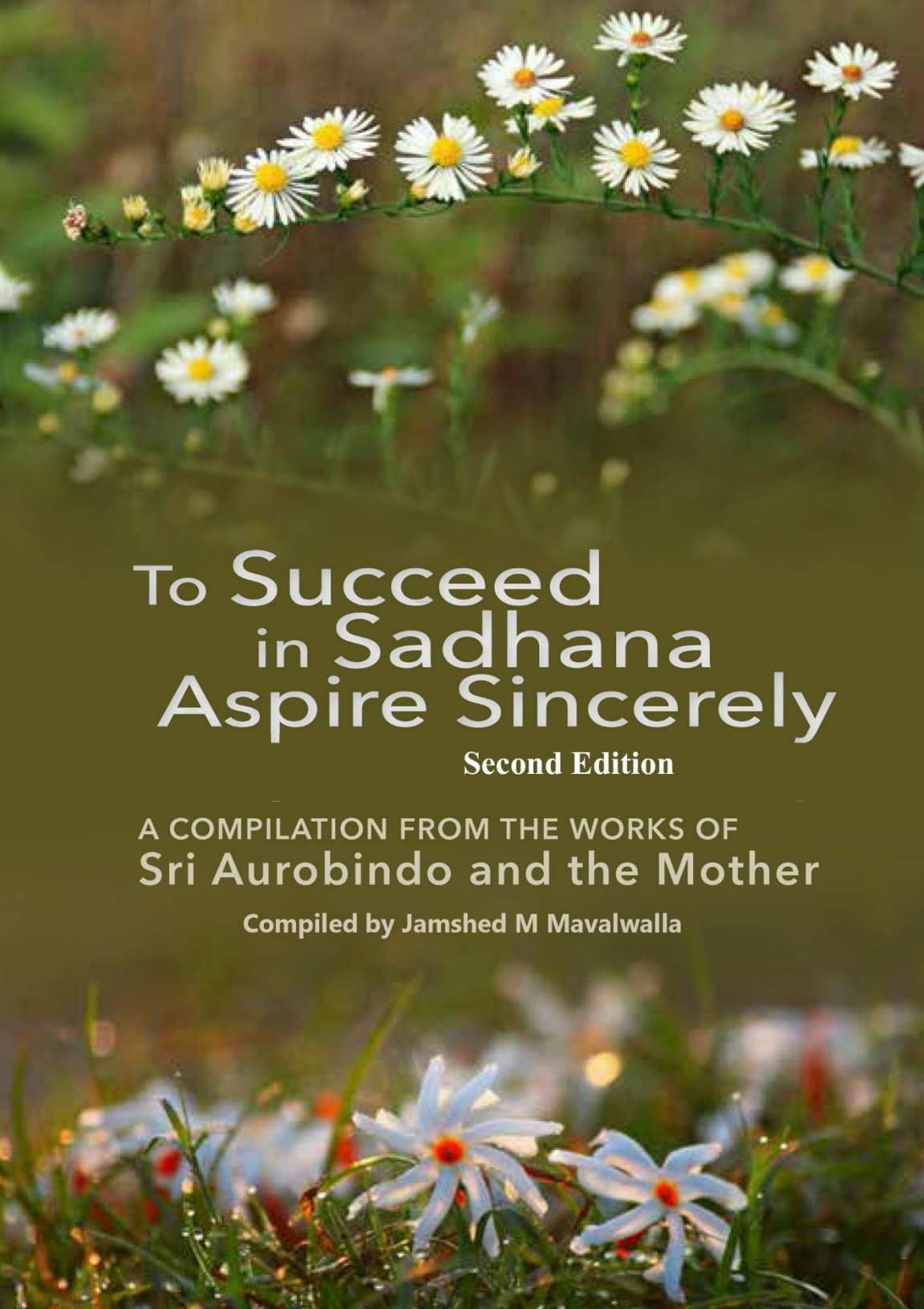




To Succeed in Sadhana Aspire Sincerely

Second Edition

A COMPILATION FROM THE WORKS OF
Sri Aurobindo and the Mother

Compiled by Jamshed M Mavalwalla

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Sri Aurobindo Society

AUROPUBLICATIONS

POWERFUL THOUGHTS, INSPIRING VISION

To Succeed in Sadhana Aspire Sincerely

Second Edition

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Second Edition: 2026

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

(*The Spiritual Significance of Flowers*, Part I, pages 112 and 64)

The botanical names of the flowers are *Aster amellus* and *Nyctanthes arbour-tristis*

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

This compilation, *To Succeed in Sadhana Aspire Sincerely*, is the fourth and final book in the series of books on the virtue of sincerity. To understand what sincerity really means in Yoga, it is recommended that the reader refer to the first book, *Sincerity in Sadhana*.

The Mother also 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 compilation is to affirm that by aspiring sincerely, one can attain the goal of Yoga.

The headings are intended to guide the reader towards a clearer and deeper understanding. 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 also help the reader elevate his or her 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.

Jamshed M. Mavalwalla

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I—Meaning of Sincere Aspiration

1.

“To be sincere in the aspiration—to want the Divine for the Divine’s sake, not for fame or name or prestige or power or any satisfaction of vanity.” (CWM 14: 65)

2.

“Q: *What is exactly meant by a sincere aspiration?*

A: An aspiration which is not mixed with any interested and egoistic calculation.” (CWM 14: 72)

3.

“All depends on the intensity and sincerity of your aspiration—on the sincerity, that is to say, on how far your self-giving is complete, integral, absolute.” (CWM 8: 244)

4.

“For you come to the spiritual life with a sincere aspiration and you want to meet the Divine and realise the Divine in your consciousness and in your life; ...” (CWM 3: 53)

5.

“Each one is responsible only for the sincerity of his aspiration.” (CWM 14: 74)

II—Total Sincerity Is Needed for the Aspiration to Be Fulfilled

1.

“The central sincerity is the first thing and sufficient for an aspiration to be entertained—a total sincerity is needed for the aspiration to be fulfilled.” (CWSA 29: 414)

2.

“Even an atom of sincerity suffices, and it comes. And if, truly, one calls very sincerely (not just calling and at the same time saying, ‘We are going to see now if it is going to succeed’ —that naturally is not a very good condition), but if one calls very sincerely and sincerely needs the answer, one waits and it *always* comes. And if one can silence one’s mind and be a little quiet, one even perceives the coming of the help and what form it takes.” (CWM 5: 371)

3.

“*Sweet Mother,*

I admit that I have much to learn from X. I bow to Sweet Mother in X. Make our relationship one through which I may benefit and come to know you.

I appreciate this attitude and this effort. It proves the sincerity of your aspiration. But I did not have that

II—Total Sincerity Is Needed for the Aspiration to Be Fulfilled
particular point in mind—I was speaking in a much more
general way. *All* of you, in your relationships with one
another, have much to change and much to learn.” (CWM
16: 37)

III—No Sincere Aspiration Can Fail

1. No sincere aspiration to the Divine can fail in the end

“I have said also that the Grace *can* at any moment act suddenly, but over that one has no control, because it comes by an incalculable Will which sees things that the mind cannot see. It is precisely the reason why one should never despair,—that and also because no sincere aspiration to the Divine can fail in the end.” (CWSA 29: 174)

2. All sincere aspiration has its effect

3. If your aspiration is sincere, you will grow into the divine life

“All sincere aspiration has its effect; if you are sincere, you will grow into the divine life.” (CWSA 29: 51)

4. When a sincere aspiration is supported by a sincere endeavour, the reaching of the goal is assured

“The reaching is already assured, as it cannot but be when a sincere and abiding aspiration is supported by a sincere and abiding endeavour. With that and the Grace

supporting, all difficulties can be and surely will be overcome.” (CWSA 31: 695)

5. When there is a sincere call for the Divine, it is bound one day to have its fulfilment

“There is only one logic in spiritual things: when a demand is there for the Divine, a sincere call, it is bound one day to have its fulfilment. It is only if there is a strong insincerity somewhere, a hankering after something else—power, ambition, etc. —which counterbalances the inner call that the logic is no longer applicable.” (CWSA 29: 29)

“Since you want the Divine Life so much, you need not be afraid of failure, for a sincere and sustained aspiration is always fulfilled.

Make a firm resolution to overcome your weaknesses and you will see that it is not so difficult as it seems. My force is with you to overcome the obstacles, and also my blessings.” (CWM 17: 62)

6. Nothing else is needed if there is sincerity and a true call within

“Nothing else is needed; prayer and aspiration are sufficient, if there is sincerity and a true call within.” (CWSA 35: 542)

7. There is no aspiration which does not receive an answer

"Sweet Mother, what is meant by 'the Divine gives Himself'?"

It means exactly this: that the more you give yourself the more you have the experience—it is not just a feeling or impression or sensation, it is a total experience—that the more you give yourself to the Divine the more He is with you, totally, constantly, at every minute, in all your thoughts, all your needs, and that there's no aspiration which does not receive an immediate answer; and you have the sense of a complete, constant intimacy, of a total nearness." (CWM 7: 243)

8. Aspiration is the dynamic push of your whole nature behind the resolution to reach the Divine

9. Aspiration followed by persistence and sincerity leads to unity with the Divine

"Indeed, there are many means of attaining this unity. It may be done through aspiration, or surrender, or some other method. Each followed with persistence and sincerity leads to it. Aspiration is the dynamic push of your whole nature behind the resolution to reach the

Divine. Surrender, on the other hand, may be defined as the giving up of the limits of your ego.” (CWM 3: 168)

10. Aspire with faith and sincerity for the feeling of the Divine Presence and power and the inner contact with Sri Aurobindo and the Mother, and both will come

“What was developed in you is a power of true inner vision—this will help you to enter through it into touch with the Divine; you have only to let it develop. Two other things have to develop—the feeling of the Divine Presence and power and inspiration behind your actions, and the inner contact with myself and the Mother. Aspire with faith and sincerity and these will come.” (CWSA 30: 94)

11. Sincerity in aspiration brings the sure help of the divine Grace

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

This sincerity brings the sure help of the divine Grace.

Blessings.” (CWM 14: 71)

12. If aspiration is made sincerely, it brings the divine help from above

“Aspiration if rightly done, quietly, earnestly and sincerely, brings the divine help from above to effect this object.” (CWSA 29: 44)

“The Divine help always responds to a sincere aspiration.” (CWM 16: 428)

13. It is to the sincerity of your aspiration that the Love answers spontaneously

“It is to the sincerity of your aspiration that the Love answers spontaneously.” (CWM 14: 72)

14. If one is sincere in one’s aspiration, the troubles will help to prepare the victory of the soul over all that opposes

“Things always come in the way when one wants to progress in the sadhana, but in the end if one is sincere in one’s aspiration these troubles help to prepare the victory of the soul over all that opposes.” (CWSA 31: 269–270)

15. The sincerity of the aspiration is the assurance of the victory

“You need not worry and must continue as you are doing except, perhaps, that you must not allow your superficial and somewhat too light exterior being to interfere and spoil your endeavour, as it does during marching for instance.

The most important [thing] is a steady, quiet endurance that does not allow any upsetting or depression to interfere with your progress. The sincerity of the aspiration is the assurance of the victory.

With my love and blessings.” (CWM 16: 145)

“Let us have a sincere aspiration united to a constant goodwill and the victory is certain.” (CWM 15: 82)

16. Victory depends upon the sincerity within you and the purity of your aspiration

“Victory in this effort depends upon the sincerity within you, the purity of your aspiration, the burning core of your faith, the absoluteness of your will and surrender[.]” (CWSA 12: 373)

- 17. To call forth the wonderful world of delight, an absolute sincerity in aspiration is needed**

"Q: Sweet Mother,

How can one most effectively call this wonderful world of delight?

A: An absolute sincerity in the aspiration." (CWM 16: 254)

- 18. One has only to aspire sincerely; then, whatever difficulties come, they will be overcome**

- 19. Difficulties may take some time, but the result is sure**

"One has only to aspire sincerely and keep oneself as open as possible to the Mother's Force. Then whatever difficulties come, they will be overcome—it may take some time, but the result is sure." (CWSA 29: 55)

- 20. The difficulty will be reduced the moment you can, by the sincerity of your aspiration to the Divine and your surrender, awaken the psychic being**

“Finally, the difficulty will be reduced to its smallest proportions the moment you can by the sincerity of your aspiration to the Divine and your surrender awaken the psychic being in you (the Purusha in the secret heart) so that it will come forward and remain in front and pour its influence on all the movements of the mind, the vital and the physical consciousness.” (CWSA 31: 114)

21. Where the inner call is sincere, the obstinate spiritual difficulty disappears

“You will find that the obstinate spiritual difficulty disappears in the end like a mirage. It belongs to the maya and, where the inner call is sincere, cannot hold even the outer consciousness always: its apparent solidity will dissolve.” (CWSA 29: 29)

22. If one aspires sincerely, then the psychic and spiritual influences will more and more work

23. If one aspires sincerely, then this brings more and more true discrimination

24. If one aspires sincerely, then this supports, stimulates and creates the right vibrations

25. If one aspires sincerely, then to detect, discourage and eliminate the wrong ones becomes possible

"If one aspires sincerely and rejects what has to be rejected, as far as one can, then the psychic and spiritual influences will more and more work, bring more and more true discrimination, support, stimulate and create the right vibrations, detect, discourage and eliminate the wrong ones. That is the method the Mother and I advise to all." (CWSA 29: 64)

26. Become conscious in sleep by concentrating before sleep with a specific will or aspiration

27. The will or aspiration takes time to reach the subconscious

28. If the will or aspiration is sincere, strong and steady, it does reach the subconscious after a time

29. Then automatic consciousness and will are established in sleep

"You have to start [*becoming conscious in sleep*] by concentrating before you sleep always with a specific will or aspiration. The will or aspiration may take time to reach the subconscious, but if it is sincere, strong and steady, it does reach after a time—so that an automatic

consciousness and will are established in the sleep itself which will do what is necessary.”

(CWSA 31: 451)

30. Do not be troubled about the hostile forces, but keep your aspiration strong and sincere and call in the Divine

“It is better not to trouble about the hostile forces. Keep your aspiration strong and sincere and call in the Divine in each thing and at each moment for support and in all that you feel keep yourself open to us. That is the easiest way to the Divine. If you begin to concern yourself about the hostile forces, you will only make the path more difficult.”
(CWSA 31: 783)

31. To get rid of desire, have a sincere aspiration and call on the Mother’s force to work in you

“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)

32. If there is sincerity in the aspiration to open to the higher consciousness, then the opening is sure to arrive

"In this Yoga all depends on whether one can open to the Influence or not. If there is a sincerity in the aspiration and a patient will to arrive at the higher consciousness in spite of all obstacles, then the opening ... is sure to arrive." (CWSA 29: 107)

33. For the full opening of the inner being and the consciousness of the Divine Power working, you have to aspire sincerely

"At first the peace and calm are not continuous, they come and go, and it usually takes a long time to get them settled in the nature. It is better therefore to avoid impatience and to go on steadily with what is being done. If you wish to have something beyond the peace and calm, let it be the full opening of the inner being and the consciousness of the Divine Power working in you. Aspire for that sincerely and with a great intensity but without impatience and it will come." (CWSA 30: 45)

34. Sincerity of will and aspiration can bring an opening so that one is able to receive the higher forces from the Mother

III—No Sincere Aspiration Can Fail

“Opening is a thing that happens of itself by sincerity of will and aspiration. It means to be able to receive the higher forces that come from the Mother.” (CWSA 29: 105)

“Aspiration, sincerity and the quietude of the mind are the three best conditions for opening.” (CWSA 29: 105)

35. To open with sincerity means to open integrally and without reservation

36. It means not to give one part to the divine working and keep back the rest

37. It means not to make a partial offering and keep for yourself the other movements of your nature

“Open with sincerity. That means to open integrally and without reservation: not to give one part of you to the divine working and keep back the rest; not to make a partial offering and keep for yourself the other movements of your nature.” (CWSA 29: 108)

38. You will be able to find the solution to a problem by becoming absolutely blank with a very sincere aspiration to know the truth

“You must be able to silence your head absolutely and be completely detached, not to have (for example, when you are looking for the solution of a problem), not to have already in your head the solution that seems to you right or the best or most profitable. That must not be there. You must become absolutely like a blank paper, with nothing on it. And you proceed in that way, with a very sincere aspiration to know the truth, without assuming beforehand that it will be like this or like that; because otherwise you will see only your own formation. The very first condition is that the head must keep completely silent during the time one is observing.” (CWM 5: 279–280)

39. If you live for just a tiny moment of absolutely sincere aspiration, you will know more things than by meditating for hours

“To tell the truth, if you live only a moment, just a tiny moment, of this absolutely sincere aspiration or this sufficiently intense prayer, you will know more things than by meditating for hours.” (CWM 5: 88–89)

40. Sincerity of aspiration keeps you in constant and close relation with Sri Aurobindo and the Mother

"I do not think there is any reason for anxiety about your sadhana. We feel always a great depth and sincerity of aspiration in you which keeps you in constant and close relation with us, and where there is this depth and sincerity and this closeness the progressive opening of the being is assured; for the openness already exists." (CWSA 29: 52)

41. If your aspiration is truly sincere, then all your affairs will go better than before

"Q: Since the time I have been doing yoga I find that all my affairs are going better than before. So I conclude..."

A: Perhaps your aspiration was truly sincere and disinterested. In such a case, things must happen like that." (CWM 4: 102)

42. Sincerity in the aspiration always brings down the required succour and help in your battle with the hostile forces

"The only way to fail in your battle with the hostile forces is not to have a true confidence in the divine help. Sincerity in the aspiration always brings down the required succour. A quiet call, a conviction that in this ascension towards the realization you are never walking all alone and a faith that whenever help is needed it is

there, will lead you through, easily and securely.” (CWM 3: 34)

43. One who is under the domination of his passions would find the Yoga difficult unless there is a sincere and strong aspiration for the spiritual consciousness

“Equally, one who is under the domination of his passions, would find the Yoga difficult and, unless supported by a true inner call and a sincere and strong aspiration for the spiritual consciousness and union with the Divine, might very easily fall fatally and his effort come to nothing.” (CWSA 29: 116)

44. All sincere aspirations will have a response, and the processes, means, transitions, and transformations will be innumerable in nature

“I think that all possibilities are predictable and that all sincere aspiration and complete consecration will have a response, and that the processes, means, transitions, transformations will be innumerable in nature—not at all that things will happen only in a particular way and not otherwise.” (CWM 8: 177)

IV—If One Knows That Sincere Aspiration Will Be Answered, Then

1.

“Instead, if one has a quiet faith, if whilst aspiring one knows that there is no aspiration (naturally, sincere aspiration) which remains unanswered, then one is quiet. One aspires with as much fervour as possible, but does not stand in nervous agitation asking oneself why one does not get immediately what one has asked for. One knows how to wait. I have said somewhere: ‘To know how to wait is to put time on one’s side.’ That is quite true. For if one gets excited, one loses all one’s time—one loses one’s time, loses one’s energy, loses one’s movements. To be very quiet, calm, peaceful, with the faith that what is true will take place, and that if one lets it happen, it will happen so much the quicker. Then, in that peace everything goes much better.” (CWM 5: 396)

2.

“*Fear nothing*: the Divine always answers every sincere aspiration and never refuses what is offered to Him wholeheartedly; thus you may live in the peace of the certitude that you are accepted by the Divine.” (CWM 16: 170)

V—To Succeed in Sadhana Aspire Sincerely

1. The way to succeed in sadhana is to aspire sincerely so that the Mother's force may work in you

"The way to succeed in sadhana is to refuse to be discouraged, to aspire simply and sincerely so that the Mother's force may work in you and bring down what is above. No man ever succeeded in this sadhana by his own merit. To become open and plastic to the Mother is the one thing needed." (CWSA 31: 748)

2. From the sadhak all that is asked is sincerity in the aspiration and a patient will to arrive

"From the sadhak all that is asked is 'a sincerity in the aspiration and a patient will to arrive . . . in spite of all obstacles, then the opening in one form or another is sure to come.' 'All sincere aspiration has its effect; if you are sincere you will grow into the divine life'." (CWSA 35: 131)

3. To remain always in contact with the Divine, aspire and remain sincere

“Q: What should we do to remain always in contact with the Divine, so that no person or event can draw us away from this contact?”

A: Aspiration. Sincerity.” (CWM 14: 287)

- 4. We can, by a sincere aspiration, open a sealed door in us and find that Something which will change the whole significance of life**
- 5. We can, by a sincere aspiration, solve all our problems and lead us to perfection**
- 6. One formulates one’s aspiration and lets the true prayer spring up from one’s heart, the prayer which expresses the sincerity of the need**
- 7. Then surely something will happen**

“We can, simply by a sincere aspiration, open a sealed door in us and find... that Something which will change the whole significance of life, reply to all our questions, solve all our problems and lead us to the perfection we aspire for without knowing it, to that Reality which *alone* can satisfy us and give us lasting joy, equilibrium, strength, life.

All this you have heard many a time.

You have heard it—Oh! There are even some here who are so used to it that for them it seems to be the

same thing as drinking a glass of water or opening a window to let in the sunlight.

But since I promised you that in five years you would be able to *live* these things, to have a concrete, real, convincing experience of them, well, that means you ought to be ready and that we are going to begin.

We have tried a little, but now we are going to try seriously! The starting-point: to want it, truly want it, to need it. The next step: to think, *above all*, of that. A day comes, very quickly, when one is unable to think of anything else.

That is the one thing which counts. And then...

One formulates one's aspiration, lets the true prayer spring up from one's heart, the prayer which expresses the sincerity of the need. And then... well, one will see what happens.

Something will happen. Surely something will happen. For each one it will take a different form.

That's all. I am glad you gave me this." (CWM 9: 374–375)

8. Truth can be found by the intensity of aspiration and not by reasoning, study and analysis

"Probably no two ways are identical, everyone must find his own. But one must not be mistaken, it is not 'finding'

[the Truth] by reasoning, it is 'finding' by aspiration; it is not by study and analysis, but by the intensity of the aspiration and the sincerity of the inner opening.

When one is truly and exclusively turned to the spiritual Truth, whatever name may be given to it, when all the rest becomes secondary, when that alone is imperative and inevitable, then, *one single moment* of intense, absolute, total concentration is enough to receive the answer." (CWM 9: 406)

9. If you are in a state of conscious and very sincere aspiration, then everything around you will be arranged to help in your aspiration

"Some people have this power even without having tried to make any progress, and somebody will always come along to give them a book and tell them, without even knowing why, 'Here, read this book, it will interest you'; or else they will enter a house and see a book lying on the table—it is just the one thing they will want to read. It depends a great deal on the intensity of the inner aspiration. If you are in a state of conscious aspiration and very sincere, well, everything around you will be arranged in order to help in your aspiration, whether directly or indirectly, that is, either to make you progress, put you in touch with something new or to eliminate from

your nature something that has to disappear.” (CWM 6: 175–176)

10. Sincere Aspiration can bring Faith

11. Aspiration can bring everything, provided it is sincere

“Q: *Can one have faith through aspiration?*

A: What? Faith through aspiration? I think so, because it is rare to have it spontaneously, to be born with it. Very few people have this good luck to have a spontaneous faith. But if one is very sincere in one’s aspiration, one gets it. Aspiration can bring everything, provided it is sincere and constant.” (CWM 6: 394)

12. If you do not have quietude, you can always aspire first and a sincere aspiration will bring it back

“It is not sincerity to express only what the adverse forces suggest or what you feel when you are in a bad condition full of obscurity and a wrong outlook. When you are in the Truth, you feel quite the opposite and it is not insincerity to cling to that and recall it. It is only by bringing it back that the Truth can grow in you.

The trouble in your chest comes only from a vital resistance and it continues because you identify yourself with that resistance. It is only by quietude and opening to the Mother that these things can disappear. There is no other way to progress.

If you have not got quietude, you can always aspire first and a sincere aspiration will bring it back.” (CWSA 29: 52–53)

13. One has to be sincere so that no pride comes when we make an effort

14. One should be so sincere in his aspiration that he doesn't even know he is aspiring, that he becomes the aspiration itself

Q: Mother, when we make an effort, there's something in us which becomes very self-satisfied and boastful and contented with this effort, and that spoils everything. Then how can we get rid of this?

A: Ah, that's what looks on at what it is doing! There is always someone who observes when one is doing something. Now sometimes, he becomes proud. Obviously, this takes away much strength from the effort. I think it is that: it is the habit of looking at oneself acting, looking at oneself living. It is necessary to observe oneself but I think it is still more necessary to try to be

absolutely sincere and spontaneous, very spontaneous in what one does: not always to go on observing oneself, looking at what one is doing, judging oneself—sometimes severely. In fact it is almost as bad as patting oneself with satisfaction, the two are equally bad. One should be so sincere in his aspiration that he doesn't even know he is aspiring, that he becomes the aspiration itself. When this indeed can be realised, one truly attains to an extraordinary power." (CWM 6: 402)

15. One who is in a state of inner aspiration and inner sincerity makes them purer than others

16. To be pure from the spiritual point of view means vigilance, consciousness and sincerity

"For example, if you take your stand on a moral viewpoint—which is itself altogether wrong from the spiritual point of View—there are people who apparently lead an altogether perfectly moral life, who conform to all the social laws, all the customs, the moral conventions, and who are amass of impurity—from the spiritual point of view these beings are profoundly impure. On the other hand there are some poor people who do things... who are born, for instance, with a sense of freedom, and do things which are not considered very respectable from

the social or moral point of view, and who can be in a state of inner aspiration and inner sincerity which makes them infinitely purer than the others. ... To be moral from the social viewpoint one has only to take good care to do nothing which is not approved of by others; this may be somewhat difficult, but still it is not impossible; and one may be, as I said, a monument of insincerity and impurity while doing this; whereas to be pure from the spiritual point of view means a vigilance, a consciousness, a sincerity that stand all tests." (CWM 6: 439)

17. One has to find one's own discipline in the sincerity of one's inner aspiration

"You are obliged to discipline yourself; you could not live in society, you could not live at all, except all alone in the forest; and even then, I don't quite know. It [discipline] is absolutely indispensable, I have told you this I don't know how often. And because I have a very marked aversion for conventional disciplines, social and others, it does not mean that you must abstain from all discipline. I would like everyone to find his own, in the sincerity of his inner aspiration and the will to realise himself." (CWM 8: 185)

18. A sincere call and aspiration from the heart is more essential and effective than capacities

“What you say is quite true. A simple, straight and sincere call and aspiration from the heart is the one important thing and more essential and effective than capacities.” (CWSA 29: 55)

19. Thank You Lord; You respond miraculously to every sincere aspiration

“Thank You, Lord, You respond miraculously to every sincere aspiration.” (CWM 17: 373)

20. Let the mantra rise from the depth of the heart as a sincere aspiration

(A sadhak wrote that devotees were performing ceremonies much like the worship of deities in front of the photographs of Sri Aurobindo and the Mother. Stating that for proper worship there should be a bija-mantra [seed-mantra] to invoke the deity, he asked whether there was such a mantra for Sri Aurobindo and the Mother.

Mother replied:)

I always advise to let the mantra rise from the depth of the heart as a sincere aspiration.” (CWM 15: 32–33)

21. To the Divine Vision, all sincere human aspirations are acceptable, whatever diversity or even apparent contradiction there may be in their forms

“— The Lord of Love has said, ‘They who follow after the Unknowable and Indefinable, follow after Me and I accept them.’ He has justified by His word the Illusionist and the Agnostic. Why then, O devotee, dost thou rail at him whom thy Master has accepted? Sri Aurobindo’s Thoughts and Aphorism

To the Divine Vision, all sincere human aspirations are acceptable, whatever diversity or even apparent contradiction there may be in their forms.

And all of them together are not enough to express the Divine Reality.”(CWM 10: 343)

22. The way one has gone to sleep will have an effect on the night

23. At the moment of sleeping, a sincere aspiration can have a chance to get an experience instead of being a darkening of the consciousness

“It depends not on what one was during the day, because this doesn’t always have much effect upon the night, but on the way one has gone to sleep. It is enough just to

have at the moment of sleeping a sincere aspiration that the night, instead of being a darkening of the consciousness, may be a help to understand something, to have an experience; and then, though it doesn't come always, it has a chance of coming." (CWM 7: 119)

24. To become conscious of the Divine Force, aspire sincerely

"Q: Sweet Mother, here it is written: 'The personal effort has to be transformed progressively into a movement of the Divine Force. If you feel conscious of the Divine Force, then call it in more and more to govern your effort, to take it up, to transform it into something not yours, but the Mother's.' But if one is not conscious of the Divine Force?"

A: You must become conscious. Aspire, ask, aspire sincerely.

You see, generally speaking, you are here, we have a class, we have just read something, you have questions to ask; while you are here you ask questions and think of the subject. But as soon as you go out or go home, you think of a thousand other things, don't you? So, how do you expect that you will become conscious of the divine Force? We have hardly about half an hour here, that's not

a very long time to become conscious of the Force.”
(CWM 6: 397–398)

25. When one aspires with sincerity, the strength is given that ends by surmounting the difficulties and reaching the goal

“All Yoga is difficult, because the aim in every Yoga is to reach the Divine, to turn entirely towards the Divine and that means to turn away from the ordinary movements of the nature to something beyond it. But when one aspires with sincerity the strength is given that ends by surmounting the difficulties and reaching the goal.”
(CWSA 35: 548)

26. Those who have an ardent aspiration can in a few months become conscious of the Divine here, in the present conditions

“In fact, you must become conscious instruments... conscious... conscious of the Divine.

Usually this takes a whole lifetime, or sometimes, for some people it is several lifetimes. Here, in the present conditions, you can do it in a few months. For those who are... who have an ardent aspiration, in a few *months* they can do it.” (CWM 12: 428)

- 27. It is always preferable not to try to assess the progress one is making because it does not help**
- 28. Aspire for progress, and if it is sincere, it is sure to have an effect**
- 29. There is progress still remaining to be made and so there is no reason to stop on the way to assess the ground one has covered**

"Sweet Mother,

How can one know whether we are progressing or not, individually and collectively?

It is always preferable not to try to assess the progress one is making because it does not help one to make it—on the contrary. Aspiration for progress, if it is SINCERE, is sure to have an effect. But whatever the progress made, individually or collectively, the progress still remaining to be made is so considerable that there is no reason to stop on the way to assess the ground one has covered.

The perception that some progress has been made should come spontaneously, by the sudden and unexpected awareness of what one is in comparison with what one was some time before. That is all—but that in itself requires a fairly high degree of development of the consciousness." (CWM 16: 303)

30. The remedy for not being receptive to the Mother is sincere and constant aspiration

"Your hands are open to give everything, but I can only receive a small part of it because I am not receptive enough.

This is the exact image of the state of the world which suffers because it is not receptive, when it could live in beatitude if it would open to the Divine Love.

But there is a remedy:

Sincere and constant aspiration." (CWM 16: 365)

31. In a wrong movement, a movement of revolt or of hatred or of violent desire, one can open to an adverse force and bring in an influence which could end up in a possession

32. At the beginning, these mental imbalances are relatively easy to cure if there is a very strong will to get rid of this bad movement and this influence

33. One succeeds easily if the aspiration is sincere

34. One must not tolerate the enemy, the adverse force, and one must throw him out very far, as far as one can

“There are cases in which it is precisely the opening to a suggestion, an adverse influence, an opening which is the result of a wrong movement—a movement of revolt or of hatred or of violent desire. One can, in a wrong movement, open oneself—in a rage, for example—one can open to an adverse force and bring in an influence which could end up by a possession. At the beginning these things [Mental imbalance] are relatively easy to cure if there is a conscious part of the being and a very strong will to get rid of this bad movement and this influence. One succeeds easily enough, relatively speaking, if the aspiration is sincere; but if one looks on the thing with complacency and tells oneself, ‘Ah, it is like that, it can’t be otherwise’, then this becomes dangerous. One must not tolerate the enemy in the place. As soon as one notices his presence, one must throw him out very far, as far as one can, pitilessly.” (CWM 6: 438)

35. The nature of Mahakali’s blow can make you feel very happy and give you a sweet warmth in the heart

36. One must have sincerity in the aspiration and really want to progress; only then can Mahakali’s blow come

37. When one has decided not to repeat a stupidity one has committed, then this Mahakali's blow compels one to do what one has decided to do

"Q: What is the nature of Mahakali's blow?"

A: It makes you feel very happy. It gives you a sweet warmth in the heart, like that. You feel quite satisfied.

Q: Does one have to aspire for it or does it come naturally?"

A: Yes, one must have a sincerity in the aspiration, really want to progress. One must truly say, 'Yes, I want to progress' with sincerity... 'Whatever happens, I want to progress.' Then it comes.

But as I said, it comes with a power of plenitude which holds an intense joy. When one has taken a decision, has decided to stop something in oneself, just not to repeat a stupidity one has committed, or to do something which one finds impossible or difficult to do and which, one knows, should be done, and when one has taken the decision and has put in the full sincerity of one's will, well, then if a terrible blow comes to compel you to do what you have decided to do, it is a blow, but you feel glorified, you are quite happy, it is magnificent,

you see, you feel something magnificent here (*Mother points to the heart*).” (CWM 6: 325)

38. The intrusion of a higher domain, overmental and beyond, can be achieved by aspiration

“If everything is foreseen, what is the role of human aspiration and effort?”

In each domain (physical, vital and mental) everything is foreseen; but the intrusion of a higher domain (overmental and beyond) introduces another determinism into events and can change the course of things. This is what aspiration can achieve.

As for human effort, it is one of the things that are determined and its role is foreseen in the overall play of forces.” (CWM 10: 242–243)

VI—Constant Sincere Aspiration Can Bring Forward the Psychic Being

1.

“Aspiration constant and sincere and the will to turn to the Divine alone are the best means of bringing forward the psychic being.” (CWSA 30: 360)

2.

“To live in a great aspiration, to take care to become inwardly calm and remain so always as far as possible, to cultivate a perfect sincerity in all the activities of one’s being— these are the essential conditions for the growth of the psychic being.” (CWM 16: 222)

3.

“If desire is rejected and no longer governs the thought, feeling or action and there is the steady aspiration of an entirely sincere self-giving, the psychic usually after a time opens of itself.” (CWSA 30: 349)

4.

“Q: *How can I develop psychic bhakti?*”

A: By sincere aspiration.” (CWSA 32: 477)

VI—Constant Sincere Aspiration Can Bring Forward the Psychic
Being

5.

“For those who have within them a sincere call for the Divine, however the mind or vital may present difficulties or attacks come or the progress be slow and painful,—even if they fall back or fall away from the path for a time, the psychic always prevails in the end and the Divine Help proves effective. Trust in that and persevere—then the goal is sure.” (CWSA 29: 29)

VII—Sincere Aspiration Can Change the Consequences of Karma

1.

Q: So the consequences of Karma are not rigorous?

A: No, not at all. In all religions there are people who have said that, who have given such absolute rules, but I believe it was in order to substitute themselves for Nature and pull the strings. There is always this kind of instinct that wants to take the place of Nature and pull the strings of people. So they are told: 'There is an absolute consequence of all that you do....' ...

It is not absolute. ... They have only to climb to a higher storey. They must be given the key to open the door. There is a door to the staircase, a key is needed. The key, as I told you just now, is the sufficiently sincere aspiration or the sufficiently intense prayer. ...

Both are needed. There must be a very great humility and a very great will to change one's Karma." (CWM 5: 91–92)

2.

"Q: You have said here that we are 'tied to the chain of Karma', but then sometimes when the Divine Grace acts, that contradicts...

VII—Sincere Aspiration Can Change the Consequences of Karma

A: Completely, the Divine Grace completely contradicts Karma; you know, It makes it melt away like butter that's put in the sun.

That is what I was saying just now. What you have just told me is another way of speaking. I was putting myself in your place and asking: There you are, if you have an aspiration that's sincere enough or a prayer that's intense enough, you can bring down in you Something that will change everything, everything—truly it changes everything." (CWM 5: 90–91)

3.

"Q: I have forgotten the Divine for so long in this life and in former lives. But a drop of Your Grace can enable me to make up for all the lost time.

A: Whatever the past may have been, it is not time that is needed to establish contact with the Divine, but sincerity of aspiration." (CWM 16: 371)

4.

"You are mistaken in thinking that the Mother keeps you at a distance; you have only to open yourself to her sincerely and entirely. What has been done in the past does not matter if there is a sincere aspiration and resolution to change. Neither to lament nor to complain or be angry will help; a confident and happy opening of

VII—Sincere Aspiration Can Change the Consequences of Karma oneself to the Mother without insistence on personal demands and desires is the only thing to do.” (CWSA 32: 502)

5.

“Who says that a sufficiently sincere aspiration, a sufficiently intense prayer is not capable of changing the path of the unfolding?

This means that all is possible.” (CWM 5: 88)

6.

“I have said also that the Grace *can* at any moment act suddenly, but over that one has no control, because it comes by an incalculable Will which sees things that the mind cannot see. It is precisely the reason why one should never despair,—that and also because no sincere aspiration to the Divine can fail in the end.” (CWSA 29: 174)

VIII—Tears and Anguish in Sincere Aspiration

1.

“Q: Can one’s aspiration for the Divine have the required intensity and sincerity without the tears and anguish that are mentioned in nearly all the old legends of the saints?”

A: Tears and anguish indicate the presence of a weak and paltry nature which is still unable to receive the Divine in all his power and glory. Not only are they unnecessary, they are useless and an obstacle to realisation.” (CWM 16: 371–372)

IX—Eliminate Mistakes by Sincere Aspiration

- 1. Remorse, repentance, when a mistake is committed, is certainly better than indifference**
- 2. This remorse, repentance should not lead to depression or discouragement**
- 3. Instead, recognise the mistake with a sincere aspiration**
- 4. Sincere aspiration not to repeat the mistake**
- 5. Sincere aspiration to eliminate the habit of making mistakes**
- 6. At a higher stage of development, one observes the defects and calls down the Light and Force for their rectification**

"Anutap—remorse, repentance, is the natural movement of the vital mind when it sees it has done a mistake. It is certainly better than indifference. Its disadvantage is that it disturbs the vital stuff and sometimes leads to depression or discouragement. For that reason what is usually recommended to the sadhak is a quiet recognition of the mistake with a sincere aspiration and will that it should not be repeated or at least that the habit of making such mistakes should soon be eliminated. At a higher stage of development when the inner calm is established, one simply observes the defects of the

nature as defects of a machinery that one has to put right and calls down the Light and Force for its rectification. In the beginning however the movement of repentance even helps provided it does not bring discouragement or depression.” (CWSA 31: 188)

7. In order to discern exactly what is false, sincerity in the aspiration is required

“In reality, in order to discern exactly what is false requires such sincerity in the aspiration, such resolution in the will to be true that even this little phrase ‘to know the true to be true and the false to be false’ means a very considerable realisation. And the conclusion, ‘they attain the supreme goal’ is a great promise.” (CWM 3: 193)

8. Not to get upset about the mistakes but to maintain a perfect sincerity in aspiration

“We should not get upset about the mistakes we make; we need only maintain *a perfect sincerity in our aspiration*—then all will be well in the end.” (CWM 17: 21)

9. One must not torment oneself over errors that one may commit, but one must keep a perfect sincerity in one’s aspiration

10. In the end, everything will be all right

“One must not torment oneself over errors that one may commit, but one must keep *a perfect sincerity in one’s aspiration* and in the end everything will be all right.”
(CWM 14: 235)

11. Cleaving to the sadhana in spite of all difficulties is the right thing to do

12. The Divine knows very well both your aspiration and your difficulties

“You are not hampering our work nor standing in the way of others coming here; in cleaving to the sadhana in spite of all difficulties you are not deceiving yourself but, on the contrary, doing the right thing and you are certainly not deceiving the Divine, who knows very well both your aspiration and your difficulties. So there is not a shred of a reason for your going away. If you ‘sincerely want to do Yoga’, and there can be no doubt about that, that is quite a sufficient reason for your being here.” (CWSA 35: 629)

13. For the Supreme Lord, sin does not exist

14. All defects can be effaced by sincere aspiration and by transformation

“For the Supreme Lord, sin does not exist—all defect can be effaced by sincere aspiration and by transformation.

What you feel is the aspiration of your soul that wants to discover the Divine and live Him.

Persevere, be more and more sincere and you will succeed.” (CWM 14: 234)

15. Turn towards the Divine Force in a sincere aspiration and implore it to deliver you from your limitations

“All the psychological qualities can be cultivated as the muscles are—by regular, daily exercise. Above all, turn towards the Divine Force in a sincere aspiration and implore It to deliver you from your limitations. If you are *sincere* in your will to progress, you are sure to advance.” (CWM 16: 268–269)

16. Whenever there is an aspiration to know the truth, the indication always comes and you do know it

17. There is always something to point out the error to you

“My experience is like this: whenever you sincerely want to know the truth, you do know it. There is *always* something to point out the error to you, to make you

recognise the truth. And if you observe yourself attentively you find out that it is because you prefer error that you do not find the truth.

Even in small details, the very smallest—not to speak of the big things of life, the big decisions that one has to take—even in the smallest things, whenever the aspiration for the truth and the will to be true are wholly sincere, the indication always comes.” (CWM 3: 192)

18. To keep one’s aspiration steady and to look at oneself with absolute sincerity are the sure means to overcome all obstacles

“But to keep steady one’s aspiration and to look at oneself with an absolute sincerity are the sure means to overcome all obstacles.” (CWM 14: 218) (CWM 14: 229)

19. Let your faith, sincerity and purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element will progressively fall away from your nature

“Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting

influence will progressively fall away from your nature.”
(CWSA 32: 13)

- 20. Call the Mother with a sincere aspiration that she should be behind all our actions**
- 21. The Mother should be behind our actions, not in the way we think that she would act**
- 22. For that can only be an arbitrary opinion and therefore is necessarily wrong**
- 23. Call the Mother with a sincere aspiration in silence and calm, and this is the true way of getting out of your difficulty**

“If you want my help, it is not by accepting one principle of action and rejecting another that you can have it, but by concentrating before the class, by establishing silence and peace in your heart (and in your head too, if possible) and *by calling my presence* with a sincere aspiration that I should be behind all your actions, not in the way you think that I would act (for that can only be an arbitrary opinion and therefore necessarily wrong), but in silence and calm and inner spontaneity. This is the only true way of getting out of your difficulty.” (CWM 12: 333–334)

X—A Sincere Aspiration for the Gods Is Infinitely Higher Than Religious Ceremony

- 1. It is vital beings who are happy with religious ceremonies**
- 2. An act of true goodness, intelligence, unselfishness, or a subtle understanding, or a very sincere aspiration is infinitely higher for the gods than a small religious ceremony**

"I assure you what I am telling you is very serious: if you seat a real god in a chair and oblige him to remain there all the while you are doing puja, he may perhaps have a little fun watching you do it, but it certainly gives him no satisfaction. None at all! He does not feel either flattered or happy or glorified by your puja. You must get rid of that idea. There is an entire domain between the spiritual and the material worlds which belongs to vital beings, and it is this domain that is full of all these things, because these beings live upon that, are happy with it, and it immediately gives them importance; and the one who has the greatest number of believers, devotees and worshippers is the happiest and the most puffed up. But how can anyone imagine that the gods could value... The gods—I am speaking of the true gods, even those of the Overmind, though they are still a bit... well, so-so... they seem to have taken on many human defects, but still,

X—A Sincere Aspiration for the Gods Is Infinitely Higher Than
Religious Ceremony

despite all that, they really have a higher consciousness—it does not please them at all. An act of true goodness, intelligence, unselfishness or a subtle understanding or a very sincere aspiration are for them infinitely higher than a small religious ceremony. Infinitely! There is no comparison. Religious ceremony! For example, there are so many of these entities called Kali—who are given, besides, quite terrible appearances—so many are even placed in houses as the family goddess; they are full of a terrible vital force! I knew people who were so frightened of the Kali they had at home that indeed they trembled to make the least mistake, for when catastrophes came they thought it was Kali who sent them! It is a frightful thing, thought. I know them, those entities. I know them very well, but they are vital beings, vital forms which, so to say, are given a form by human thought, and what forms!” (CWM 6: 96)

XI—Where All Human Beings Who Have a Sincere Aspiration

- 1. Auroville is the place where all human beings who have a sincere aspiration could live freely as citizens of the world**
- 2. They obey one single authority, that of the supreme truth**

“There should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration could live freely as citizens of the world and obey one single authority, that of the supreme truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weaknesses and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasure and material enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not for passing examinations or obtaining certificates and posts but to enrich existing faculties and bring forth new ones. In this place, titles and positions would be replaced by

XI—Where All Human Beings Who Have a Sincere Aspiration opportunities to serve and organise; the bodily needs of each one would be equally provided for, and intellectual, moral and spiritual superiority would be expressed in the general organisation not by an increase in the pleasures and powers of life but by increased duties and responsibilities.” (CWM 12: 93)

- 3. If you have the sincere aspiration to find those who, like you, are in quest of something, you will always have the occasion to meet them in one way or another**
- 4. Quite naturally, there will be created bonds of closeness, intimacy, and friendship, and you will form a kind of brotherhood**
- 5. You are together because you have the same aspiration, you have the same goal in life, and you live in a kind of inner harmony**
- 6. This is the family of aspiration, the family of spiritual inclinations**

“What does “choose one’s family” mean?”

You have come into the world in a certain milieu, among certain people. When you are quite young, but for a few rare exceptions, what surrounds you seems altogether natural to you, because you are born in its midst and are quite used to it. But when, a little later, a spiritual

XI—Where All Human Beings Who Have a Sincere Aspiration

aspiration wakes up in you, you may quite possibly feel yourself completely ill at ease in the environment where you have lived, if, for instance, the people who have brought you up don't have the same aspiration or if their ideas are the very opposite of what is developing in you. Instead of saying, 'You see, I belong to this family, what shall I do? I have a mother, a father, brothers, sisters...', you can set out in search (I don't mean necessarily travel), set out in search of spirits who have an affinity with yours, people who have a similar aspiration and, if you have the sincere aspiration to find those who like you are in quest of something, you will always have the occasion to meet them in one way or another, through quite unexpected circumstances; and when you have found one or more people who are in exactly the same state of mind and have the same aspiration, quite naturally there will be created bonds of closeness, intimacy, friendship and, among you, you will form a kind of brotherhood, that is to say, a true family. You are together because you are close to one another, you are together because you have the same aspiration, you are together because you want to create the same goal in life; you understand one another when you speak, you have no need to discuss anything which is said and you live in a kind of inner harmony. This is the true family, this is the family of aspiration, the family of spiritual inclinations." (CWM 4: 258–259)

- 7. An old saying is that if twelve sincere persons unite their will and their aspiration and call the Divine, the Divine is bound to manifest**
- 8. But the will must be one-pointed, the aspiration sincere**
- 9. In your meditation, the first imperative need is a state of absolute sincerity in all the consciousness**

"A united concentration rightly done can be a great force. There is an old saying that if twelve sincere persons unite their will and their aspiration and call the Divine, the Divine is bound to manifest. But the will must be one-pointed, the aspiration sincere. For those who make the attempt can be united in inertia or even in mistaken or perverse desire, and the result is then likely to be disastrous.

In your meditation the first imperative need is a state of perfect and absolute sincerity in all the consciousness. It is indispensable that you should not deceive yourself or deceive or be deceived by others. Often people have a wish, a mental preference or vital desire; they want the experience to happen in a particular way or to take a turn that satisfies their ideas or desires or preferences; they do not keep themselves blank and unprejudiced and simply and sincerely observe what happens. ... When you sit in meditation you must be as

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candid and simple as a child, not interfering by your external mind, expecting nothing, insisting on nothing. Once this condition is there, all the rest depends upon the aspiration deep within you. If you ask from within for peace, it will come; if for strength, for power, for knowledge, they too will come, but all in the measure of your capacity to receive it. And if you call upon the Divine, then too—always admitting that the Divine is open to your call, and that means your call is pure enough and strong enough to reach him, —you will have the answer.”
(CWM 3: 98–99)

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