



THE INNER ATTITUDE

Everything depends upon it

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

THE INNER ATTITUDE

Everything depends upon it

Words of Sri Aurobindo and the Mother

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

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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.

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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

O Thou whom at first sight I knew for the Lord of my being and my God, receive my offering.

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity.

(Radha's Prayer stated by the Mother)

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

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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

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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

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