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the cause of your uneasiness and proceed on your way, you gradually lose the faculty of perception and finally you may go on doing all kinds of wrong and feel no uneasiness. But if, when once you feel the least disturbance, you stop and ask of your inner self, “What is the cause of this?” then you do get the real answer and the whole thing becomes quite clear. Do not try to give a material excuse when you feel a little depression or a slight uneasiness. When you stop and look about for the reason, be absolutely straight and sincere. At first your mind will construct a very plausible and beautiful explanation. Do not accept it, but look beyond and ask, “What is it that is behind this movement? Why am I doing this?” Finally you will discover, hidden in a corner, the little ripple — a slight wrong turn or twist in your attitude that is causing the trouble or disturbance.

One of the commonest forms of ambition is the idea of service to humanity. All attachment to such service or work is a sign of personal ambition. The Guru who believes that he has a great truth to teach to humanity and who wants many disciples and who feels uncomfortable when the disciples go away or who seizes on anybody that comes and tries to make him a disciple, is evidently following nothing but his ambition. You must be able, if you are ready to follow the divine order, to take up whatever work you are given, even a stupendous work, and leave it the next day with the same quietness with which you took it up and not feel that the responsibility is yours. There should be no attachment — to any object or any mode of life. You must be absolutely free. If you want to have the true yogic attitude, you must be able to accept everything that comes from the Divine and let it go easily and without regret. The attitude of the ascetic who says, “I want nothing” and the attitude of the man of the world who says, “I want this thing” are the same. The one may be as much attached to his renunciation as the other to his possession.

You must accept all things — and only those things — that come from the Divine. Because things can come from concealed