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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

Questions and Answers

desires. The desires work in the subconscious and bring things to you which, although you may not recognise them as such, nevertheless do not come from the Divine but from disguised desires.

You can easily know when a thing comes from the Divine. You feel free, you are at ease, you are in peace. But when something presents itself to you and you jump at it and cry out, "Oh, at last I have it", then you can know for certain that it does not come from the Divine. Equanimity is the essential condition of union and communion with the Divine.

Does not the Divine sometimes give what you desire?

Certainly. There was a young man who wanted to do Yoga. But he had a mean and cruel father who troubled him very much and tried to prevent him from doing it. He wished ardently to be free from the father's interference. Soon the father fell ill and very seriously; he was about to die. Whereupon the other side of the boy's nature rose up and he loudly bewailed the misfortune and cried, "Oh, my poor father is so ill! It is such a sad thing. Alas, what shall I do?" The father got well. The young man rejoiced and turned once more to Yoga. And the father also began again to oppose and torment him with redoubled violence. The son tore his hair in despair and cried, "Now my father stands in my way more than ever." The whole thing is to know exactly what one wants.

The Divine always brings with it perfect calm and peace. A certain class of Bhaktas, it is true, present generally a very different picture; they jump about and cry and laugh and sing, in a fit of devotion, as they say. But in reality such people do not live in the Divine. They live largely in the vital world.

You say that even Ramakrishna had periods of emotional excitement and would go about with hands uplifted, singing and dancing? The truth of the matter is this. The movement in the inner being may be perfect; but it puts you in a certain condition