

## *Ascetic Practices*

The true attitude is neither to be an ascetic nor to indulge in desire. The true attitude is to take in all simplicity what I give, to be perfectly satisfied with it and neither to ask for more nor to refuse what is given. This is the true example to give, the one that can help the others towards a better understanding of their duties as sadhaks.

Remain my child, simple, quiet and content, and all will be all right.

5 October 1934

\*

A sannyasi who makes demands is not sincere. To be sincere a sannyasi must be perfectly satisfied with what is given to him and ask for nothing more. In all that happens to him, he must see the Divine's Grace and be at once happy and grateful for it.

Moreover, he who wants to do "intensive sadhana" must be able to isolate himself from his surroundings and, if necessary, to sit in deep meditation even on a battlefield in the midst of the roaring guns.

\*

I do not believe that sadhana in the cave is easy — only there the insincerity remains hidden, while in life and action it is revealed. You can *look* like a Yogi in a cave, but in life the humbugging is more difficult, because you have to *behave* like a Yogi.

6 September 1935

\*

*When I consider the seriousness of this type of severe Sadhana, the ideas of my physical and mental weakness begin to frighten me and I find little courage in me.*

## Words of the Mother – II

One thing we want to know is how much you are eating and whether you sleep regularly and sufficiently. These two points are of great importance, for a sadhana of this kind demands in order to bear it that the mind and body and nervous system should not be weakened by undernourishment and lack of sleep.

*16 December 1940*

\*

It is not by fasting but by improving the will that one obtains the Truth.

*18 January 1953*

\*

You said that X was “doing mischief” with the children, because in your mind the idea of sadhana is associated with quietness, stillness and meditation, but the more you stay here the more you will have to realise that it is not only in meditation that one can reach the Divine consciousness, you will learn that one can remain in contact with the Divine even while playing or doing gymnastics or walking or doing anything; at every moment, you should remember the Divine and try to remain in the Divine consciousness.

*31 August 1953*

\*

Here sensibleness is indispensable and the integral yoga is based on balance, calm and peace and not on an unhealthy need to suffer.

*12 May 1969*

\*

As long as it is an austerity there are reactions.

When it becomes an imperative need, it is good.

\*

*(About solitude)*

If the need is a true one, the means to do it will come spontaneously.

30 March 1970

\*

*Should I spend some time in solitude?*

It is the old methods of yoga which demand silence and solitude.

The yoga of tomorrow is to find the Divine in work and in relation with the world.

Look within yourself, reflect upon it and tell me what your choice is.

24 January 1971

\*

According to my experience people fall into *tamas* when they go into solitude.

October 1971

\*

To be by oneself very much needs a certain force of inner life. It may be better to vary solitude with some kind of its opposite. But each has its advantages and disadvantages and it is only by being vigilant and keeping an inner poise that one can avoid the latter.

\*

Entire physical retirement is seldom healthy, although a temporary retirement is often helpful. But the main thing is the inner detachment and complete turning to the Divine.