Spiritual Significance of Flowers (ed. 2000), p.123

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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.

CWM 14, p. 152-153

Remember This When You Work – I

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.

CWM 14, p.36

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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.

CWM 14, p.37

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Live constantly in the presence of the Divine; live in the feeling that it is this presence which moves you and is doing everything you do. Offer all your movements to it, not only every mental action, every thought and feeling but even the most ordinary and external actions such as eating; when you eat, you must feel that it is the Divine who is eating through you. When you can thus gather all your movements into the One Life, then you have in you unity instead of division. No longer is one part of your nature given to the Divine, while the rest remains in its ordinary ways, engrossed in ordinary things; your entire life is taken up, an integral transformation is gradually realised in you.

CWM 03, p.23-24

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In all pursuits, intellectual or active, your one motto should be, “Remember and Offer.” Let whatever you do be done as an offering to the Divine. And this too will be an excellent discipline for you; it will prevent you from doing many foolish and useless things.

CWM 03, p.26

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Let nothing short of perfection be your ideal in work and you are sure to become a true instrument of the Divine.

CWM 14, p.304

Remember This When You Work – II

Mother's Prayers and Meditations:

O LORD, my one aspiration is to know Thee and serve Thee better every day. What do outer circumstances matter? They seem to me each day more vain and illusory, and I take less and less interest in what is going to happen to us in the outer life; but more and more am I intensely interested in the one thing which seems important to me: to know Thee better in order to serve Thee better. All outer events must converge upon this goal and this goal alone; and for that all depends upon the attitude we have towards them. To seek Thee constantly in all things, to want to manifest Thee ever better in every circumstance, in this attitude lies supreme Peace, perfect serenity, true contentment. In it life blossoms, widens, expands so magnificently in such majestic waves that no storm can any longer disturb it.

O Lord, Thou art our safeguard, our only happiness, Thou art our resplendent light, our pure love, our hope and our strength. Thou art our life, the reality of our being!

In a reverent and joyful adoration I bow to Thee.

CWM 01, p.96

Attitude in Asking the Divine for One's Needs

Sweet Mother, if one needs something, like a mother's affection or some help, how can one feel it in the Divine, according to one's need?

What exactly do you want to say?

If, for example, one wants to know something or one needs guidance, or something else, how can one have it from the Divine, according to one's need?

By asking the Divine for it. If you do not ask Him, how can you have it?

If you turn to the Divine and have full trust and ask Him, you will get what you need — not necessarily what you imagine you need; but the true thing you need, you will get. But you must ask Him for it.

You must make the experiment sincerely; you must not endeavour to get it by all sorts of external means and then expect the Divine to give it to you, without even having asked Him. Indeed, when you want somebody to give you something, you

ask him for it, don't you? And why do you expect the Divine to give it to you without your having asked Him for it?

In the ordinary consciousness the movement is just the opposite. You assume something, saying, "I need this, I need this relationship, I need this affection, I need this knowledge, etc. Well, the Divine ought to give it to me, otherwise He is not the Divine." That is to say, you reverse the problem completely.

First of all, you say, "I need." Do you know whether you truly need it or whether it is only an impression you have or a desire or quite an ignorant movement? First point: you know nothing about it.

Second point: it is precisely your own will you want to impose upon the Divine, telling Him, "I need this." And then you don't even ask Him for it: "Give it to me." You say, "I need it. Therefore, since I need it, it must come to me, quite naturally, spontaneously; it's the Divine's job to give me all that I need."

But if it so happens that truly you don't know what you need and it is merely an illusion and not a truth and that, into the bargain, you ask it from life around you and don't turn to the Divine, don't create any relationship between yourself and Him, don't think of Him or turn to Him with at least some sincerity in your attitude, then, as you ask nothing from Him, there is no reason for Him to give you anything.

But if you ask Him, as He is the Divine He knows a little

better than you what you need; He will give you what you need.

Or else, if you insist and want to impose your own will, He may give you what you want in order to enlighten you and make you conscious of your mistake, that it was truly not the thing you needed. And then you begin to protest — I don't mean you personally, I am speaking of all human beings—and you say, “Why has the Divine given me something which harms me?” — completely forgetting that it was you who asked for it!

In both cases you protest all the same. If He gives you what you ask and then that brings you more harm than good, you protest. And again, if He doesn't give it, you also protest: “What! I told Him I needed it and He doesn't give it to me.”

In both cases you protest, and the poor Divine is accused.

Only, if instead of all that, you simply have an aspiration within you, an urge, an intense ardent need to find That, which you conceive more or less clearly to be the Truth of your being, the Source of all things, the supreme Good, the Answer to all we desire, the Solution to all problems; if there is this intense need in you and you aspire to realise it, you won't any longer say to the Divine, “Give me this, give me that”, or, “I need this, I must have that.” You will tell Him, “Do what is necessary for me and lead me to the Truth of my being. Give me what Thou in Thy supreme Wisdom seest as the thing I need.”

And then you are sure of not being mistaken, and He will not

give you something which harms you.

There is a still higher step, but it's a little more difficult to begin with that.

But the first one is already a much truer approach than that of telling the Divine, "I need this. Give it to me." For indeed, very few people really know what they need — very few. And the proof of it is that they are always in pursuit of the fulfilment of their desires, all their effort is bent upon that, and each time one of their desires is fulfilled, they are disappointed. And they pass on to another.

And after much seeking, making many mistakes, suffering a good deal and being very disappointed, then, sometimes, one begins to grow wise and wonders if there isn't a way out of all this, that is to say, a way to come out of one's own ignorance.

And it is then, at that moment that one can do this (Mother opens her arms): "Here I am, take me and lead me along the true path."

Then all begins to go well.

CWM 8, p. 121-124

The Mother: I am always with you, but you must never forget to call me, for it is by calling me that the presence becomes effective.

Appendix: Garuda's Compassion

There are parables which are of immense significance but which carry the danger of being misunderstood if emphasis is put at the wrong place. Such a story is the one that follows. This is not meant to illustrate fatalism, far from that; its significance lies in highlighting the attitude of a true devotee — how his efforts should be to make his own wishes and actions a part of the supreme scheme.

In the wondrous region of the Kailas — the subtle Kailas that could not be visible to the ordinary human eye, — was situated the Abode of Shiva.

One evening Vishnu went to see Shiva. He left his living vehicle, Garuda, in front of the grand natural arch leading into Shiva's abode.

Garuda sat alone marveling at the grandeur of the place — the physical place visible to all. The splendors of the rays of the setting sun had sprayed seven colours on the mist and the snow enveloping the high peaks.

Suddenly his eyes fell on a beautiful creature, a little bird

seated on the stone arch. “How marvelous is this creation! One who has made this gigantic Himalayas has also made this tiny bird — and both seem equally wonderful!” he thought.

Just then Yama, the presiding Deity of Destiny and Death, happened to enter the arch, perhaps with the intention of having a Darshan of Shiva. As he would step over to the other side of the arch, his eyes went over to the bird. His brows were raised. Then he took his eyes off the bird and disappeared behind the arch.

Garuda who observed this, told himself, “Yama looking intently at the bird can mean only one thing; the bird’s time is up! Perhaps on his way back he will take its soul away!”

Garuda’s heart was filled with pity for the bird. He wanted to save it from the impending death. But he told himself, “The laws of Destiny are at work. It is none of my business to interfere with it!”

A minute passed. Garuda found that his emotions were not pacified. “If I can save the bird, why should I not do so?” He took himself to task about it.

Next moment his other voice told him, “This is my egoistic impulse. Who am I to save anyone?”

Suddenly he heard a subtler voice speaking from deep within: “At the moment I’m not sure whether wisdom lies in my taking action or not taking action. I pray, let whatever I do in this uncertain state, become a part of the total, Providential scheme. I

offer my emotions and actions to thee, my Lord!”

Next moment he took up the bird and at the speed of lightning went down into Dandakaranya and left it on a rock beside a brook. Then he returned to Kailas and waited for Vishnu.

But Yama came out earlier and he saw Garuda and smiled at him. Garuda greeted the God and said, “May I put a question to you? While going in, you saw a bird and for a moment you looked pensive. Why?”

“Oh, I had forgotten all about it. Well, when my eyes fell on it, I saw that it was to die in a few minutes swallowed by a python, far far away in Dandakaranya, near a brook. I wondered how this tiny bird will cover such a great distance in such a short time. Then I forgot about it. Surely, it must have happened, somehow. It was time for the little creature to take a new birth.”

Yama smiled and went away. Did he know about Garuda’s role in the matter? We do not know.

But Garuda sat stunned. At first uncertain whether to be sad or happy, soon he transcended the need to be in any such state of mind and said, “O Lord, I’m a vehicle of yours! Let me remain a vehicle of yours both in action and inaction.”

He was back in his mood of enlightened equanimity.

VINDUSAR

The Heritage, July 1987

Resources

1. Sri Aurobindo Ashram: www.sriurobindoashram.org

To download PDF versions of *The Complete Works of Sri Aurobindo* and the *Collected Works of The Mother*:

<http://library.sriurobindoashram.org>

2. The Incarnate Word: <https://incarnateword.in>

To refer to the works of Sri Aurobindo and The Mother in English, French, Hindi, Chinese (Xu Fancheng's translations are in the process of being checked and published), and other languages.

3. *The Spiritual Significance of Flowers*

Revelatory and easily relatable teachings of the Mother through the spiritual significance that she gave to nearly 900 flowers. Many of these flowers are native to China.

The two-volume book is available from SABDA.

4. Auroville website: <https://auroville.org>

For Chinese content on Auroville website:

<https://auroville.org/languages/zh-CN>

5. Auro-eBooks: www.auro-ebooks.com

To download free Chinese e-books related to Sri Aurobindo and the Mother:

www.auro-ebooks.com/e-books/international-books/chinese-publications

6. SABDA Bookstore: www.sabda.in

To purchase works of Sri Aurobindo and The Mother, as well as compilations of their visionary writings on yoga, education, health and various other aspects of life.

7. Auropublications: <https://auropublications.org>

Compilations of the works of Sri Aurobindo and The Mother in printed and e-book formats.

To join in the work of Chinese translation and the sharing of Sri Aurobindo and the Mother's works, please contact Anandi Zhang, email: anandizhang@auroville.org

Loretta's Website on Integral Yoga:

www.integral-yoga-talks.com/en/

Loretta's Two Talks to Chinese Visitors:

www.aurovillerradio.org/two-talks-to-chinese-visitors-talk-one/

www.aurovillerradio.org/two-talks-to-chinese-visitors-talk-two/

Talk One:

Sri Aurobindo, Mother, the purpose of the Ashram and Auroville are introduced and explained to a group of Chinese visitors to Auroville.

Talk Two:

Sri Aurobindo and Mother's teachings about our Immortal soul; what it is and how realising our soul is the first major step in Sri Aurobindo's integral yoga.

