

SINCERITY *in* Sadhana

Second Edition

Compilation from the works of
Sri Aurobindo & the Mother

Compiled by Jamshed M Mavalwalla



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**A Compilation from the Works of
Sri Aurobindo and the Mother**



Sri Aurobindo Society

AUROPUBLICATIONS

POWERFUL THOUGHTS, INSPIRING VISION

Sincerity in Sadhana

Second Edition

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The photograph of the flower on the cover has been given the spiritual significance 'SINCERITY' by the Mother.

The botanical name of the flower is *Aster amellus*. (The Spiritual Significance of Flowers, Part I, page 112)

Vijaybhai's Note on Comprehensive Compilation

All over the world, there is a growing interest in spirituality and Yoga. There is a search for the true meaning and purpose of life, for deeper solutions to the problems that confront us all, and for ways in which we can contribute to evolutionary change and progress.

In this search, more and more people are turning to Sri Aurobindo and the Mother for guidance and enlightenment. But in their voluminous writings, they do not know where to find the answers they are looking for.

In this regard the Mother has said,

"It is not by books that Sri Aurobindo ought to be studied but by subjects—what he has said on the Divine, on Unity, on religion, on evolution, on education, on self-perfection, on supermind, etc., etc."

(CWM 12: 206)

On another occasion She said:

"If you want to know what Sri Aurobindo has said on a given subject, you must at least read all he has written on that subject. You will then see that he seems to have said the most contradictory things. But when one has read everything and understood a little, one sees that all the contradictions complement

one another and are organised and unified in an integral synthesis."

(CWM 16: 309–310)

While several compilations are now available, many sincere spiritual seekers have felt the need for Comprehensive Compilations from Sri Aurobindo and the Mother on specific subjects, in which the contents are further organised into sub-topics, so that one can find everything one is looking for in one place.

This compilation is an effort to fulfil this need and thus help spiritual seekers in their journey and sadhana. We hope that this compilation will help us gain greater mental clarity about a subject so that we can channel our efforts in the right direction. For Sri Aurobindo has written:

"It is always better to make an effort in the right direction; even if one fails the effort bears some result and is never lost."

(CWSA 29: 87)

We will be glad to receive suggestions and feedback from the readers.

Vijay

Preface

The third book in this series of comprehensive compilations on the virtues and qualities necessary for the practice of Yoga, as emphasised by Sri Aurobindo and the Mother, is *SINCERITY IN SADHANA*. This is the first book in a series devoted to the subject of Sincerity.

The Mother emphasizes that, if one wishes always to progress, one must understand more completely what one already knows.

"For those who want always to progress, there are three major ways of progressing:

- (1) To widen the field of one's consciousness.*
- (2) To understand ever better and more completely what one knows.*
- (3) To find the Divine and surrender more and more to His Will." (CWM 16: 435–436)*

The purpose of this comprehensive compilation is to help the reader gain a complete understanding of Sincerity. The headings are intended to guide the reader towards a clearer and deeper understanding of this quality. However, it is important to read the quotations themselves, for the words of Sri Aurobindo and the Mother are infused with a

consciousness infinitely higher than our own. Therefore, reading these quotations will help the reader not only to understand Sincerity more fully but, most importantly, to elevate their consciousness.

The quotations in this compilation are taken from the volumes of *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition. Each quotation is followed by the title of the book, the volume number, and the page number from which it has been taken.

While the passages from Sri Aurobindo are in the original English, most of the passages from the Mother (selections from her talks and writings) are translations from the original French. We must also bear in mind that the excerpts have been taken out of their original context and that a compilation, by its very nature, is likely to have a personal and subjective approach. A sincere attempt, however, has been made to remain faithful to the vision of Sri Aurobindo and the Mother. Those who would like to read the fuller text are advised to consult *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition.

Section headings have also been provided by the compiler to bring greater clarity to the topic.

Jamshed M. Mavalwalla

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I—What Is Sincerity

1.

“Sincerity means to accept the Divine influence only and not that of lower forces.” (CWSA 29: 50)

2.

“Q: *We are told the Mother can act best if a sadhak is sincere. But what is meant by this?*

A: What is meant by sincere sadhana? In the Mother’s definition of sincere, it means ‘opening only to the Divine Forces’, i.e. rejecting all the others even if they come.” (CWSA 32: 165)

3.

“Sincerity means to be turned wholly to the Divine and accept only the Divine impulses—it means also the true and constant will or effort to be like this.” (CWSA 29: 50)

4.

“If he [*the sadhak*] is sincere, there is bound to be devotion. Sincerity in Yoga means to respond to the Divine alone and if he has no devotion he cannot do it.” (CWSA 29: 53)

5.

“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: 65)

6.

“To be sincere, all the parts of the being must be united in their aspiration for the Divine—not that one part wants and others refuse or revolt.” (CWM 14: 65)

7.

“To reach your spiritual goal, be sincere, that is to say, make of it the single purpose of your life.” (CWM 14: 66)

8.

“Purity is perfect sincerity and one cannot have it unless the being is entirely consecrated to the Divine.” (14: 149)

“Sincerity! Sincerity! How sweet is the purity of thy presence!” (CWM 14: 66)

“Purity and sincerity are the same thing.” (CWM 10: 202)

9.

“[Sincerity:] To allow no part of the being to contradict

the highest aspiration towards the Divine.” (CWSA 29: 50)

10.

“The psychic being is often seen or felt within in the form of a child,—it is perhaps that that you are feeling within you; it is calling for a complete sincerity, but sincerity is used here in the sense of opening to nothing but the divine influences and impulses. It does not mean that you have committed any fault, but only that the psychic in you wants you to be completely under its sole government, so that all in you may be for the Divine only.” (CWSA 30: 371)

11.

“Be true to your true self always—that is the real sincerity. Persist and conquer.” (CWSA 31: 788)

12.

“We are not seeking fame or reputation; we want to prepare ourselves for a Divine manifestation. That is why we can boldly say: It is better to be than to seem. We need not appear to be good if our sincerity is perfect. And 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: 268)

“Sincerity demands of each one that he express only the truth of his being.” (CWM 16: 142)

13.

“Be sincere, always sincere, more and more sincere.

Sincerity exacts from each one that in his thoughts, his feelings, his sensations and his actions he should express nothing but the central truth of his being.” (CWM 15: 191)

14.

“Sincerity means more than mere honesty. It means that you mean what you say, feel what you profess, are earnest in your will. As the sadhak aspires to be an instrument of the Divine and one with the Divine, sincerity in him means that he is really in earnest in his aspiration and refuses all other will or impulse except the Divine’s.” (CWSA 29: 50)

15.

“Q: *Sweet Mother, what does 'sincerity' mean, exactly?*

A: There are several degrees of sincerity.

The most elementary degree is not to say one thing and think another, claim one thing and want another.” (CWM 6: 397)

16.

“What the sadhak has to seek is the full opening to the Divine, the psychic change of his consciousness, the spiritual change. Of that change of consciousness, selflessness, desirelessness, humility, bhakti, surrender,

calm, equality, peace, quiet, sincerity are necessary constituents." (CWSA 29: 22)

17.

"The purification of the heart is the central necessity, but a purification of the mind, vital and physical is also called for. But the most important thing for purification of the heart is an absolute sincerity. No pretence with oneself, no concealment from the Divine or oneself or the Guru, a straight look at one's nature and one's movements, a straight will to make them straight. It does not so much matter if it takes time; one must be prepared to make it one's whole life-task to seek the Divine." (CWSA 30: 43)

True sincerity

18.

"The true purpose of life—

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

And the true sincerity—

To live for the Divine without expecting any benefit from Him in return." (CWM 14: 4)

19.

"True sincerity consists in following the way because you cannot do otherwise, in consecrating yourself to the divine

life because you cannot do otherwise, in endeavouring to transform your being and emerge into the Light because you cannot do otherwise, because it is the very reason for which you live.

When it is like that, you can be sure that you are on the right path." (CWM 15: 378) (CWM 3: 282–283)

20.

"Q: *What do You mean by a life of true sincerity?*

A: To make all your actions conform to your highest aspiration and purest will." (CWM 17: 130)

21.

"To be entirely sincere means to desire the divine Truth only, to surrender yourself more and more to the Divine Mother, to reject all personal demand and desire other than this one aspiration, to offer every action in life to the Divine and do it as the work given without bringing in the ego. This is the basis of the divine life." (CWSA 29: 51)

22.

"... sincerity is the basis of all true realisation, it is the means, the path—and it is also the goal. Without it you are sure to make innumerable blunders and you have constantly to redress the harm you have done to yourself and to others." (CWM 8: 399)

23.

"Q: *What do I need to develop most? And what do I need to reject most?*

Develop—sincerity (that is, an integral adhesion to the Divine's way).

Reject—the pull of the old human habits." (CWM 14: 67)

24.

"*Sweet Mother, how does one do Yoga?*

Be wholly sincere, never try to deceive others. And try never to deceive yourself.

Blessings." (CWM 14: 70)

25.

"*It is better to be than to seem. We do not need to appear to be good if our sincerity is perfect. And by perfect sincerity we mean that all our thoughts, feelings, sensations and actions should express nothing but the central Truth of our being.*"

'Tournaments', On Education'

A: When you are absolutely sincere, you make a constant effort to live in harmony with the highest ideal of your being, the truth of your being. At every moment, in all that

you think, all that you feel and all that you do, you try as perfectly as possible, as completely as possible, to put yourself in harmony with the highest ideal or, if you are conscious of it, with the truth of your being—then you have reached true sincerity. And if you are like that, if truly you do not act from egoistic motives or for personal reasons, if you act guided by your inner truth, that is, if you are perfectly sincere, it is absolutely the same to you whether the whole world judges you in one way or another. In this state of perfect sincerity you do not need to appear good or to be approved by others, for the first thing you experience when you are in harmony with your true consciousness is that you do not care what you look like. Whether you look like this or like that, whether you seem indifferent, cold, distant, proud, all this is of no importance; provided, I repeat this, you are absolutely sincere, that is, you never forget that you live in order to realise your inner, central truth.” (CWM 4: 16–17)

26.

“And perfect sincerity comes when at the centre of the being there is the consciousness of the divine Presence, the consciousness of the divine Will, and when the entire being, like a luminous, clear, transparent whole, expresses this in all its details. This indeed is true sincerity.

When, at any moment, whatever may happen, the being has given itself to the Divine and wants only the

I—What Is Sincerity

divine Will, when, no matter what is going on in the being, at any moment whatever, always, the whole being in perfect unanimity can say to the Divine and feels for the Divine, 'Let Thy Will be done', when it is spontaneous, total, integral, *then* you are sincere. But until this is established, it is a mixed sincerity, more or less mixed, right up to the point where one is not at all sincere." (CWM 6: 398)

II—Transparent Sincerity

1.

"Q: Once Mother spoke to me about total sincerity. What does transparent sincerity mean?"

Sincerity is compared to an atmosphere or a sheet of glass. If the one or the other is completely transparent, it lets light through without distorting it.

Similarly, a sincere consciousness lets divine vibrations through without distorting them." (CWM 16: 382)

2.

"Because sincerity is so rare a virtue in the world, one ought to bow down before it with respect when one meets it. Sincerity —what we call sincerity, that is to say, a perfect honesty and transparency: that there may be nowhere in the being anything which pretends, hides or wants to pass itself off for what it is not." (CWM 8: 73)

3.

"But it is possible to translate it [sincerity] by another word, if you prefer it, which would be 'transparency'. I shall explain this word:

Someone is in front of me and I am looking at him; I look into his eyes. And if this person is sincere or

'transparent', through his eyes I go down and I see his soul—clearly. But—this is precisely the experience—when I look at somebody and see a little cloud, then I continue, I see a screen, and then sometimes it is a wall, and afterwards it is something quite black; and all this must be crossed, and holes bored in order to go through; and even then I am not sure if at the last minute I may not find myself before a door of bronze so thick that I shall never get through and see his soul; so, of such a person I can immediately say that he is not sincere. But I can also say, figuratively, that he is not transparent. That is the first thing." (CWM 8: 38)

4.

"Transparency can come only as a result of perfect sincerity." (CWM 14: 174)

"Integral transparency: it is the result of perfect goodwill and sincerity." (CWM 14: 175)

"Integrality is super-sincerity." (14: 175)

III—Mental Sincerity

1.

“As to your question about his sincerity, it is quite evident that his interest is mental only—it may be mentally sincere, but that does not carry one very far. If we were to admit everyone who is like that, we should soon have a thousand people here and there would be no Yoga and no spiritual life left. This, however, is for your information only; you need not hint anything of the kind to him in your letter!” (CWSA 35: 577)

2.

“Birth of true mental sincerity: with its birth the mind will understand that it is only a means and not an end in itself.” (CWM 14: 339)

3.

“If you have a sincere aspiration to the spiritual change in your heart and soul, then you will find the way and the Guide. A mere mental seeking and questioning are not enough to open the doors of the Spirit.” (CWSA 28: 421)

4.

“Mental sincerity: the essential condition for integral honesty.” (CWM 14: 201)

IV—The Indispensable Virtue for the Ashramite Is Sincerity

1.

“By definition the Ashramite has resolved to consecrate his life to the realisation and service of the Divine.

For this four virtues are indispensable, without which progress is uncertain and subject to interruptions and troublesome falls at the first opportunity:

Sincerity, faithfulness, modesty and gratitude.”
(CWM 13: 113)

2.

“Q: *Sweet Mother,*

In the story You wrote, 'The Virtues', You describe several virtues. Which is the most necessary?

A: SINCERITY.” (CWM 16: 343)

3.

“The indispensable basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straightforwardness. They who do not practise these elementary virtues are not Sri Aurobindo’s disciples and have no place in the Ashram.”
(CWM 13: 123)

4.

“To walk on the path you must have a dauntless intrepidity, you must never turn back upon yourself with this mean, petty, weak, ugly movement that fear is.

An indomitable courage, a perfect sincerity, a total self-giving to the extent that you do not calculate or bargain, you do not give with the idea of receiving, you do not offer yourself with the intention of being protected, you do not have a faith that needs proofs,—this is indispensable for advancing on the path,—this alone can shelter you against all dangers.” (CWM 15: 190)

5.

“Before the Eternal Consciousness, one drop of sincerity has more value than an ocean of pretence and hypocrisy.” (CWM 12: 129)

6.

“Needless to say, sincerity is the essential condition for realisation; all insincerity is a degradation.” (CWM 12: 162)

7.

“For a happy and effective life, the essentials are sincerity, humility, perseverance and an insatiable thirst for progress. Above all, one must be convinced of a limitless possibility of progress. Progress is youth; at a hundred years of age one can be young.” (CWM 12: 123)

IV—The Indispensable Virtue for the Ashramite Is Sincerity

8.

“A sincere heart is worth all the extraordinary powers in the world.” (CWSA 28: 577)

9.

“One can be strong and powerful, full of sincerity and substance without being harsh, rough or aggressive to the ear.” (CWSA 27: 164)

10.

“The only salvation is in an absolute sincerity and truthfulness.” (CWM 14: 67)

V—First Condition of Integral Yoga Is Complete Sincerity

1.

“The first conditions of this Yoga are:

- (1) A complete sincerity and surrender in the being. The divine life and the transformation of the lower human into the higher divine nature must be made the sole aim of all the life.” (CWSA 29: 43)

2.

“There is one indispensable condition, sincerity.” (CWSA 29: 50)

3.

“So here’s my proposal: we put surrender first, at the top of the list, that is, we accept what Sri Aurobindo has said—that to do the integral yoga one must first resolve to surrender entirely to the Divine, there is no other way, this is the way. But after that one must have the five psychological virtues, five psychological perfections, and we say that these perfections are:

Sincerity or Transparency

Faith or Trust (Trust in the Divine, naturally)

Devotion or Gratitude

Courage or Aspiration

Endurance or Perseverance.” (CWM 8: 42)

“... the first among [the five psychological perfections] ... is sincerity. For if there is no sincerity, one cannot advance even by half a step. So that is the first, and it is always there.” (CWM 8: 38)

4.

“It is true that a central sincerity is not enough except as a beginning and a base; the sincerity must spread as you describe through the whole nature.” (CWSA 29: 52)

5.

“In Yoga the one thing that counts in the end is sincerity and with it the patience to persist in the path—many even without this patience go through, for—again I speak from personal experience, —in spite of revolt, impatience, depression, despondency, fatigue, temporary loss of faith, a force greater than one’s outer self, the force of the Spirit, the drive of the soul’s need, pushes them through the cloud and the mist to the goal before them.” (CWSA 31: 661)

6.

“Yesterday you spoke about the Mother’s commands. What are they? I want to try to follow them.”

They are supposed to be known. You have to do the right thing and follow the Yoga sincerely.” (CWSA 32: 91–92)

7.

"Q: If a sadhak cannot fully discriminate between the Mother's Force and the egoistic and ignorant forces and cannot reject the lower forces, what will be his condition? And what is the best step for him to take on the path of Yoga?"

A: All these questions are met by my answer. One cannot be perfect in discrimination at once or in rejection either. The one indispensable thing is to go on trying sincerely till there comes the full success. So long as there is complete sincerity, the Divine Grace will be there and assist at every moment on the way." (CWSA 32: 225)

8.

"It must be remembered however that the Yoga is not easy and cannot be done without the rising of many obstacles and much lapse of time—so if you take it up it must be with a firm resolve to carry it through to the end with a whole-hearted sincerity, faith, patience and courage." (CWSA 30: 455) (CWSA 35: 547)

9.

"Reading and study though they can be useful for preparing the mind, are not themselves the best means of entering the Yoga. It is self-dedication from within that is the means. It is with the consciousness of the Mother that

you must unite, a sincere self-consecration in the mind and heart and the Will is the means for it. The work given by the Mother is always meant as field for that self-consecration, it has to be done as an offering to her so that through the self-offering one may come to feel her force acting and her presence.” (CWSA 29: 246)

10.

“But the day you make a choice—when you have done it in all sincerity and have felt within yourself a radical decision—the thing is different. There is the light and the path to be followed, quite straight, and you must not deviate from it. It fools no one, you know; yoga is not a joke. You must know what you are doing when you choose it. But when you choose it, you must hold on to it. You have no longer the right to vacillate. You must go straight ahead. There!” (CWM 7: 200)

11.

“Once one practises this Yoga, the life becomes a part of the sadhana. Even so Sri Aurobindo seldom gives directions or advice in specific matters; only the Mother’s Force is there to help and if the sadhak is open and sincere, he can receive and become aware of help and guidance.” (CWSA 35: 527)

12.

“He may fall into a common ambush of this lower nature and distort his supposed surrender to a higher Power into an excuse for a magnified and uncontrolled indulgence of his own self-will and even of his desires and passions. A great sincerity is asked for and has to be imposed not only on the conscious mind ... still more on the subliminal part of us which is full of hidden movements. For there is there, especially in our subliminal vital nature, an incorrigible charlatan and actor. The sadhaka must first have advanced far in the elimination of desire and in the firm equality of his soul towards all workings and all happenings before he can utterly lay down the burden of his works on the Divine.” (CWSA 23: 229–230)

13.

“It is difficult to say that any particular quality makes one fit or the lack of it unfit. One may have strong sex impulses, doubts, revolts and yet succeed in the end, while another may fail. If one has a fundamental sincerity, a will to go through in spite of all things and a readiness to be guided, that is the best security in the sadhana.” (CWSA 29: 33)

“The house of the Divine is not closed to any who knock sincerely at its gates, whatever their past stumbles and errors. Human virtues and human errors are bright and dark wrappings of a divine element within which once it

V—First Condition of Integral Yoga Is Complete Sincerity
pierces the veil, can burn through both towards the heights
of the Spirit.” (CWSA 29: 42)

VI—If You Are Not Sincere, Do Not Begin Yoga

1.

“If you take up this path of surrender fully and sincerely, there is no more danger or serious difficulty. The question is to be sincere. If you are not sincere, do not begin Yoga. If you were dealing in human affairs, then you could resort to deception; but in dealing with the Divine there is no possibility of deception anywhere. You can go on the Path safely when you are candid and open to the core and when your only end is to realise and attain the Divine and to be moved by the Divine.” (CWM 3: 5)

2.

“*‘The question is to be sincere. If you are not sincere, do not begin Yoga.’*

...

“Sincerity consists in making all the elements of the being, all the movements (whether outer or inner), all the parts of the being, all of them, have one single will to belong to the Divine, to live only for the Divine, to will only what the Divine wills, to express only the divine Will, to have no other source of energy than that of the Divine.

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.

I tell you: If you are sincere in all the elements of your being, to the very cells of your body and if your whole being integrally wants the Divine, you are sure of victory but for nothing less than that. That is what I call being sincere.

... I am speaking of more refined people, a little more noble, who put on a pretty cloak to cover their desires.

How many things in the course of the day, how many thoughts, sensations, gestures are turned exclusively towards the Divine in an aspiration? How many? I believe if you have a single one in the whole day, you may mark that in red letters.

When I say, 'If you are sincere, you are sure of victory', I mean true sincerity: to be constantly the true flame that burns like an offering. That intense joy of existing only by the Divine and for the Divine and feeling that without Him nothing exists, that life has no longer any meaning, nothing has any purpose, nothing has any value, nothing has any interest, unless it is this call, this aspiration, this opening to the supreme Truth, to all that

VI—If You Are Not Sincere, Do Not Begin Yoga

we call the Divine (because you must use some word or other), the only reason for the existence of the universe. Remove that and everything disappears.” (CWM 5: 5–7)

3.

“You must teach your vital that it must obey. Before feeling any satisfaction, it must understand that it has nothing else to do but obey. That is why I say that it is not very easy to begin the yoga; if you are not sincere, do not begin.” (CWM 4: 79)

4.

“Naturally, if an impulse happens to come to you which you do not want, the first thing to do is to will that it does not come again; but if, on the contrary, you do not sincerely want it to disappear, then keep it, but do not try to do yoga. You should not take the path unless you have resolved beforehand to overcome all difficulties. The decision must be sincere and complete.” (CWM 4: 77–78)

VII—What Sincerity Does in Sadhana

1.

“There can be no doubt about the Divine Grace. It is perfectly true also that if a man is sincere, he will reach the Divine. But it does not follow that he will reach immediately, easily and without delay. Your error is there, to fix for God a term, five years, six years, and doubt because the effect is not yet there. A man may be centrally sincere and yet there may be many things that have to be changed in him before realisation can begin. His sincerity must enable him to persevere always—for it is a longing for the Divine that nothing can quench, neither delay nor disappointment nor difficulty nor anything else.” (CWSA 29: 116–117)

2.

“Sincerity is the key of the divine doors.” (CWM 14: 65)

3.

“Q: *Sweet Mother, you have written: 'Sincerity is the key to the divine gates.' What does that mean?*

A: It is a literary image, my child, an imaged, figurative, literary way of expressing the fact that with sincerity one can attain everything, even the Divine. If one wants to open a door, a key is necessary, isn't it? Well, for the door

separating you from the Divine, sincerity works as a key and opens the door and lets you in, that's all." (CWM 6: 127)

4.

"Be sincere.

Sincerity is the gate to Divinity." (CWM 14: 65)

5.

"Before being capable of doing good, one must go deep within oneself and make a very important discovery. It is that one does not exist. There is one thing which exists, that is the Divine, and so long as you have not made that discovery, you cannot advance on the path. But it is so hard a carapace!... If you have the philosophic mind, you will ask yourself: 'What do I call 'myself'? Is it my body?—it changes all the time, it is never the same thing. Is it my feelings?—they change so often. Is it my thoughts?—they are built and destroyed continuously. That is not myself. Where is the self? What is it that gives me this sense of continuity?' If you continue sincerely, you go back a few years. The problem becomes more and more perplexing. You continue to observe, you tell yourself: 'It is my memory.' But even if one loses one's memory, one would be oneself. If one sincerely continues this profound search, there comes a moment when everything disappears and one single thing exists, that is the Divine, the divine

Presence. Everything disappears, dissolves, everything melts away like butter in the sunlight.... When one has made this discovery, one becomes aware that one was nothing but a bundle of habits. It is always that which does not know the Divine and is not conscious of the Divine which speaks.” (CWM 5: 16–17)

6.

“Simple sincerity: the beginning of all progress.” (CWM 14: 66)

7.

“Fear not, your sincerity is your safeguard.” (CWM 14: 66)

“Sincerity, Fidelity are the two guardians of the Way.” (CWM 14: 67)

“We want to be sincere in spite of all contrary opinions; sincerity is our safeguard.” (CWM 14: 67)

8.

“Be perfectly sincere in your consecration to the Divine’s work. This will assure you strength and success.” (CWM 14: 65)

“Be perfectly faithful and sincere towards your true Self.

Allow no deception to creep into your consecration to the Divine.” (CWM 14: 67)

9.

“Be sincere and absolute in your consecration to the Divine and your life will become harmonious and beautiful.” (CWM 14: 65)

10.

“If you do your work as an offering which you lay in all sincerity at the feet of the Divine, work will do you as much good as meditation.” (CWM 16: 178)

11.

“Q: Your love for me is my true refuge and sole strength. What I offer you, my Mother, is a turbid mixture of which I am ashamed but which you alone can purify.

A: My very dear child,

Whatever is the nature of the offering, when it is made with sincerity it always contains a spark of divine light which can grow into a full sun and illuminate the whole being. You can be sure of my love, you can be sure of my help, and our blessings are always with you.” (CWM 16: 211)

12.

“Q: *Is transparent sincerity a more effective, indispensable means, or is it a realisation in itself?*”

A: Without sincerity nothing can be done. With total sincerity everything is possible.” (CWM 16: 380)

13.

“In your sadhana what is important is sincerity at every point; if there is that, mistakes can be rectified and do not so much matter. If there is any insincerity, that pulls down the sadhana at once. But whether this constant sincerity is there or there is any falling off from it at any point, is a thing you must learn to see in yourself; if there is the earnest and constant will for it, the power to see will come. Sincerity does not at all depend on satisfying others—it is an inner matter and lies solely between you and me.” (CWM 14: 68)

14.

“You would know it [even if one makes a mistake unconsciously] absolutely precisely. It is as delicate a movement as the thousandth part of a millimetre would be. Yes, it is there, and that is sufficient, you know: ‘I was mistaken.’ But you must have that absolute sincerity which precisely does not want at any cost to blunder, which will do anything, give up everything, everything, rather than

live in any kind of illusion. But it is very difficult; it takes time and much labour. When you are doing a thing, always those two, the mind and the vital are there, trying to draw some benefit or other out of what you are doing: the benefit of personal satisfaction, the benefit of happiness, the benefit of a good opinion that you have of yourself. It is difficult not to deceive oneself.” (CWM 5: 54–55)

15.

“Be sincere and I am ready to correct your mistakes a thousand times if necessary.” (CWM 14: 68)

16.

“Purity, simple sincerity and the capacity of an unegoistic unmixed self-offering without pretension or demand are the conditions of an entire opening of the psychic being.” (CWSA 30: 349)

17.

“Any method sincerely and persistently followed can end by bringing the opening. You yourself chose the method of prayer and japa because you believed in that, and I acquiesced because it does prepare something in the consciousness and, if done with persistent faith and bhakti, it can open all the doors.” (CWSA 31: 729)

“The grace and protection are always with you. When in any inner or outer difficulty or trouble do not allow it to oppress you; take refuge with the Divine Force that protects.

If you do that always with faith and sincerity, you will find something opening in you which will always remain calm and peaceful in spite of all superficial disturbances.” (CWSA 31: 724–725)

18.

“There are no conditions for receiving the influence of Sri Aurobindo and the Mother except faith, an entire sincerity in following the spiritual path and a will and capacity to open oneself to the influence; but this capacity usually comes as the result of sincerity and faith.” (CWSA 32: 106)

“This is the sadhana that has been going on here. Are you prepared for this opening and change which needs an absolute sincerity and a work in which there is no room for pretence, self deception or a half-hearted will? You are very evidently deep down in your lower vital and material self, ‘cooped up’ there; but you seem to have been fairly content and self-satisfied in this dark and unswept lodging. Talk of surrender or a mere idea or tepid wish for integral consecration will not do; there must be the push for a radical and total change.” (CWSA 35: 275–276)

19.

“Q: *What is the truest and surest means to recognise the Mother’s Force when it acts and to distinguish it from other egoistic or ignorant forces?*

A: One has only to be perfectly sincere, not to justify one’s own desires and faults by the mind’s reasonings, to look impartially and quietly at oneself and one’s movements and to call on the Mother’s Light—then gradually one will begin to discern everything in that light. Even if it cannot be done perfectly at once, the judgment and feeling will get clearer and surer and a right consciousness of these things will be established.” (CWSA 32: 225)

20.

“If ego-sense comes back upon you so strongly, it must be because something in you admits it. The Mother’s force is there always and can help you to get rid of these things, but you on your part must with faith and sincerity accept the Mother and put yourself entirely on her side so as to make it possible for the Force to work with effect. When bad thoughts come, you must reject them, not assent to them in your mind, not give voice to them in your speech, not believe in them or their suggestions.” (CWSA 32: 227)

21.

“It is quite possible for you to do sadhana at home and in the midst of your work—many do so. What is necessary at

the beginning is to remember the Mother as much as possible, to concentrate on her in the heart for a time every day, if possible thinking of her as the Divine Mother, to aspire to feel her there within you, offer her your works and pray that from within she may guide and sustain you. This is a preliminary stage which often takes long, but if one goes through it with sincerity and steadfastness, the mentality begins little by little to change and a new consciousness opens in the sadhak which begins to be aware more and more of the Mother's presence within, of her working in the nature and in the life or of some other spiritual experience which opens the gate towards realisation." (CWSA 32: 186)

22.

"The condition you describe is a very good one and it is evident from it that you opened sincerely to the Mother when you met her. Keep that sincere opening always and eventually a state of peace and joy and the sense of the Mother's presence will become permanent." (CWSA 32: 167–168)

23.

"It is not indispensable to be an ascetic—it is enough if one can learn to live within in the inner being instead of on the surface, discover the soul or true individuality which is veiled by the surface mind and life forces and open the being to the superconscient Reality. But in this one cannot

succeed unless one is wholly sincere and one-pointed in the effort.” (CWSA 29: 280)

24.

“To want what the Divine wants, in all sincerity, is the essential condition for peace and joy in life. Almost all human miseries come from the fact that men are nearly always convinced that they know better than the Divine what they need and what life ought to give them. Most human beings want other human beings to conform to their expectations and circumstances to conform to their desires—therefore they suffer and are unhappy.” (CWM 16: 433)

25.

“Success depends entirely on the sincerity.” (CWM 15: 80)

“In the sincerity of our trust lies the certitude of our victory.” (CWM 15: 82)

26.

“To perceive one’s own weaknesses is one result of sincerity.” (CWSA 29: 53)

27.

“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.

It is this sincerity in the aspiration for progress, in the will for truth, in the need to be truly pure—pure as it is understood in the spiritual life—it is this sincerity which is the key to all progress.” (CWM 3: 192)

28.

“There is nothing unintelligible in what I say about strength and Grace. Strength has a value for spiritual realisation, but to say that it can be done by strength only and by no other means is a violent exaggeration. Grace is not an invention, it is a fact of spiritual experience. Many who would be considered as mere nothings by the wise and strong have attained by Grace; illiterate, without mental power or training, without ‘strength’ of character or will, they have yet aspired and suddenly or rapidly grown into spiritual realisation, because they had faith or because they were sincere. I do not see why these facts which are facts of spiritual history and of quite ordinary spiritual experience should be discussed and denied and argued as if they were mere matters of speculation. Strength, if it is spiritual, is a power for spiritual realisation; a greater power is sincerity; the greatest power of all is Grace. I have said times without number that if a man is sincere, he will go through in spite of long delay and overwhelming difficulties. I have repeatedly spoken of the Divine Grace. I have referred any number of times to the line of the Gita:

Aham tvā sarvapāpebhyo mokṣayiṣyami mā śucaḥ.

‘I will deliver thee from all sin and evil, do not grieve.’
” (CWSA 29: 172)

29.

Q: *"You have said here: 'To smile at an enemy is to disarm him.' 'Smile' means what? One ought not to smile at an enemy!"*

A: One ought not to!... What I have stated here is an experience. It is the record of an experience which I expressed in general terms. But if, at a particular moment, somebody comes along with the blackest intentions, if one smiles at him, he is completely disarmed, he can do nothing any longer. But one must smile sincerely. One must not just grin or simper and think one... (*laughter*) I take 'smile' in a rather complete meaning. That is to say, if one can be sufficiently master of oneself and above things, in a much higher consciousness which can see from above—even that which appears the most terrible and most dramatic to the ordinary human consciousness makes you smile as at a childishness." (CWM 5: 369)

30.

"All you can do at present is some preparation for it by Bhakti and self-dedication through Karma; if into this preparation you put a strong sincerity and a settled psychic

aspiration, then one day you will be ready for more.”
(CWSA 35: 544–545)

31.

“If he cannot receive help from a distance how does he expect to carry on the Yoga here? This is a Yoga which does not depend upon verbal instructions or anything outward but on the power to open themselves and receive the force and influence even in a complete silence. Those who do not receive it at a distance cannot receive it here also. Also without establishing in oneself calm, sincerity, peace, patience and perseverance this Yoga cannot be done, for many difficulties have to be faced and it takes years and years to overcome them definitely and altogether.” (CWSA 35: 597)

32.

“Most of these qualities [increase of faith] require an effort. If one does not have a thing and wants to have it, well, it needs great, great, great sustained efforts, a constant aspiration, an unflagging will, a sincerity at each moment; then one is sure, it will come one day—it can come in a second. There are people who have it, and then they have contrary movements which come and attack. These people, if their will is sincere, can shield their faith, repel the attacks.” (CWM 6: 121)

33.

"Do not allow yourself to be grieved or discouraged. Human beings have unfortunately the habit of being unkind to each other. But if you do your work in all sincerity, the Mother will be satisfied and all the rest will come afterwards." (CWSA 32: 433)

34.

"As for the desires, the proper way is to have a sincere aspiration and call on the Mother's force to work in you. When the Mother's light and force are working in you they will show you all that has to be changed in you and will change it provided you give your sincere and full consent." (CWSA 32: 393)

35.

"What work is given by the Mother is her work—also whatever work is done with sincerity as an offering to the Mother is her work also—that goes without saying. But Karma covers all kinds of actions and not work only." (CWSA 32: 417)

36.

"To be convinced that nothing is impossible if one puts in the time, energy, will, trust, sincerity and all else, is very essential, but to be self-satisfied in any way whatever is always, without exception, a stupidity. And this is one of

VII—What Sincerity Does in Sadhana

the things that takes you farthest away from the divine
realisation, ... " (CWM 5: 336)

VIII—Benefits of Being Sincere

1.

“There is, besides, a marvellous joy in being sincere. Every act of sincerity carries in itself its own reward: the feeling of purification, of soaring upwards, of liberation one gets when one has rejected even one tiny particle of falsehood.

Sincerity is the safeguard, the protection, the guide, and finally the transforming power.” (CWM 8: 400)

2.

“Whoever does Yoga *sincerely* is bound to have the calm and the strength needed to face *all circumstances*.

But innumerable are those who deceive themselves, believe they are doing Yoga but only partially do so and are still full of contradictions.” (CWM 14: 70)

3.

“The Grace is equally for all. But each one receives it according to his sincerity. It does not depend on outward circumstances but on a sincere aspiration and openness.” (CWM 14: 85)

“Right use of the granted Grace: no deformation, no diminution, no exaggeration— a clear sincerity.” (CWM 14: 85)

VIII—Benefits of Being Sincere

“Whenever there is sincerity and goodwill, the Divine’s help also is there.” (CWM 14: 86)

“Everyone is given his chance and the help is there for all—but for each the benefit is proportionate to his sincerity.” (CWM 14: 86)

4.

“Be perfectly sincere and no victory will be denied to you.” (CWM 14: 66)

“In sincerity is the certitude of victory.” (CWM 14: 66)

5.

“Those who are earnest and sincere have always the Divine for companion.” (CWM 14: 66)

6.

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

One must will in all sincerity.” (CWM 14: 30)

7.

“If, for instance, you are in a state of total indifference about what you have and what you do not have (it is a condition a little difficult to realise, but after all, one can attain it—a state of detachment: ‘If I have it, I have it; if I

don't, I don't'), there comes a moment when, if your state is quite sincere and you really need something (it must not be a fancy or a desire or a caprice but a true need), automatically the thing comes to you. Since I have been here—it is a long time, isn't it?—I have known people who have never asked me for anything; I don't even think (naturally there are always weaknesses in human nature), but I don't even think they have had a violent desire for anything at all, but when it was a need, automatically it came to them. Suddenly the idea would come to me, 'Ah! This must be given to so-and-so', and if it was not directly through me, in some way, quite unexpectedly, the thing came to them. On the other hand, if one is preoccupied with one's needs (I don't want even to speak of desires, for that is quite another thing), but if one is preoccupied with one's needs, if one thinks of them, tells oneself, 'Truly I must have this', it is not often that it comes to you; so you are obliged to do something to satisfy yourself and, if you have the means, to go and buy the thing." (CWM 4: 383–384)

8.

"With the touch of the divine Grace, how do difficulties become opportunities for progress?"

Opportunities for progress? Yes! Well, this is something quite obvious. You have made a big mistake, you are in great difficulty: then, if you have faith, if you have trust in

the divine Grace, if you really rely on It, you will suddenly realise that it is a lesson, that your difficulty or mistake is nothing else but a lesson and that it comes to teach you to find within yourself what needs to be changed, and with this help of the divine Grace you will discover in yourself what has to be changed. And you will change it. And so, from a difficulty you will have made great progress, taken a considerable leap forward. This, indeed, happens all the time. Only, you must be truly sincere, that is, rely on the Grace and let It work in you—not like this: one part of you asking to be helped and another resisting as much as it can, because it doesn't want to change... this is the difficulty.

All that he is saying, all the time, is: completely, totally, sincerely, without reserve." (CWM 6: 242)

9.

"With the inner liberation, with a total sincerity and perfect purity, all suffering will disappear, because it will no longer be necessary for the progress of the consciousness towards its final goal." (CWM 3: 218)

10.

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

"Something in the being... 'I want only You.'... the aspiration... .. Well, the Divine will come without showing

Himself, without your seeing Him, without your having any inkling of it, and He will arrange all the circumstances in such a way that everything that prevents you from belonging solely to the Divine will be removed from your path, inevitably. Then when all is removed, you begin to howl and complain; but later, if you are sincere and look at yourself straight in the eye... you have said to the Lord, you have said, 'I want only You.' He will remain close to you, all the rest will go away. This is indeed a higher Grace. Only, you must say this with conviction. I don't even mean that you must say it integrally, because if one says it integrally, the work is done. What is necessary is that one part of the being, indeed the central will, says it with conviction: 'I want only You.' Even once, and it suffices: all that takes more or less long, sometimes it stretches over years, but one reaches the goal." (CWM 6: 176–177)

11.

"All the materialism and positivism in the world have been constructed just because people do not want the divine Grace to come in at all. If they are cured they want to say, 'It is *I* who cured myself'; if they make a progress, they want to think, 'It is *I* who have progressed'; if they organise something, they want to proclaim, 'It is *I* who am organising.' And many, many of those who try to do otherwise, if they look within themselves, would see how seldom spontaneously, sincerely ... they *know* that it is not they who have done the thing, but the divine force. ... I

believe all who have taken up yoga, if they are sincere, if they reflect for a moment, tell themselves, 'I was not aware of it, but if I have succeeded, it was probably because the divine forces were there to help me, otherwise I would not have been able to succeed.' This is well understood. But there comes a moment when one knows that one would not have been able to lift a finger if these forces had not been there. That comes later. ..." (CWM 4: 279–280)

12.

"When you are a being of justice, truth, harmony, compassion, understanding, of perfect goodwill, this inner attitude, the more sincere and total it is, the more it reacts upon the external circumstances; not that it necessarily diminishes the difficulties of life, but it gives these difficulties a new meaning and that allows you to face them with a new strength and a new wisdom; ..." (CWM 3: 279)

13.

"O LORD, divine Master of Love, enlighten their consciousness and their hearts. They have made an effort to reach out towards Thee but because of their ignorance their prayers probably did not rise to Thee, and their false conceptions have barred the way to their aspiration. Yet in Thy mercy Thou dost turn all goodwill to account and a flash of sincerity is enough for Thy divine light to use it to illumine the intelligence, for Thy sublime love to penetrate

into all hearts and fill them with that pure and lofty benevolence which is one of the best expressions of Thy law.” (CWM 1: 106)

14.

“SILENT and unseen as always, but all-powerful, Thy action has made itself felt and, in these souls that seemed to be so closed, a perception of Thy divine light is awake. I knew well that none could invoke Thy presence in vain and if in the sincerity of our hearts we commune with Thee through no matter what organism, body or human collectivity, this organism in spite of its ignorance finds its unconsciousness wholly transformed.” (CWM 1: 110)

15.

“To retrace the path in all innocence as though one had never before travelled it, is the true purity, the perfect sincerity—the sincerity that brings an uninterrupted progress, growth, an integral perfectioning.” (CWM 1: 227)

16.

“Q: *Mother, on what does receptivity depend?*

A: It depends first of all upon sincerity—on whether one really wants to receive—and then... yes, I believe the principal factors are sincerity and humility. There is nothing that closes you up more than vanity. When you are self-satisfied, you have that kind of vanity of not wanting to

admit that you lack something, that you make mistakes, that you are incomplete, that you are imperfect, that you are... There is something in the nature, you know, which grows stiff in this way, which does not want to admit—it is this which prevents you from receiving. You have, however, only to try it out and get the experience. If, by an effort of will you manage to make even a very tiny part of the being admit that 'Ah, well, yes, I am mistaken, I should not be like that, and I should not do that and should not feel that, yes, it is a mistake', if you manage to make it admit this, at first, as I said just now, it begins by hurting you very much, but when you hold on firmly, until this is admitted, immediately it is open—it is open and strangely a flood of light enters, and then you feel so glad afterwards, so happy that you ask yourself, 'Why, was I foolish enough to resist so long?'" (CWM 6: 117)

17.

"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.” (CWSA 32: 8)

18.

“Q: *This child of the Mother is so unworthy. Only she knows when the child will be fit to have a place in her lap.*

A: There is only one thing needed to make anyone fit for the Mother’s grace—it is a perfect sincerity and a truthful openness to the Mother in all the being.” (CWSA 32: 164)

19.

“And there comes a time when one feels a kind of inner guidance, something which is leading one very perceptibly in all that one does. But then, for the guidance to have its maximum power, one must naturally add to it a conscious surrender: one must be sincerely determined to follow the indication given by the higher force. If one does that, then... one saves years of study, one can seize the result extremely rapidly. If one also does that, the result comes very rapidly. But for that, it must be done with sincerity and... a kind of inner spontaneity. If one wants to try without this surrender, one may succeed—as one can also succeed in developing one’s personal will and making it into a very considerable power—but that takes a very long time and one meets many obstacles and the result is very precarious; one must be very persistent, obstinate,

persevering, and one is sure to succeed, but only after a great labour.

Make your surrender with a sincere, complete self-giving, and you will go ahead at full speed, you will go much faster—but you must not do this calculatingly, for that spoils everything!” (CWM 9: 359–360)

20.

“Q: Has Mother really been sending force to my friend?

A: I don’t know whether Mother is sending force in the accepted sense; I haven’t asked her. In any case anyone can receive the force who has faith and sincerity, whose psychic being has begun to wake and who opens himself,—whether he knows or not that he is receiving.” (CWSA 32: 239)

21.

“Q: *Yesterday night in a dream I was in a garden—it was night perhaps; there was not much light. I was there with some other sadhaks and we were there to meditate with the Mother. I could not see Mother but I knew she was there, high up, waiting to give us meditation. But some of the sadhaks were careless, some were yawning, some were lying down. I was trying to meditate and I felt Mother’s hand come down and touch my forehead for about a minute. Then I felt something in me being drawn*

up through my whole body as she slowly drew her hand back, and I felt something being taken away. But when I woke up, I did not know if it was a good or bad thing Mother took away. What was it?

A: It was certainly a true dream of the lower vital or perhaps subtle physical plane, where the laziness, indifference, frivolity of the sadhaks is a fact and the chief obstacle to the supramental descent into Matter. Because in your inner physical you were sincere and aspiring, the Mother's blessing came upon you and removed something there that was in the way. There is no indication in the dream as to what it was, but something in the lower vital or physical connected with this general defect." (CWSA 32: 282)

22.

"Where there is sincerity of heart and selflessness in purpose and an openness to the help from above, difficulties however great can be overcome or turned in course of time." (CWSA 35: 528)

23.

"THOU art perfect knowledge, absolute consciousness. He who unites with Thee is omniscient—while the union lasts. But even before attaining this stage, he who has given himself to Thee in all the sincerity of his being, with all his conscious will, he who has resolved to make every effort

to help in the manifestation and triumph of Thy divine law of Love in himself and the whole field of his influence, sees all things in his life change, and all circumstances begin to express Thy law and assist his consecration; for him it is the best, the very best that always happens; and if in his intelligence there is still some obscurity, some ignorant desire which at times prevents him from becoming aware of it immediately, he recognises sooner or later that a beneficent power seemed to protect him even from himself and secure for him conditions most favourable to his blossoming and transfiguration, his integral conversion and utilisation.” (CWM 1: 102)

24.

“There is no other way of curing people. It is simply when one sees the disequilibrium and is capable of re-establishing the equilibrium that one is cured. Only there are two very different categories you come across... Some hold on to their disequilibrium—they hold on to it, cling to it, don’t want to let it go. Then you may try as hard as you will, even if you re-establish the equilibrium the next minute they get into disequilibrium once again, because they love that. They say: ‘Oh no! I don’t want to be ill’, but within them there is something which holds firmly to some disequilibrium, which does not want to let it go. There are other people, on the contrary, who sincerely love equilibrium, and directly you give them the power to get

back their equilibrium, the equilibrium is re-established and in a few minutes they are cured.” (CWM 5: 121–122)

25.

“Because for those who are sincere and true, from the worst always comes the best.” (CWM 2: 45)

26.

“So I have called you to tell you that. Take what you can, do what you can, my help will be with you. All sincere effort will be helped to the maximum.

It is the hour to be heroic.

Heroism is not what it is said to be: it is to become wholly unified—and the Divine help will always be with those who have resolved to be heroic in full sincerity. There!” (CWM 11: 307)

27.

“... Those who give themselves entirely to the Divine and live only for Him and through Him. This implies making the effort required to find the Divine, to be conscious of His Will and to work exclusively to serve Him.

... —if one has chosen it in all sincerity and pursued it with an unfailing patience—that one finds the certitude of total fulfilment and a constant luminous peace.” (CWM 16: 429)

28.

“Integral simplicity: the simplicity which is the consequence of perfect sincerity.” (CWM 14: 150)

IX—Perseverance in Yoga with Sincerity Is Sure to Succeed

1.

“Q: *Sweet Mother,*

I can tell You this without vanity: I am much better than I was before; but all the same I am quite far, perhaps very far, from the Ideal You have given us. This does not discourage me, for I have full confidence in You.

A: Yes, you must persevere with courage and sincerity. You are sure to succeed one day.” (CWM 16: 270)

2.

“To live for the Divine means to offer all that one does to the Divine without desiring a personal result from what one does. Certainly at the beginning, when the Divine is only a word or at most an idea and not *an experience*, the whole thing remains purely mental. But if one makes a sincere and repeated effort, one day the experience comes and one feels that the offering made is made to something real, tangible, concrete and beneficent. The more sincere and assiduous one is, the sooner the experience comes and the longer it remains.

For each person the way differs in its details, but sincerity and perseverance are equally indispensable for all.” (CWM 16: 294)

3.

"Sweet Mother,

You speak (in Conversations) of the plunge we must take in order to have the true spiritual experience. Is it possible to achieve it by aspiration alone, or is there a method or discipline to be followed?

Everything is possible. All paths lead to the goal provided they are followed with persistence and sincerity.

It is best for each person to find his own path, but for this the aspiration must be ardent, the will unshakable, the patience unfailing." (CWM 16: 321–322)

"... I do not deny that one can arrive by that as one can by almost any way, if followed sincerely." (CWSA 29: 488)

"Q: Do You think that it would be good for me to take the childlike path?

A: The childlike path is always better—but it is not so easy, for it must be taken spontaneously and in all sincerity." (CWM 17: 121)

4.

"Q: There may come a time when one must change one's activity?

IX—Perseverance in Yoga with Sincerity Is Sure to Succeed

A: But by any path whatever, if you follow it sincerely enough and fairly constantly you arrive, by any path whatsoever—I tell you, you may make shoes and find the Divine. There are illuminating examples that are indisputable. It matters little what one does. There are numerous examples of people who were doing gardening, or cultivating, and who found the Divine even while they were working physically; they had no need to stop their work to do this. You do not understand? You believe one must have what? —a philosophical knowledge?

No, it is not that, but I do not know how to express myself....

No, I understand very well what you mean to say, but, excuse me, it is something foolish.” (CWM 5: 83–84)

5.

“Sincerity especially is indispensable to the spiritual endeavour, and crookedness a constant obstacle.” (CWSA 29: 42)

6.

“The path is long. That is why one must have patience and an unfailing sincerity towards oneself.” (CWM 17: 370)

7.

“The path is long, very long, almost interminable.

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It is true that the path is very long, but for one who follows it with *sincerity*, it is *really* very *interesting*, and at every step one is rewarded for one's trouble." (CWM 16: 375)

8.

"There is nothing more beautiful than to unite with the divine Consciousness.

One is sure to find what one seeks—if one seeks it in all sincerity; for what one seeks is within oneself." (CWM 14: 19)

9.

"A sincere, whole-hearted and one-pointed following of this Yoga should lead to a level where these rigid mental divisions do not exist for they are mental walls put round one part of Truth and Knowledge so as to cut it off from the rest, but this view from above the mind is comprehensive and everything falls into its place in the whole." (CWSA 28: 391)

10.

"Grant that we may conquer the last obstacles, inner and outer, overcome the final difficulties. An ardent and sincere prayer has never risen in vain to Thee; always in Thy munificence Thou answerest every call and Thy mercy is infinite." (CWM 1: 208)

11.

“Whatever one wants sincerely and persistently from the Divine, the Divine is sure to give. If then you want Ananda and go on wanting, you will surely have it in the end. The only question is what is to be the chief power in your seeking, a vital demand or a psychic aspiration manifesting through the heart and communicating itself to the mental and vital and physical consciousness. The latter is the greatest power and makes the shortest way—and besides one has to come to that way sooner or later.” (CWSA 29: 10)

12.

“Especially what concerns money is so contrary to your very nature that it is difficult to imagine how people can have invented that. But evidently there is no limit to human crookedness.

Well, the only thing to do is to forget all that completely and to keep alive in you the faith that the Divine is bound to discriminate between Truth and falsehood.

With my love and blessings I give you the assurance that I am aware of the sincerity of your service.” (CWM 17: 378)

13.

“Sincerity is perhaps the most difficult of all things and perhaps it is also the most effective.

If you have perfect sincerity, you are sure of victory. It is infinitely difficult.” (CWM 5: 5)

14.

“But for sincere people who have a sincere experience, once you have the experience of the divine presence, the whole world may tell you it is not true, and you will not budge.” (CWM 4: 135)

15.

“So long as you are in a state full of strength, full of purity—that is, in a state of invincibility, if anybody does anything against you, that falls back upon him automatically, as when you throw a tennis-ball against the wall, ... and they are punished by their own wickedness. But naturally it all depends on the person against whom the magic is done, on his inner force and purity.... I have come across such things, many cases like this. And in such cases, in order to resist, one must be, as I said, a warrior in the vital, that is, a spiritual fighter in the vital. All who do yoga sincerely must become that, and when they do become that, they are altogether sheltered. But one of the conditions for becoming it is never to have bad will or a bad thought towards others. For if you have a bad feeling or bad will or a bad thought, you come down to their level and when you are on the same level with them, well, you may receive blows from them.” (CWM 5: 179)

X—Sincerity and Loyalty

1.

“Q: Is there a difference between sincerity and loyalty?”

A: There is always a difference between two different things. Of course, it is very difficult, I suppose, to be loyal without being sincere, and vice versa. But I have known people who were loyal and yet lacked a certain kind of sincerity. The opposite is not unusual. The one doesn't automatically follow from the other, but it is obvious that honesty, straightforwardness, loyalty and sincerity are closely related. I think that it is extremely difficult for someone to be perfectly sincere without being loyal and honest, but of course this demands the utmost.

Q: Isn't loyalty limited by a feeling for something or someone? Isn't sincerity something wider?

A: Yes, it is. Loyalty implies some kind of hierarchical relationship, so to say, with someone or something. There is a sort of interdependence. The usual idea is that loyalty means keeping one's word, doing one's duty scrupulously, etc.

Someone who lives all alone in a forest can practise total sincerity, but you can only practise loyalty in social life, in relation to other people. A person who is entirely

consecrated in an act of inner devotion to the divine Presence, can be loyal to this Presence. This implies a relationship with something in front of you, or a relationship with the universal.

The German generals were loyal to Hitler, but they weren't sincere with themselves.

This is a very complex problem. They might have been sincere in relation to their own ideal. You do not know.

I have known beings who were the most active instruments against the divine life, against the divine realisation. Well, to some extent, they were loyal to their own ideal and very sincere in their... These beings are called Asuras, but as I have just said, they were sincere in relation to their own ideal.

Q: *So sincerity is not enough?*

A: I didn't say they had an absolute sincerity. I simply said that they were very sincere. Perhaps, in some part of their being, there was something that did not try to know any more than it knew. It is quite probable." (CWM 15: 299–300)

"It is noteworthy that the two defects insisted upon here are lack of self-control and lack of loyalty. Loyalty means

here sincerity, honesty; what the Dhammapada censures most severely is hypocrisy: to pretend that you want to live the spiritual life and not to do it, ... Therefore the qualities that make you worthy of leading the spiritual life are to have an inner balance, a balance in your action, and to be moderate in everything, to be sincere, honest, loyal.”
(CWM 3: 190)

XI—In All Sincerity Let Us Put Sri Aurobindo's Teachings into Practice

1.

"Sri Aurobindo came to tell us how to find Thee and how to serve Thee.

Grant that in this year of his centenary **we** may truly understand what he has taught us and in all sincerity put it into practice." 6 December 1971 (CWM 13: 15)

2.

1972

BONNE ANNEE

"This year is consecrated to Sri Aurobindo.

To understand his teaching better and try to put it into practice, is certainly the best way of showing our gratitude to him for all the light, knowledge and force which he has so generously brought to the earth.

May his teaching enlighten and guide us, and what we cannot do today, we shall do tomorrow.

Let us take the right attitude in all sincerity, and it will truly be a BONNE ANNEE." (CWM 13:16)

3.

"We must not be bewildered by appearances. Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work

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with all the sincerity, eagerness and concentration necessary." 15 December 1950 (CWM 13: 7)

4.

(Message for the book *Sri Aurobindo—A Garland of Tributes*)

"Sri Aurobindo is an emanation of the Supreme who came on earth to announce the manifestation of a new race and a new world: the Supramental.

Let us prepare for it in all sincerity and eagerness."
20 June 1972 (CWM 13: 19)

5.

"Q: *For Sri Aurobindo's centenary, what is the best offering that I can personally make to Sri Aurobindo?*

A: Offer him your mind in all sincerity." (CWM 12: 205)

6.

"Q: *To be able to offer my mind to Sri Aurobindo in all sincerity, is it not very necessary to develop a great power of concentration? Will you tell me by what method I could cultivate this precious faculty?*

A: Fix a time when you can be quiet every day.

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Take one of Sri Aurobindo's books. Read a sentence or two. Then remain silent and concentrated to understand the deeper meaning. Try to concentrate deeply enough to obtain mental silence and begin again daily until you obtain a result.

Naturally you should not fall asleep." (CWM 12: 205)

7.

"Now, all depends on your will and your sincerity. If you have the will no more to belong to ordinary humanity, no more to be merely evolved animals; if your will is to become men of the new race realising Sri Aurobindo's supramental ideal, living a new and higher life upon a new earth, you will find here all the necessary help to achieve your purpose; you will profit fully by your stay in the Ashram and eventually become living examples for the world." (CWM 12: 117)

8.

"In order that the Divine may keep, till a total transformation takes place, the body through which He is manifesting upon earth, it is necessary that, for at least one individual if not more, fulfilling the required conditions of harmony, strength, sincerity, endurance, unselfishness and poise in the physical, this body in which the Divine incarnates should be not only the most important thing, but even the thing exclusively important, more important

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than the divine Work itself, or rather that this body should become the symbol and the concretisation of the divine Work upon earth." (CWM 13: 54–55)

XII—The Necessary Quality to Be Taught to a Child Is Sincerity

1.

“The things to be taught to a child

1) The necessity of absolute sincerity.

2) The certitude of the final victory of Truth.

3) The possibility and the will to progress.

Good temper, fair-play, truthfulness.

Patience, endurance, perseverance.

Equanimity, courage, cheerfulness.” (CWM 12: 151)

2.

“WHAT A CHILD SHOULD ALWAYS REMEMBER

The necessity of an absolute sincerity.

The certitude of Truth’s final victory.

The possibility of constant progress with the will to achieve.” (CWM 12: 149) (CWM 15: 297)

3.

“For it is above all through example that education becomes effective. To speak good words and to give wise advice to a child has very little effect if one does not oneself give him an example of what one teaches. Sincerity, honesty, straightforwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace,

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calm, self-control are all things that are taught infinitely
better by example than by beautiful speeches.” (CWM 12:
10)

4.

“Q: *What qualities are necessary for one to be called 'a true child of the Ashram'?*

A: Sincerity, courage, discipline, endurance, absolute faith in the Divine work and unassailable trust in the Divine Grace. All this must be accompanied by a sustained, ardent and persevering aspiration, and by a limitless patience.” (CWM 13: 113)

5.

“Q: *My dear Mother, I do not say that I love You and belong to You, I must prove it in my actions; without that these would be worthless words behind which a man seeks shelter and protection. But even so, I am always Your child.*

A: That’s good. You are indeed always my child and I expect you to become even more a good child who will be able to tell me in all sincerity and truth: ‘I love You and I am Yours for all eternity’. (CWM 16: 159)

6.

Stories told by the Mother on Sincerity

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a.

“Is it not noble to speak the truth in this way, even when there is some danger in doing it?

Besides, very often, things turn out better for those who brave this danger than it might have seemed at first. The success of falsehood is only short-lived, whereas in most cases, to be sincere is the cleverest thing to do.

One morning, the Emperor of Delhi sat on his throne to confer honours on those he considered worthy. As the ceremony was drawing to a close, he noticed that one of the people he had summoned, a young man named Syed Ahmed, had not yet made his appearance.

The Emperor stepped down from his throne and got into a sedan chair which was used to carry him through his vast palace.

Just at that moment the young man hurried in.

‘Your son is late,’ said the Emperor to Syed’s father, who was his friend.

‘Why?’ asked the Emperor, looking sternly at the young man.

‘Sire,’ Syed replied frankly, ‘it is because I overslept.’

The courtiers looked at the young man in amazement. How dare he admit so shamelessly to the Emperor that he had no better excuse? How tactless of him to speak like that!

But the Emperor, after pondering a moment, felt

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respect for the young man because of his sincerity; and he gave him the necklace of pearls and the jewel of honour to place on his brow.

Such was the reward of Syed Ahmed, who loved the truth and spoke it to all, prince or peasant.” (CWM 2:217–218)

b.

“The monkeys and bears of Hanuman’s army fought for Lord Rama and his brother Lakshman against Ravana the ten-headed demon.

Weakening under the blows of the warriors who were attacking him from every side, Ravana made use of his magic power.

Suddenly, at his side, among the demons, many Ramas and many Lakshmans magically appeared. They were in truth nothing but false and deceptive appearances, but the monkeys and the bears, taking them for real people, halted in confusion: how could they continue the fight and go on throwing trees and rocks against Rama and Lakshman, their beloved leaders? Seeing their dismay, the demon Ravana gave a smile of cruel delight. Rama smiled too: what pleasure he would take in destroying such a falsehood, in exposing the trickery, in gaining victory for the truth! He fitted an arrow to his mighty bow and shot. The arrow whizzed through the misleading shadows, which

XII—The Necessary Quality to Be Taught to a Child Is Sincerity immediately dissolved. At last Hanuman's army could see clearly and their courage revived.

Similarly, every straight word from a sincere man is like an arrow that can destroy much falsehood and hypocrisy." (CWM 2: 220–221)

c.

"Once the Prophet Mohammed needed riches to carry out one of his undertakings. So he asked his followers to give him what they could spare. Some brought half of their possessions, others a third. Abu Bakar gave all his wealth. In this way Mohammed got a large quantity of animals and weapons. Then came a poor woman who in her turn offered the Prophet three dates and a wheat-cake; and that was all she had. Many smiled at this sight, but the Prophet told them that he had had a dream in which he had seen the angels take a pair of scales and put the gifts of all the people in one of the pans and into the other only the dates and the bread of the poor woman. And the scale stood balanced, for this pan was as heavy as the other." And Jalal added:

"A small gift offered with a sincere heart has as much value as costly presents."

On hearing this the two Turks were full of joy and no one dared laugh any more about the handful of lentils." (CWM 2: 222)

d.

"All these stories show us that in every age and in every land, both men and gods have given honour to sincerity; they love honesty and truth in all things.

One who lives in falsehood is an enemy of mankind.

All human sciences—philosophy, astronomy, mathematics, chemistry, physics—are seekings for truth. But in the smallest things as in the greatest, truth is necessary.

Little children, do not wait to be grown up before you learn to be truthful: that cannot be done too early; and to remain truthful, it is never too soon to acquire the habit.

Sometimes it is so difficult for men to speak the truth even if they want to, for to do so, it must first of all be known and sought out, and that is not always so easy.

There were four young princes of Benares who were brothers. Each one of them said to their father's charioteer:

'I want to see a Kimsuka tree.'

'I will show you,' said the charioteer, and he invited the eldest to go for a ride.

In the jungle he showed the prince a Kimsuka. It was the time of year when there are neither buds, nor leaves, nor flowers. So the prince saw only a trunk of dark wood.

A few weeks later, the second prince was taken for a drive in the chariot and he also saw the Kimsuka tree. He found it covered with leaves.

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A little later in the season, the third brother saw it in his turn; it was all pink with flowers.

At last the fourth saw it; its fruits were ripe.

One day when the four brothers were together, someone asked:

‘What does the Kimsuka tree look like?’

The eldest said: ‘Like a bare trunk.’

The second: ‘Like a flourishing banana-tree.’

The third: ‘Like a pink and red bouquet.’

And the fourth: “Like an acacia laden with fruit.”

Being unable to agree, they went together to their father the king for him to decide between them. When he heard how one after the other the young princes had seen the Kimsuka tree, the king smiled and said:

‘All four of you are right, but all four of you forget that the tree is not the same in all seasons.’

Each one was describing what he had seen and each one was ignorant of what the others knew.

In this way, most often, men know only a fraction of the truth, and their error comes precisely from the fact that they think they know it all.

How much less this error would be if they had learnt at an early age to love truth so much that they would always seek it more and more.” (CWM 2: 223–224)

7.

“Q: What is our true relation with the Mother—the relation of the Mother and her child?”

XII—The Necessary Quality to Be Taught to a Child Is Sincerity

A: The relation of the child to the Mother is that of an entire, sincere and simple trust, love and dependence.”
(CWSA 32: 448)

XIII—Sincerity for Teachers

1.

"A TEACHING can be profitable only if it is perfectly sincere, that is, if it is lived while it is being given, and words often repeated, thoughts expressed frequently can no longer be sincere." (CWM 1: 56)

2.

"Q: *Sweet Mother,*

You have said that the teacher must be a discerning psychologist, a Guru. You know very well that we are far from being all that. The teachers being what they are, how should the system of education be organised in order to improve our way of teaching?

A: By doing what they can, knowing that they have everything to learn. In this way they will gain experience and do things better and better. That is the best way to learn, and if they do it in all sincerity, in two or three years they will become experts and will be truly useful.

Naturally, work done in this way becomes really interesting and makes the teachers as well as the students progress." (CWM 12: 375)

XIV—Areas Where Sincerity Is Required

1. To take an active part in the overall work of the Ashram implies regularity, steadiness and great sincerity

"Q: My dear Mother, please give me Your blessings for this month of my birth.

A: Yes, my blessings are with you.

And I also wanted to ask you something. You know that we are going to put up a new building, using the most modern methods. A great many workers are needed to supervise the work. I thought the time had come for you to take an active part in the overall work. Of course this will imply regularity, steadiness and a great sincerity. You would have to work eight hours a day regularly except Sundays. The architect, who is arriving from Japan in a few days, will give you all the instructions required for the work. Tell me what you think of it, and whether I can put your name on the list of workers." (CWM 17: 162–163)

2. To change the character requires sustained effort and great sincerity

*"Q: Sweet Mother,
Normally, I feel quite happy with life as it is—time*

passes quickly. But there are periods when I feel that I am not making much progress. I am still in the rut of old petty habits which do not allow me to be free.

A: The character can change and must change, but it is a long and minute work which requires sustained effort and a great sincerity." (CWM 16: 348–349)

3. The endeavour to transform the ego is difficult and demands absolute and steadfast sincerity

"The ego was necessary to form the individual being. Its destruction is therefore difficult. There is a much better, though more difficult solution: to transform it and make it an instrument of the Divine.

Egos that are converted and wholly consecrated to the Divine become especially powerful and effective instruments.

The endeavour is difficult and demands an absolute and steadfast sincerity, but for those who have a strong will, an ardent aspiration and an unshakable sincerity, it is well worth undertaking." (CWM 16: 425)

4. To discover Self-deception is a long, slow task which can only be accomplished with perfect sincerity

"Sweet Mother,

Self-deception has a thousand faces and a thousand ways of disguising itself in us. How can one discover it and get rid of it?

A: It is a long, slow task which can only be accomplished by a perfect sincerity. One must be very attentive, always on guard, watch all one's emotional movements and vital reactions, never close one's eyes with indulgence to one's own weaknesses, and catch oneself each time one makes a mistake, even a small one. If one continues with persistence, this becomes very interesting and gets easier and easier." (CWM 16: 295–296)

5. To master your lower nature is a long and exacting labour which must be undertaken with unfailing sincerity

"It is from *within* that you must become master of your lower nature by establishing your consciousness firmly in a domain that is free of all desire and attachment because it is under the influence of the divine Light and Force. It is a long and exacting labour which must be undertaken with an unfailing sincerity and a tireless perseverance." (CWM 16: 302)

6. For transformation of consciousness the first thing needed is complete sincerity

“Surely I am not angry with you and my help is always there whenever you want it. As for doing anything wrong, all human beings do wrong things so long as they live in this world of ignorance, because even if they wish to do right, they do not know what is the right thing to do until their consciousness is transformed, and for transformation the first thing needed is complete sincerity; not only to speak the truth (this, it goes without saying, is an indispensable elementary condition) but to be always true to oneself and the Divine.” (CWM 15: 250)

7. To begin doing Yoga, absolute sincerity in the whole being and all its activities is indispensable

“Three things indispensable to begin with:

Absolute sincerity in the whole being and all its activities.

Complete self-surrender without any reservation.

Patient work on oneself and at the same time a steady conquering of perfect unshakable peace and equanimity.” (CWM 14: 41)

Sincerity in Surrender

8. A sincere mind must see the necessity of surrender

9. A sincere will must enforce surrender on the recalcitrant members

“Yogic experience shows that surrender can also be made by the mind and will, a clear and sincere mind seeing the necessity of surrender and a clear and sincere will enforcing it on the recalcitrant members.” (CWSA 28: 385)

10. In Yoga there must be a total and sincere surrender

“There must be a total and sincere surrender; there must be an exclusive self-opening to the divine Power; there must be a constant and integral choice of the Truth that is descending, a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.” (CWSA 32: 3)

11. When one takes sincerely to surrender, nothing must be concealed

12. Confession helps to purge the consciousness of hampering elements and it clears the inner air and makes for a closer and more intimate and effective relation

“When one takes sincerely to surrender, nothing must be concealed that is of any importance for the life of the

sadhana. Confession helps to purge the consciousness of hampering elements and it clears the inner air and makes for a closer and more intimate and effective relation between the Guru and the disciple.” (CWSA 29: 193)

13. If one perseveres on the path of surrender with sincerity, there is bound to be some success

“The path of surrender is indeed difficult, but if one perseveres in it with sincerity, there is bound to be some success and a partial overcoming or diminution of the ego which may help greatly a farther advance upon the way.” (CWSA 29: 213)

14. If the central will is sincere, then surrender can be true even though surrender may not be absolutely complete in the beginning

“It [*surrender*] cannot be absolutely complete in the beginning, but it can be true—if the central will is sincere and there is the faith and the Bhakti. There may be contrary movements, but these will be unable to stand for long and the imperfection of the surrender in the lower part will not seriously interfere with the power and pervasiveness of the inner attitude.” (CWSA 29: 72)

15. If in all sincerity you surrender entirely to Him, He will take charge of you

“He is the sole Master of your being and your life. If in all sincerity you surrender entirely to Him He will take charge of you and your heart will be in peace.” (CWM 14: 105)

16. If one is sincere in one’s surrender, then one is perfectly happy and enjoys an ineffable happiness

17. If in one’s surrender this ineffable happiness is not there, it is a sure indication that one is not sincere

“Q: Sweet Mother, how can we make our submission gladly?”

A: It ust be sincere. If it is truly sincere, it becomes happy. So long as it is not—you may reverse the thing—so long as it is not happy, you may be sure it is not perfectly sincere; for if it is perfectly sincere, it is always happy. If it is not happy, it means that there is something which holds back, something which would like things to be otherwise, something that has a will of its own, a desire of its own, its own purpose and is not satisfied, and therefore is not completely surrendered, not sincere in its surrender. But if one is sincere in one’s surrender, one is perfectly happy,

automatically; rather, one automatically enjoys an ineffable happiness. Therefore, as long as this ineffable happiness is not there, it is a *sure* indication that you are not sincere, that there is something, some part of the being, larger or smaller, which is not sincere.” (CWM 6: 210–211)

18. When you are enveloped with that perfectly glad, totally sincere surrender, then it serves you as a marvellous filter

19. Nothing that is altogether undesirable or has ill-will can pass through and so automatically returns from where it came

“There are all kinds of absolutely undesirable things in the atmosphere. And so, if one must always be on the watch, looking around on all sides, one would think only of one thing, how to protect oneself. First of all, it is tiresome, and then, you see, it makes you waste much time. If you are well enveloped in this way, with this light, the light of a perfectly glad, totally sincere surrender, when you are enveloped with that, it serves you as a marvellous filter. Nothing that is altogether undesirable, nothing that has ill-will can pass through. So, automatically, these things return where they came from. If there is a conscious ill-will against you, it comes, but cannot pass; the door is closed, for it is open only to divine things, it is not open to anything

else. So it returns very quietly to the source from where it came.” (CWM 6: 214–215)

“A complete surrender is not outwardly exacted but it is indispensable for those who wish to stick on, and many things come to test the sincerity of the surrender. However the Grace and the help are always there for those who aspire for them and their power is limitless when received with faith and confidence.” (CWM 13: 111)

20. If you have decided to offer your life to the Divine but something unpleasant happens to you, then you must make an offering of the unpleasant incident to the Divine, telling Him very sincerely: ‘Let Your will be done; if You have decided it that way, it will be that way’

“For example, you have decided to offer your life to the Divine, you take that decision. But all of a sudden, something altogether unpleasant, unexpected happens to you and your first movement is to react and protest. Yet you have made the offering, you have said once for all: ‘My life belongs to the Divine’, and then suddenly an extremely unpleasant incident happens (that can happen) and there is something in you that reacts, that does not want it. But here, if you want to be truly logical with your offering, you must bring forward this unpleasant incident, make an

offering of it to the Divine, telling him very sincerely: 'Let Your will be done; if You have decided it that way, it will be that way.' And this must be a willing and spontaneous adhesion." (CWM 5: 5253)

21. Those who put an entire and sincere confidence in the Mother are able to follow the sunlit path

"It has been so far heard that as a result of daily and terrible struggles for years those who put an entire and sincere confidence in her *are* able to follow the sunlit path and even those who cannot, yet when they do put the trust find their path suddenly easy ..." (CWSA 32: 96)

22. Sri Aurobindo wants us to surrender sincerely

"What I wanted you to do was (1) to surrender wholly to the Mother, sincerely, simply and without any reserves of the ego, ..." (CWSA 32: 148)

"And it must be a surrender and an opening to the Divine alone and to no other. For it is possible for an obscure mind or an impure life force in us to surrender to undivine and hostile forces and even to mistake them for the Divine. There can be no more calamitous error. Therefore our

surrender must be no blind and inert passivity to all influences or any influence, but sincere, conscious, vigilant, pointed to the One and the Highest alone.” (CWSA 12: 170–171)

“A total surrender, an exclusive self-opening to the divine influence, a constant and integral choice of the Truth and rejection of the falsehood, these are the only conditions made. But these must be fulfilled entirely, without reserve, without any evasion or pretence, simply and sincerely down to the most physical consciousness and its workings[.] (CWSA 12: 373)

“The first step on this long path is to consecrate all our works as a sacrifice to the Divine in us and in the world; this is an attitude of the mind and heart, not too difficult to initiate, but very difficult to make absolutely sincere and all-pervasive.” (CWSA 23: 247)

23. In self-giving one must first acquire perfect sincerity in order to be sure of not deceiving oneself

“True self-giving to the Divine of course means their surrender. But unfortunately, many people live in the illusion that they have entirely given themselves to the Divine, and yet preserve in themselves a very active ‘ego’ which prevents them from clearly perceiving the Divine

Will; if these people abandon their personal will and discernment, they are in danger of becoming incoherent and erratic.

You must first acquire a perfect sincerity in order to be sure of not deceiving yourself, and you must have clear evidence that it is truly the Divine Will which moves and guides you.” (CWM 10: 285)

24. The greatness and perfection of an action depend on the sincerity of the consecration

“It is obvious that the greatness of an action does not depend on its scope, and its perfection does not depend on circumstances or on external conditions, but on the sincerity of the consecration with which it is done.

To do what the Divine wants you to do, in a total consecration of the being: this is the only thing that matters; the outer scope of the action is of no account.” (CWM 10: 306)

25. Giving to the Divine is measured by the sincerity of the giving, not by quantity or quality

“The rich man, or even people who are quite well-off and have all sorts of things in life and give to the Divine what they have in surplus—for usually this is the gesture: one has a little more money than one needs, one has a few

more things than one needs, and so, generously, one gives that to the Divine. It is better than giving nothing. But even if this 'little more' than what they need represents lakhs of rupees, the gift is less perfect than the one of half the mango. For it is not by the quantity or the quality that it is measured: it is by the sincerity of the giving and the absoluteness of the giving." (CWM 8: 15–16)

26. The impediments to sadhana can be got rid of if the central will is sincere

27. Impediments can easily burn away in the fire within

"They cannot permanently stand in the way of the soul, if the soul's aspiration is strong and firm, if the spiritual aim is the chief thing in the life. They are impediments which the fire within can easily burn away if the will to get rid of them is strong, and which it will surely burn away in the end,—though less easily—even if the outer nature clings long to them and justifies them—provided that central will, that deeper impulse is behind all, real and sincere." (CWSA 29: 40)

Difficulty and sincerity

28. For the sincere sadhak, the difficulty can only be temporary

29. But he has to see the defect in his consecration or his attitude and to remove it

“For the sincere sadhak the difficulty can only be temporary; but he has to see the defect in his consecration or his attitude and to remove it. Then the divine Power itself will act through him and use his capacity and vital force for its ends.” (CWSA 29: 233)

30. With sincere consecration, the Divine Shakti will remove the difficulties

“A persistent faith which no circumstance or event can break. If difficulties occur, they raise not mental doubts or an inert acquiescence, but the firm belief that, with sincere consecration, the Divine Shakti will remove the difficulties, and with this belief a greater turning to her and dependence on her for that purpose. When there is full faith and consecration, there comes also a receptivity to the Force which makes one do the right thing and take the right means and then circumstances adapt themselves and the result is visible.” (CWSA 29: 234)

31. What is needed to pass through difficulty is sincerity and perseverance

“There can be no doubt that you can go through—everyone has these struggles; what is needed to pass through [difficulty] is sincerity and perseverance.” (CWSA 31: 744)

32. Those who are sincere and those who rely on the Divine will arrive in Yoga in spite of all difficulties, stumbles or falls

“It is known that there is a lower nature and a higher spiritual nature—it is known that they pull different ways and the lower is strongest at first and the higher afterwards. It is known that the hostile forces take advantage of the movements of the lower nature and try to spoil through them, smash or retard the siddhi. It has been said as long ago as the Upanishads, ‘Hard is this path to tread, sharp like a razor’s edge’; it was said later by Christ, ‘Hard is the way and narrow the gate by which one enters into the kingdom of heaven’ and also ‘Many are called, few chosen’—because of these difficulties. But it has also always been known that those who are sincere and faithful in heart and remain so and those who rely on the Divine will arrive in spite of all difficulties, stumbles or falls.” (CWSA 31: 757)

33. If there is a sincere will, then it is possible for anyone to attain to a complete and living faith in the Divine

“It is possible for anyone to attain to a complete and living faith in the Divine if he has the sincere will to do so, even though he may not be sattwic in his nature; but, if he is sattwic, it will be easier for him—he will not be hampered by doubts and revolts such as afflict the rajasic man on his way.” (CWSA 29: 98)

34. Sincerely get into contact with the inner being and change the outer view and consciousness from within

“One has only to get into contact with the inner being and change the outer view and consciousness from the inner—that is the work of the sadhana and it is sure to come with sincerity, aspiration and patience.” (CWSA 29: 31–32)

35. To feel the presence of Sri Aurobindo and the Mother, you have to concentrate sincerely in your inner being

“If you feel in a pitiable condition, it is certainly not because you have incurred our displeasure. I have said that we are always with you and it is true, but to feel it you must draw

back from your vital and be able to concentrate in your inner being. If you do that faithfully and sincerely, after a time you will feel the connection and the support.” (CWSA 31: 207–208)

36. The methods of self-knowledge and self-mastery are a long and minute work which must be undertaken with sincerity

“All the methods of self-knowledge, self-control and self mastery are good. You have to choose the one that comes to you spontaneously and best corresponds to your nature. And once having chosen the method, you must use your intelligent will to apply it with an unfailing perseverance that does not shrink from any obstacle, any difficulty. It is a long and minute work which must be undertaken with sincerity and continued with an increasing sincerity ever more scrupulous and integral.

The easy paths generally lead nowhere.” (CWM 16: 246–247)

37. A prayer rightly offered means prayer offered with humility and sincerity

38. All bargaining spirit in prayer is an insincerity that takes away all value from the prayer

“Q: *Sri Aurobindo says in one letter:*

‘All prayer rightly offered brings us closer to the Divine and establishes right relation with him.’

What is meant by ‘rightly offered’ in this letter? Will You please elucidate?

A: With humility and sincerity.

It goes without saying that all bargaining spirit is an insincerity that takes away all value from the prayer.”
(CWM 15: 209)

39. In the calm, pray in all sincerity and your prayer will surely be granted one day

“You know that it is indispensable to be calm; you must try hard to become calm. Then in the calm, pray to Sri Aurobindo to give you the right consciousness; pray in all sincerity, with faith and trust. Your prayer will surely be granted one day.” (CWM 14: 133)

40. Prayers with great sincerity bring the Divine’s intercession

“There is a kind of prayer at once spontaneous and unselfish which is like a great call, usually not for one’s own self personally, but like something that may be called an intercession with the Divine. It is extremely powerful. I

have had countless instances of things which have been realised almost instantaneously due to prayers of this kind. It implies a great faith, a great ardour, a great sincerity, and a great simplicity of heart also, something that does not calculate, does not plan, does not bargain, does not give with the idea of receiving in exchange." (CWM 5: 141–142)

41. If each one makes a personal effort of perfect sincerity, the best conditions for the work will be realised

"Moral laws have only a very relative value from the point of view of Truth. Besides, they vary considerably according to country, climate and period.

Discussions are generally sterile and without productive value. If each one makes a personal effort of perfect sincerity, uprightness and good-will, the best conditions for the work will be realised." (CWM 15: 42)

42. If you have trouble sleeping, then with all sincerity, offer yourself to the Divine in complete relaxation

"Q: For some time I have had trouble sleeping due to inner and outer turmoil. I pray to You to help me.

A: Before trying to sleep, when you lie down to sleep, begin by relaxing yourself physically (I call this becoming a rag on the bed).

Then with all the sincerity at your disposal, offer yourself to the Divine in a complete relaxation, and... that's all.

Keep trying until you succeed and you will see.
Blessings." (CWM 15: 133)

43. A miraculous cure can happen only as the result of absolute sincerity in the consecration to the Divine and an unshakable faith in the Divine Grace

"Her mental disease was congenital, that is to say, caused by her physical constitution, and it would have happened to her wherever she would have been and whatever life she would have lived. In fact, I made her last here one-and-a-half years more than she would have lasted elsewhere.

These congenital diseases can be cured only by an integral transformation of the body itself and we have not reached yet that period in the sadhana; otherwise it is only a so-called 'miraculous cure' that can take place and that kind of 'miracle' can happen only as the result of an absolute sincerity in the consecration to the Divine and an unshakable faith in the Divine Grace." (CWM 15: 152)

44. This gesture of pranam, of obeisance to the Divine, when done in all sincerity, is the consecration to the Divine

(About pranam, the gesture of obeisance to the Divine)

"This gesture, when one makes it in all sincerity, is the consecration to the Divine in the whole creation. It is that, that is the origin of the thing... Like a recognition, a recognition and a submission to the Divine in the creation.

That is the true meaning. Naturally, in outer appearance, not one person in a thousand does that... but that is the true meaning of this gesture." (CWM 15: 33)

45. If we go on looking with sincerity at our faith, we will find that there are many little things in it which are repulsive

46. We may find there little pride, desire and a sense of importance, the power and the satisfaction it will give us

"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 [pride] 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 15:320)

47. If one really has the idea of obtaining something, it is better to formulate it in all sincerity

48. There is no harm in formulating what you want

49. Afterwards, it is for the Grace to choose whether it will do it or not

"Of course, if one is in a state of complete surrender and gives oneself entirely, if one simply offers oneself to the Grace and lets it do what it likes, that is very good. But after that one must not question what it does! One must not say to it, 'Oh! I did that with the idea of having this', for if one really has the idea of obtaining something, it is better to formulate it in all sincerity, simply, just as one sees it. Afterwards, it is for the Grace to choose if it will do it or not; but in any case, one will have formulated clearly what one wanted. And there is no harm in that." (CWM 8: 254–255)

- 50. If one has been foolish or has made a mistake and one truly, sincerely wishes never to do it again**
- 51. Then with a true inner sincerity there is no harm in asking never to do it again**
- 52. There is a great chance that it will be granted**

“For example, if one has been foolish or has made a mistake and one truly, sincerely wishes never to do it again, well, I don’t see any harm in asking for it. And in fact, if one asks for it with sincerity, a true inner sincerity, there is a great chance that it will be granted.

You must not think that the Divine likes to contradict you. He is not at all keen on doing it! He can see better than you what is really good for you; but it is only when it is absolutely indispensable that He opposes your aspiration. Otherwise He is always ready to give what you ask.” (CWM 8: 255)

- 53. If one wants the solution to an inner problem by opening a book, one will get an answer if it is done sincerely**

“If you have an inner problem and want the solution, you concentrate on this problem; if you want to know the condition you are in, which you are not aware of—if you

want to get some light on the state you are in, you just come forward with simplicity and ask for the light. Or else, quite simply, if you are curious to know what the invisible knowledge has to tell you, you remain silent and still for a moment and then open the book. I always used to recommend taking a paper-knife, because it is thinner; while you are concentrated you insert it in the book and with the tip indicate something. Then, if you know how to concentrate, that is to say, if you really do it with an aspiration to have an answer, it always comes. ...

But if you do it seriously, if seriously your aspiration tries to concentrate on this instrument—it is like a battery, isn't it, which contains energies—if it tries to come into contact with the energy which is there and insists on having the answer to what it wants to know, well, naturally, the energy which is there—the union of the two forces, the force given out by you and that accumulated in the book—will guide your hand and your paper-knife or whatever you have; it will guide you exactly to the thing that expresses what you ought to know.... Obviously, if one does it without sincerity or conviction, nothing at all happens. If it is done sincerely, one gets an answer.” (CWM 8: 162–163)

**54. You always reach the supreme Reality in
the measure and proportion of the sincerity of
your consecration**

55. If you are perfect in your self-giving and absolutely sincere, you are sure to attain the spiritual goal

“But from the spiritual point of view, whatever the object of worship, if the movement is perfectly sincere, if the self-giving is integral and absolute, the spiritual result can be the same; for, whatever object you take, through it—sometimes in spite of it, despite it—you always reach the supreme Reality, in the measure and proportion of the sincerity of your consecration.

That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are *sure* to attain the spiritual goal.” (CWM 8: 243)

56. Spiritual realisation depends absolutely on the sincerity and the integrality of your self-giving

57. The very sincerity of your aspiration will make you cross all limitations and find the Supreme

58. Because you carry the Supreme within yourself

“Spiritual realisation ... is union with the Supreme ... And that depends absolutely on the sincerity and the integrality of your self-giving, rather than on the choice you make of that to which you want to give yourself. For... the very sincerity of your aspiration will make you cross all limitations and find the Supreme, for you carry Him within yourself.” (CWM 8: 243–244)

59. Those who really want to do Yoga are to eliminate from their consciousness, with all sincerity, even the shadow of a fear

“... the first duty of those who really want to do yoga is to eliminate from their consciousness, with all the might, all the sincerity, all the endurance of which they are capable, even the shadow of a fear. ...

An indomitable courage, a perfect sincerity and a sincere self-giving, ... it is this that is indispensable in order to walk on the path, and it is this alone which can truly shelter you from all danger.” (CWM 8: 260–261)

60. Offering should be made not for personal or egoistic aims, but as a service to become more conscious of the Divine Will and give yourself more entirely to it

61. Until you have progressed enough to know and feel that the Divine acts in you, His force impels you and His will supports you

62. This must be not merely mental knowledge, but the power of a living experience

"Q: Sweet Mother,

You have often told us that our activities should be an offering to the Divine. What does this mean exactly, and how can it be done? For instance, when we play tennis or basketball, how can we do it as an offering? Mental formations are not enough, of course!

A: It means that what you do should not be done with a personal, egoistic aim, for success, for glory, for gain, for material profit or out of pride, but as a service and an offering, in order to become more conscious of the divine will and to give yourself more entirely to it, until you have made enough progress to know and *to feel* that it is the Divine who acts in you, His force that impels you and His will that supports you—not just a mental knowledge, but the sincerity of a state of consciousness and the power of a living experience.

For that to be possible, all egoistic motives and all egoistic reactions must disappear." (CWM 16: 267–268)

63. An absolute sincerity and an unmixed humility are your safeguards in total surrender

"The western mind always finds it difficult to submit totally to a Guru and without total and unquestioning surrender to the Guru his help to you is paralysed. That is why generally I advise westerners to find the guidance and the Presence within themselves; it is true that this process is very often open to uncertainty and self-deception, mistaking some voice of the ego in disguise for the Divine's guidance.

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

With my blessings." (CWM 14: 60)

"Humility and sincerity are the best safeguards. Without them each step is a danger; with them the victory is certain." (CWM 14: 153)

64. Opening upward depends on your sincerity

"As for your opening upward—fear nothing; it all depends on your sincerity. If it is the Divine alone that you want and not some personal advantage, it is the Divine alone who will answer your call. Adverse replies are a danger only when the motive is egoistic.

With my blessings.” (CWM 15: 25–26)

65. The first essential condition for knowing the divine Will is absolute sincerity

“But it is difficult to know the divine Will, isn’t it?”

A: We have already studied the subject at length. Don’t you remember what we said? There are four conditions for knowing the divine Will:

The first essential condition: an absolute sincerity.

Second: to overcome desires and preferences.

Third: to silence the mind and listen.

Fourth: to obey immediately when you receive the order.

If you persist you will perceive the divine Will more and more clearly. But even before you know what it is, you can make an offering of your own will and you will see that all circumstances will be so arranged as to make you do the right thing.” (CWM 4: 208)

66. To know the divine Will one must feel it with such sincerity that every obstacle disappears

“Q: How can we know what the divine Will is?”

A: One does not know it, one feels it. And in order to feel it one must will with such an intensity, such sincerity, that every obstacle disappears. As long as you have a preference, a desire, an attraction, a liking, all these veil the Truth from you. Hence, the first thing to do is to try to master, govern, correct all the movements of your consciousness and eliminate those which cannot be changed until all becomes a perfect and permanent expression of the Truth.” (CWM 4: 2)

67. If you do something that is false, the mind immediately gives you a favourable reason to justify yourself

68. One must be absolutely sincere to be able to see clearly into all the little falsehoods of the mental being

“One must be clearly aware of the origin of one’s movements because there are contradictory velleities in the being—some pushing you here, others pushing you there, and that obviously creates a chaos in life. If you observe yourself, you will see that as soon as you do something which disturbs you a little, the mind immediately gives you a favourable reason to justify yourself—this mind is capable of gilding everything. In these conditions it is difficult to know oneself. One must be

absolutely sincere to be able to do it and to see clearly into all the little falsehoods of the mental being.” (CWM 4: 38)

69. The problem of knowing whether things are a true need or a desire compels an extraordinary sincerity

“It is very difficult to find the borderland between a true need and a desire (the yogic ideal, of course, is never to have any need, and therefore not to want anything), but this essay is written for all men of goodwill who try to know themselves and control themselves. And there we really face a problem which compels an extraordinary sincerity, for the very first way in which the vital meets life is through desire—and yet, there are necessities. But how to know if things are really necessary, not desired?... For that you must observe yourself very, very attentively, and if there is anything in you which produces something like a small intense vibration, then you may be sure that there lies a desire.” (CWM 4: 49)

70. If one is truly sincere, the fits can be changed into a means for progress

71. If you have the sincerity to look within you at the cause, you will find the wrong you have done, thought and felt

72. If you recognise sincerely that it is your fault, then you are able to put a red-hot iron, as it were, on the affected spot and purify the weakness and turn it into a new consciousness

“And the last consolation. For those who are truly sincere, truly good-willed, all these fits can be changed into a means for progress. Each time that you have an attack of this kind, a sort of storm, you can change the crisis into a new progress, into one more step towards the goal. If precisely you have the necessary sincerity to look straight in the face, within you, at the cause of the fit—the wrong you have done, the wrong you have thought, the wrong you have felt—if you see the weakness, the violence or the vanity (for I forgot to tell you that the vital is much more full of vanity than the mind), if you look at all that full in the face and if you recognise honestly and sincerely that what has happened is due to your fault, then you are able to put a red-hot iron as it were on the affected spot. You can purify the weakness and turn it into a new consciousness. And you find after the storm that you have grown a little more, you have truly made a progress.”
(CWM 4: 52)

73. After hunting all the little dark corners which lie hidden in you, if you put a tiny spark of goodwill on this darkness, it will yield, will vanish

74. That depends only on whether you truly, sincerely, want to get rid of it

"Hence, there is only one thing to do, it is to go hunting for all the little dark corners which lie hidden in you and, if you put just a tiny spark of goodwill on this darkness, it will yield, will vanish, and what appeared to you impossible will become not only possible, practicable, but *it will have been done*. You can in this way in one minute get rid of a difficulty which would have harassed you for years. I absolutely assure you of it. That depends only on one thing: that you truly, sincerely, want to get rid of it. And it is the same for everything, from physical illnesses up to the highest mental difficulties. One part of the consciousness says, 'I don't want it', but behind there hides a heap of things which say nothing, do not show themselves, and which just want that things continue as they are—generally out of ignorance; they do not believe that it is necessary to be cured, they believe that everything is for the best in the best of worlds." (CWM 4: 74)

75. If you love someone and wish him well very sincerely, you can make good formations that will do him much good

“Note that this power of formation has a great advantage, if one knows how to use it. You can make good formations and if you make them properly, they will act in the same way as the others. You can do a lot of good to people just by sitting quietly in your room, perhaps even more good than by undergoing a lot of trouble externally. If you know how to think correctly, with force and intelligence and kindness, if you love someone and wish him well very sincerely, deeply, with all your heart, that does him much good, much more certainly than you think. I have said this often; for example, to those who are here, who learn that someone in their family is very ill and feel that childish impulse of wanting to rush immediately to the spot to attend to the sick person. I tell you, unless it is an exceptional case and there is nobody to attend on the sick person (and at times even in such a case), if you know how to keep the right attitude and concentrate with affection and good will upon the sick person, if you know how to pray for him and make helpful formations, you will do him much more good than if you go to nurse him, feed him, help him wash himself, indeed all that everybody can do. Anybody can nurse a person. But not everybody can make

good formations and send out forces that act for healing.”
(CWM 5: 132–133)

76. If in all sincerity one acts only to express the Divine Will, all actions without exception can become unselfish

“If in all sincerity one acts only to express the Divine Will, all actions without exception can become unselfish. But so long as one has not reached this state, there are actions which are more helpful for the contact with the Divine.”
(CWM 16: 179) (CWM 14: 325)

77. To be constantly in contact with the Truth requires time and great sincerity

“To be constantly in contact with the Truth is not easy and needs time and a great sincerity. But you can be sure of my guidance and my force.” (CWM 14: 164)

“Let us all work with a growing sincerity for the manifestation of the Divine Truth.” (CWM 14: 193)

“Truth is above mind; it is in silence that one can enter into communication with it.

To pray to the Divine and to surrender oneself entirely and in all sincerity to Him are the essential preliminary conditions.” (CWM 14: 199)

“He who sincerely wants to serve the Truth will know the Truth.” (CWM 14: 199)

“Power of the truth in the subconscious: it can act only when sincerity is perfect.” (CWM 14: 364)

78. If you take refuge with the Divine Force with sincerity, you will find something opening in you which will always remain calm and peaceful in spite of all superficial disturbances

“The grace and protection are always with you. When in any inner or outer difficulty or trouble, do not allow it to oppress you; take refuge with the Divine Force that protects.

If you do that always with faith and sincerity, you will find something opening in you which will always remain calm and peaceful in spite of all superficial disturbances.” (CWM 14: 226)

79. To help others is the best way of helping oneself

80. If you are sincere, you will discover that all their difficulties and all their failures are the sure signs of the same corresponding deficiency in you

“To help others is the best way of helping oneself. For, if you are sincere, you will soon discover that all their difficulties and all their failures are the sure signs of the same corresponding deficiency in you. Indeed, they prove that something in you is not perfect enough to be all-powerful.” (CWM 14: 275)

“To advance alone on the path can be a form of egoism. One can liberate oneself alone only if the others refuse to follow. One must therefore first offer to lead them along. And if this burdens the advance and increases the difficulties, one should take it as the effect of a special Grace that tests the sincerity of the consecration in this way. The capacity to receive the divine help is in proportion to this sincerity.” (CWM 14: 275)

81. In proportion to the sincerity of one’s call, the higher destiny intervenes favourably in the normal destiny of the being

“If this ideal condition turns out to be unrealisable, the individual can at least, when he is confronted by a danger or a critical situation, call upon his highest destiny by aspiration, prayer and trustful surrender to the divine will. Then, in proportion to the sincerity of his call, this higher destiny intervenes favourably in the normal destiny of the

being and changes the course of events insofar as they concern him personally.” (CWM 12: 78–79)

82. Before going to sleep you take only a tiny minute, and with all the concentration you are capable of, you ask to become conscious of the divine Force

83. In the morning do the same thing, concentrate as much as you can and ask to become conscious of the divine Force

84. You must do it with concentration, intensity and sincerity

85. You will see that, after some time, it will happen

86. It must not happen that while you are asking for this, another part of your being contradicts it, for it pushes sincerity away

“Listen: if every evening before going to sleep you take off only a tiny minute, like that, and in this little minute, with all the concentration you are capable of you ask to become conscious of the divine Force, simply like that, nothing more; in the morning when waking up, before beginning your day, if you do the same thing, take a minute off, concentrate as much as you can and ask to become conscious of the divine Force, you will see, after some time, it will happen. Nothing but these small things which are nothing at all and take no time.

One day it will happen. Only, you must do it with concentration, intensity and sincerity; that is, it must not happen that while you are asking for this, another part of your being is telling itself, 'After all, this has no importance.' Or maybe you think of something else, what you are going to put on or the person you will meet, anything at all, a thousand desires. You must be there, fully, *for one minute*. Of course if you multiply the minute, it goes so much the quicker. But as I also said, if one is able not to contradict the next minute the aspiration one had the minute before, it is easier; if not, it pushes sincerity away." (CWM 6: 399–400)

87. The capacity for visions, when it is sincere and spontaneous, can put you in touch with events which you are not capable of knowing in your outer consciousness

"The capacity for visions, when it is sincere and spontaneous, can put you in touch with events which you are not capable of knowing in your outer consciousness There is a very interesting fact, it is that somewhere in the terrestrial mind, somewhere in the terrestrial vital, somewhere in the subtle physical, one can find an exact, perfect, automatic recording of everything that happens. It is the most formidable memory one could imagine, which misses nothing, forgets nothing, records all. And if you are able to enter into it, you can go backward, you can go

forward, and in all directions, and you will have the 'memory' of all things—not only of things of the past, but of things to come. For everything is recorded there." (CWM 4: 110)

88. Truly sincere people are not deceived even when beings of the vital appear in a dazzling light; they immediately feel something that warns them

"The chief characteristic of these beings [beings of the vital] is falsehood: their nature is made of deceit. They have a power of illusion; they can take the appearance of divine beings or higher beings, they can appear in a dazzling light, but truly sincere people are not deceived, they immediately feel something that warns them. But if one likes the marvellous, the unexpected, if one loves fantastic things, if one likes to live a romance, one is likely to be easily deceived." (CWM 4: 185)

89. Once you start sincerely on the road to find the truth of your being, everything seems to conspire to help you advance

90. Once you start sincerely on the road to find the truth of your being, everything seems to conspire to help you advance

- 91. You will see gradually the source of your difficulties**
- 92. If you continue to be sincere, you will find you can cross all difficulties quite calmly**
- 93. And after a time you cut all the moorings with which you were born, break the chains and go freely on the path**

"But once you have taken this decision, once you have decided to find the truth of your being, once you start sincerely on the road, then everything seems to conspire to help you to advance, and if you observe carefully you see gradually the source of your difficulties: 'Ah! Wait a minute, this defect was in my father; oh! this habit was my mother's; oh! my grandmother was like this, my grandfather was like that.' Or it could well be the nurse who took care of you when you were small, or brothers and sisters who played with you, the little friends you met, and you will find that all this was there, in this person or that or the other. But if you continue to be sincere, you find you can cross all this quite calmly, and after a time you cut all the moorings with which you were born, break the chains and go freely on the path." (CWM 4: 261–262)

"... there is something very difficult to do to change your character, because it is not your character which must be changed, it is the character of your antecedents. In them you will not change it (because they have no such

intention), but it is in you that it must be changed. It is what they have given you, all the little gifts made to you at your birth—nice gifts—it is this which must be changed. But if you succeed in getting hold of the thread of these things, the true thread, since you have worked upon this with perseverance and sincerity, one fine morning you will be free; all this will fall off from you and you will be able to get a start in life without any burden. Then you will be a new man, living a new life, almost with a new nature. And if you look back you will say, 'It is not possible, I was never like that!' " (CWM 4: 262)

94. An inner purity and sincerity are one's best safeguards against the lures of the intermediate stage

95. An inner purity and sincerity keep one on the right track and guard against deviation until the psychic being is fully awake

"It is quite true that an inner purity and sincerity, in which one is motivated only by the higher call, is one's best safeguard against the lures of the intermediate stage. It keeps one on the right track and guards from deviation until the psychic being is fully awake and in front and, once that happens, there is no farther danger. If in addition to this purity and sincerity there is a clear mind with a power of discrimination, that increases the safety in the earlier stages." (CWSA 30: 263)

96. To enter safely into the cosmic consciousness, it is necessary to have a strong central unegoistic sincerity and to have the psychic being already in front in the nature

“To enter safely into the cosmic consciousness and to pass safely through it, it is necessary to have a strong central unegoistic sincerity and to have the psychic being, with its divination of truth and unfaltering orientation towards the Divine, already in front in the nature.” (CWSA 30: 272)

97. Complete sincerity in the will is one of the things that can be a safeguard against any chance of eventual downfall

“You must become single-minded, then the difficulties of the mind and vital will be overcome. Otherwise those who oscillate between their heights and their abysses, will always be in danger till they have become single-minded. ... But there is the fact also that nobody need keep himself in this danger. One-mindedness (*ekanistha*), surrender to the Divine, faith, true love for the Divine, complete sincerity in the will, spiritual humility (real, not formal)—there are so many things that can be a safeguard against any chance of eventual downfall. Slips, stumbles, difficulties, upsettings everyone has; one can’t be insured against these things, but if one has the safeguards, they are

transitory, help the nature to learn and are followed by a better progress.” (CWSA 31: 674–675)

98. Frank confession of defects is helpful and makes the rejection sincere and effective

“Rejection of wrong movements, frank confession of defects are not only not incompatible, but helpful to it; but this attitude makes the rejection, the confession easy, spontaneous, entirely complete and sincere and effective. That is the experience of all who have consented to take this attitude.” (CWSA 31: 191)

99. If the central will is sincere, each recognition of a mistake can become a stepping stone

“If the central will is sincere, each recognition of a mistake can become a stepping stone to a truer movement and a higher progress.” (CWSA 31: 502)

100. A sincere altruism hides the ego within itself, and being able to discover the amount of ego hidden in our most benevolent or self-sacrificing action is the acid test of sincere self-introspection

“Often enough altruism is there chiefly in profession or at best a quite superficial will which does not belong to the centre of our action; it becomes then either a deliberate or else a half-conscious camouflage by which egoism masks itself and gets at its object without being suspected. But even a sincere altruism hides within itself the ego, and to be able to discover the amount of it hidden up in our most benevolent or even self-sacrificing actions is the acid test of sincere self introspection, nor can anyone really quite know himself who has not made ruthlessly this often painful analysis.” (CWSA 25: 628)

101. If you are truly sincere in your will to find and live the truth, then you learn to listen to the tiny voice or very quiet indication of the soul

102. If you have obeyed the tiny voice of the soul only once, it is a powerful help, a considerable step forward on the path

“And as I was saying a little while ago, they [the desire, the preference both mental and vital, that press, insist, affirm and impose themselves] make so much noise that you do not even hear the tiny voice or the tiny, very quiet indication of the soul which says, ‘Don’t do it.’

This ‘Don’t do it’ comes often, but you discard it as something which has no power and follow your impulsive

destiny. But if you are truly sincere in your will to find and live the truth, then you learn to listen better and better, you learn to discriminate more and more, and even if it costs you an effort, even if it causes you pain, you learn to obey. And even if you have obeyed only once, it is a powerful help, a considerable progress on the path towards the discrimination between what is and what is not the soul. With this discrimination and the necessary sincerity you are sure to reach the goal.” (CWM 10: 25)

103. The sincerity of the aspirant practising occultism

“On one hand, the sincerity and disinterestedness of the aspirant’s [practicing occultism] intentions, the purity of his motives, of his capacity for self-forgetfulness and self-abnegation, his sense of sacrifice and unselfishness were ascertained, as far as possible. In this way the loftiness and nobility of the candidate’s aspiration were proved, while on the other hand he was subjected to a series of ordeals intended to show that his capacities were adequate and that he could without danger practise the science to which he wished to devote himself.” (CWM 12: 90)

104. Sincerity to be an artist

“You cannot learn to be an artist with *tricks*—it is as if you wanted to realise the Divine by imitating religious ceremonies.

Above all and always the most important thing is *Sincerity*.

Develop your inner being—find your soul, and at the same time you will find the true artistic expression.” (CWM 12: 235)

“I am sorry to have to say that in the paintings, I do not see much improvement on last year. They lack sincerity and spontaneity; it is not *seen*, it is *thought*—and thought in a childish way. What I said last year has yet to be achieved. The consciousness must grow in light and sincerity and the eyes must learn to see artistically.” (CWM 12: 236)

105. It is important to live the little you know in all sincerity in order to make yourself capable of having experiences

“But what is remarkable is that once we have had the experience of a single contact with the Divine, a true, spontaneous and sincere experience, at that moment, in that experience, we will know everything, and even more. That is why it is so important to live the little you know in all sincerity in order to make yourself capable of having

experiences, and of knowing by experience, not mentally, but because you live these things, because they become a part of your being and consciousness.” (CWM 10: 34)

106. If you keep a sincere will and resolution in matters of marriage and sexual desire, you may be sure that the Divine Grace will not fail you

“... as in this path of Yoga it is necessary to put away sexual desire, marriage would be not only meaningless but an absolute contradiction of your spiritual life. You can expect full support and protection from us in your resolve and, if you keep a sincere will and resolution in this matter, you may be sure that the Divine Grace will not fail you.” (CWSA 31: 545)

107. Must sincerely give up all earthly attachments

“There is no sin in attachment. All human beings are full of attachments. But if one wants to do Yoga and reach the Divine, one must give up all earthly attachments. It is not easy to do so, even for a sadhak, but it must be attempted sincerely and, if it is sincerely attempted, then it can be done.” (CWSA 35: 710)

108. With sincere repentance and a will to atone, there need be no cause for despair

“To indulge in a bout of gross material self-indulgence was a quite imbecile solution. It is true that the Grace is there for all who aspire and, however one may stumble, if there is a sincere repentance and a will to atone, there need be no cause for despair.” (CWSA 35: 673)

109. Not to think of my sadhana, my progress, my everything, but to think constantly of the Divine, act and do sadhana for the Divine

“Even in their sadhana the I is always there,—*my* sadhana, *my* progress, *my* everything. The remedy is to think constantly of the Divine, not of oneself, to work, act, do sadhana for the Divine,—not to consider how this or that affects *me* personally, not claim anything, but to refer all to the Divine. It will take time to do that sincerely and thoroughly, but it is the proper way.” (CWSA 35: 663)

110. Those who do work for the Mother in all sincerity are prepared by the work itself

“Those who do work for the Mother in all sincerity, are prepared by the work itself for the right consciousness even if they do not sit down for meditation or follow any

particular practice of Yoga. It is not necessary to tell you how to meditate; whatever is needful will come of itself if in your work and at all times you are sincere and keep yourself open to the Mother.” (CWSA 32: 247)

111. The past can be effaced, but only if it is sincerely rejected from within and repaired and atoned for by a change which gets rid of the movements that caused it

“It is not a question of pardon or punishment. The past can be effaced, but only if it is sincerely rejected from within and repaired and atoned for by a change which gets rid of the movements that caused it. A merely external submission, punishment or pardon are of no use. Otherwise the past prolongs itself into the present and the future. To get rid of the self-justifying mind and the mixture of motives in the vital is what would prevent that and give the psychic being a chance.” (CWSA 31: 731)

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