

## *Aspects of Sadhana*

*Divine Mother,*

*I wish to get light on the following points.*

*1. Have I the capacity and are there potentialities in me to follow this path?*

This is not the question, the question is whether you have the necessary aspiration, determination and perseverance and whether you can by the intensity and persistence of your aspiration make all the parts of your being answer to the call and become one in the consecration.

*2. How should I continue my practice (sadhana) after returning home?*

Quiet yourself and in the quiet see and feel the Mother.<sup>1</sup>

*3. How can I meditate? What is meant by opening? Where should I open?*

An inner purity and receptivity that freely lets in the Mother's influence. Begin with the heart.

*4. I aspire for the higher life from above the head; but I always feel strained in the middle part of the forehead. What should I do?*

Do not strain yourself.

*5. How does the psychic being open? How to understand the psychic and vital beings in the Adhara?*

<sup>1</sup> Mother probably dictated the answers to these questions—thus the reference to herself in the third person.

By the force of aspiration and the grace of the Mother.

Psychic: your true being, the being that is in the heart and that is the spark of the Mother's own consciousness.

Vital: the part from which proceed desires and hunger and dynamic activities, having its physical basis round about the navel.

*6. My family consists of myself, wife, two sons and one girl. I desire to come here and stay permanently, but my wife does not approve of it. What should I do?*

Detachment.

*7. I desire heartily to come here again for a stay of at least three months. Kindly give me permission.*

Inform when you are ready to come. It is only then that the permission can be given.

*8. In my daily life, I become dejected and fall a prey in the hands of the lower forces (anger, lust, etc.). I humbly request the Mother for help and protection.*

Detachment.

*9. My wife is devoted to Goddess Ambaji. Her heart opens to Her, but she cannot get rid of the worldly attachments. Please help her. May I send her photo?*

If you like.

*10. I request for permission to write letters to the Mother.*

You can write.

## Words of the Mother – II

11. *What attitude should I keep while doing my works of daily routine? How should I act with family members, relatives and friends?*

Detachment.

12. *What should I read at present?*

Sri Aurobindo's books.

November 1928

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*How to open to the Mother? The following are the means:*

(1) *To remember You constantly or from time to time —*

Good.

(2) *By taking Your name through Japa —*

Helpful.

(3) *With the help of meditation —*

More difficult if one has not the habit of meditation.

(4) *By conversation about You with those who love and respect You —*

Risky because, when talking, often some nonsense or at least some useless things can be said.

(5) *By reading Your books —*

Good.

(6) *By spending time in thoughts of You —*

Very good.

(7) *By sincere prayers —*

Good.

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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.

*4 February 1932*

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Our human consciousness has windows that open on the Infinite but generally men keep these windows carefully shut. They have to be opened wide and allow the Infinite freely to enter into us and transform us.

Two conditions are necessary for opening the windows:

1) ardent aspiration;

2) progressive dissolution of the ego.

The Divine help is assured to those who set to work sincerely.

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*What is the best method to find the Divine who is in each of us and in all things?*

Aspiration.

Silence.

Concentration in the solar plexus region.<sup>2</sup>

<sup>2</sup> The Mother is probably referring to the heart region.

## Words of the Mother – II

If need be, a prayer addressed to the Divine:  
I belong to You and I want to know You so that all that I  
do is nothing but what you want me to do.

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Encourage only what leads quickly to the Lord and serves His  
divine purpose.

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### The Examiners

The integral yoga consists of an uninterrupted series of examinations that one has to undergo without any previous warning, thus obliging you to be constantly on the alert and attentive.

Three groups of examiners set us these tests. They appear to have nothing to do with one another, and their methods are so different, sometimes even so apparently contradictory, that it seems as if they could not possibly be leading towards the same goal. Nevertheless, they complement one another, work towards the same end, and are all indispensable to the completeness of the result.

The three types of examination are: those set by the forces of Nature, those set by spiritual and divine forces, and those set by hostile forces. These last are the most deceptive in their appearance and to avoid being caught unawares and unprepared requires a state of constant watchfulness, sincerity and humility.

The most commonplace circumstances, the events of everyday life, the most apparently insignificant people and things all belong to one or other of these three kinds of examiners. In this vast and complex organisation of tests, those events that are generally considered the most important in life are the easiest examinations to undergo, because they find you ready and on your guard. It is easier to stumble over the little stones in your path, because they attract no attention.

Endurance and plasticity, cheerfulness and fearlessness are the qualities specially needed for the examinations of physical nature.

Aspiration, trust, idealism, enthusiasm and generous self-giving, for spiritual examinations.

Vigilance, sincerity and humility for the examinations from hostile forces.

And do not imagine that there are on the one hand people who undergo the examinations and on the other people who set them. Depending on the circumstances and the moment we are all both examiners and examinees, and it may even happen that one is at the same time both examiner and examinee. And the benefit one derives from this depends, both in quality and in quantity, on the intensity of one's aspiration and the awakening of one's consciousness.

To conclude, a final piece of advice: never set yourself up as an examiner. For while it is good to remember constantly that one may be undergoing a very important examination, it is extremely dangerous to imagine that one is responsible for setting examinations for others. That is the open door to the most ridiculous and harmful kinds of vanity. It is the Supreme Wisdom which decides these things, and not the ignorant human will.

*12 November 1957*

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Each time you have to make progress, you have to undergo an examination.

*12 November 1957*

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In ancient times the disciple had to undergo severe tests to prove his ability for initiation. Here we do not follow that method. Apparently there is no test and no trial. But if you see the truth, you will find that here it is much more difficult. There the disciple

## Words of the Mother – II

knew that he was undergoing a period of trial and after he had passed through some outward tests, he was taken in. But here you have to face life and you are watched at every moment. It is not only your outer actions that count. Each and every thought and inner movement is seen, every reaction is noticed. It is not what you do in the solitude of the forest, but what you do in the thick of the battle of life that is important.

Are you ready to submit yourself for such tests? Are you ready to change yourself completely? You will have to throw off your ideas, ideals, values, interests and opinions. Everything will have to be learnt anew. If you are ready for all this, then take a plunge; otherwise don't try to step in. §

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The whole life is a sadhana. It is a mistake to cut it into bits and say this is sadhana and that is not. Even your eating and sleeping should be a part of sadhana. §

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*(To someone returning to the West)*

Everything can be part of “sadhana”; it depends on the inner attitude.

Naturally, if one lets himself be invaded by the Western atmosphere, farewell to the sadhana.

But even in the most materialistic milieu, if one retains one's aspiration and one's faith in the Divine Life, the sadhana can and should continue.

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