

when she said, “Don’t ask the Divine to give you Ananda, ask Him to give you Himself” — signifying that in the Ananda and through the Ananda it would be Himself that He would give you. There would then be no cause to say, “I do not know the Divine. I have never felt or met Him”; it would be a gate too for other experiences and make it easier to see the Divine in the material object, in the human form, in the body.

It was not a condition that the Mother was laying down when she said this; it was simply a suggestion which, if something in you could seize and profit by it, would make things less slow and difficult than they actually are.

Dedication to the Spiritual Life

This Yoga demands a total dedication of the life to the aspiration for the discovery and embodiment of the Divine Truth and to nothing else whatever. To divide your life between the Divine and some outward aim and activity that has nothing to do with the search for the Truth is inadmissible. The least thing of that kind would make success in the Yoga impossible.

You must go inside yourself and enter into a complete dedication to the spiritual life. All clinging to mental preferences must fall away from you, all insistence on vital aims and interests and attachments must be put away, all egoistic clinging to family, friends, country must disappear if you want to succeed in Yoga. Whatever has to come as outgoing energy or action, must proceed from the Truth once discovered and not from the lower mental or vital motives, from the Divine Will and not from personal choice or the preferences of the ego.

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It is a universally accepted principle of the spiritual endeavour that one must be prepared to sacrifice everything without reserve in order to reach the Divine through a spiritualised consciousness. If self-development on the mental, vital and physical plane is his aim that is another matter — that life is the life of the ego with the soul kept behind undeveloped or half developed.