

Chapter Two

Qualities Needed for Sadhana

Indispensable Qualities

It goes without saying that the qualities you speak of are helpful in the approach to the spiritual path, while the defects you enumerate are each a serious stumbling-block in the way. Sincerity especially is indispensable to the spiritual endeavour, and crookedness a constant obstacle. The sattvic nature has always been held to be the most apt and ready for the spiritual life, while the rajasic nature is encumbered by its desires and passions. At the same time, spirituality is something above the dualities, and what is most needed for it is a true upward aspiration. This may come to the rajasic man as well as to the sattvic. If it does, he can rise by it above his failings and desires and passions, just as the other can rise beyond his virtues, to the Divine Purity and Light and Love. Necessarily this can only happen if he conquers his lower nature and throws it from him; for if he relapses into it, he is likely to fall from the path or at least to be, so long as the relapse lasts, held back by it from inner progress. But for all that the conversion of great sinners into great saints, of men of little or no virtue into spiritual seekers and God-lovers has frequently happened in religious and spiritual history — as in Europe St. Augustine, in India Chaitanya's Jagai and Madhai, Bilwamangal and many others. The house of the Divine is not closed to any who knock sincerely at its gates, whatever their past stumbles and errors. Human virtues and human errors are bright and dark wrappings of a divine element within which once it pierces the veil, can burn through both towards the heights of the Spirit.

Humility before the Divine is also a *sine qua non* of the spiritual life, and spiritual pride, arrogance, or vanity and self-assurance press always downward. But confidence in the Divine and a faith in one's spiritual destiny (i.e. since my heart and