Dynamic Faith

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Hers is the mystery the Night conceals;
The spirit's alchemist energy is hers;
She is the golden bridge, the wonderful fire.
The luminous heart of the Unknown is she,
A power of silence in the depths of God;
She is the Force, the inevitable Word,
The magnet of our difficult ascent,
The Sun from which we kindle all our suns,
The Light that leans from the unrealised Vasts,
The joy that beckons from the impossible,
The Might of all that never yet came down.

Sri Aurobindo, *Savitri*, p. 314

Dynamic Faith

... you are speaking of "dynamic faith". Dynamic faith is something different. If one has within him faith in the divine grace, that the divine grace is watching over him, and that no matter what happens the divine grace is there, watching over him, one may keep this faith all one's life and always; and with this one can pass through all dangers, face all difficulties, and nothing stirs, for you have the faith and the divine grace is with you. It is an infinitely stronger, more conscious, more lasting force which does not depend upon the conditions of your physical build, does not depend upon anything except the divine grace alone, and hence it leans on the Truth and nothing can shake it.

The Mother

CWM, 2nd ed., Vol. 5, p. 297

What Is Faith

Faith is a certitude without any proof.

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Faith is a certitude which is not necessarily based on experience and knowledge.

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Faith is spontaneous knowledge in the psychic.

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A faith based on material proof is not faith — it is a bargaining.

Faith is the surest guide in the darkest days.

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At every moment all the unforeseen, the unexpected, the unknown is before us — and what happens to us depends mostly on the intensity and purity of our faith.

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It is our lack of faith that creates our limitations.

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The Supreme's power is infinite — it is our faith that is small.

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An absolute faith and trust in the Grace is, in the last analysis, the Supreme Wisdom.

The Mother explains:

"At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us." — The Mother

I mean, act according to our inner conviction regardless of all consequences and keep our faith unshaken in spite of the apparent so-called proofs to the contrary.

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It is only by remaining perfectly peaceful and calm with an unshakable confidence and faith in the Divine Grace that you will allow circumstances to be as good as they can be. *The very best happens always* to those who have put their entire trust in the Divine and in the Divine alone.

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In order to bring peace and wisdom one must be wise and peaceful; you say that you are weak, but nobody is asking you to rely on your own strength; your strength, your wisdom and your peace belong to the Divine and you must rely on Him alone. Have an absolute trust in the Grace, set aside your little personality and allow the Grace to act; it will make you do what is needed and everything will be all right.

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Yes, faith in the Grace always brings about its intervention.

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The Grace and the help are always there for all who aspire for them and their power is limitless when received with faith and confidence.

CWM 6: 120; 14: 79-94

The Mother

The Most Important Condition — Childlike Trust

The most important condition is an almost childlike trust, the candid trust of a child who is sure that it will come, who doesn't even ask himself about it; when he needs something he is sure that it is going to come. Well, it is this, this kind of trust — this indeed is the most important condition.

To aspire is indispensable. But some people aspire with such a conflict inside them between faith and absence of faith, trust and distrust, between the optimism which is sure of victory and a pessimism which asks itself when the catastrophe will come. Now if this is in the being, you may aspire but you don't get anything. And you say, "I aspired but didn't get anything." It is because you demolish your aspiration all the time by your lack of confidence. But if you truly have trust... Children when left to themselves and not deformed by older people have such a great trust that all will be well! For example, when they have a small accident, they never think that this is going to be something serious: they are spontaneously convinced that it will soon be over, and this helps so powerfully in putting an end to it.

Well, when one aspires for the Force, when one asks the Divine for help, if one asks with the unshakable certitude that it will come, that it is impossible that it won't, then it is sure to come. It is this kind... yes, **this is truly an inner opening, this trustfulness.** And some people are constantly in this state. When there is something to be received, they are always there to receive it. There are others, when there is something to have, a force descends, they are always absent, they are always closed at that moment; while those who have this childlike trust are always there at the right time.

And it is strange, isn't it, outwardly there is no differ-

ence. They may have exactly the same goodwill, the same aspiration, the same wish to do good, but those who have this smiling confidence within them, do not question, do not ask themselves whether they will have it or not have it, whether the Divine will answer or not — the question does not arise, it is something understood... "What I need will be given to me; if I pray I shall have an answer; if I am in a difficulty and ask for help, the help will come — and not only will it come but it will manage everything." If the trust is there, spontaneous, candid, unquestioning, it works better than anything else, and the results are marvellous. It is with the contradictions and doubts of the mind that one spoils everything, with this kind of notion which comes when one is in difficulties: "Oh, it is impossible! I shall never manage it. And if it is going to be aggravated, if this condition I am in, which I don't want, is going to grow still worse, if I continue to slide down farther and farther, if, if, if, if..." like that, and one builds a wall between oneself and the force one wants to receive. The psychic being has this trust, has it wonderfully, without a shadow, without an argument, without a contradiction. And when it is like that, there is not a prayer which does not get an answer, no aspiration which is not realised.

The Mother

CWM 6: 403-04

Your faith puts you under the protection of the Supreme who is all-powerful.

The Mother

CWM 12: 309

The Second Requirement — Integral Faith

(Mental Resolution Is Not Enough)

Q: Mother, by a mental effort — for instance, the resolution not to take medicines when one is ill — can one succeed in making the body understand?

That is not enough. A mental resolution is not enough, no. There are subtle reactions in your body which do not obey the mental resolution, it is not enough. Something else is needed.

Other regions must be contacted. A power higher than the mind's is needed.

And from this point of view, all that is in the mind is always subject to inner questioning. You take a resolution but you can be sure that something will always come in which perhaps may not openly fight this resolution but will question its effectiveness. It is enough, you see, to be subject to the least doubt for the resolution to lose half its effect. If at the same time as you say "I want", there is something silently lurking, somewhere behind, in the background, something which asks itself, "What will the result be?" that is enough to ruin everything.

This play of the mind's working is extremely subtle and no ordinary human means can succeed in controlling it perfectly. For instance, this is well known among people who practise yoga and want to control their body: if through an assiduous yogic effort they have succeeded in controlling something in themselves — a particular weakness of the body, an opening to a certain disequilibrium — if they have managed to do this and had some result, for instance the disappearance of this disequilibrium for a very long time, for years, well, if one day at a particular moment, suddenly,

the thought crosses their mind that "Ah! Now it is done", the very next minute it returns. That is enough. For it proves that they have come into contact with the vibrations of the thing they had rejected, on a plane where they are vulnerable, the plane of thought, and that for some reason or other in the play of forces, they are open, and it comes back.

This is something very well known in yoga. The simple fact of observing the victory one has gained — observing it mentally, you see, thinking about it — is enough to destroy the effect of the yoga which may have existed for years. ...

No, it is not in the mental field that the victories are won. It is impossible. It is open to all influences, all contradictory currents. All the mental constructions one makes carry their own contradiction with them. One can try to overrule it or make it as harmless as possible, but it exists, it is there, and at the slightest weakness or lack of vigilance or inadvertance, it enters, and destroys all the work. Mentally, one arrives at very few results, and they are always mixed. Something else is needed. One must pass from the mind into the domain of faith or of a higher consciousness, to be able to act with safety.

It is quite obvious that one of the most powerful means for acting on the body is faith. People who have a simple heart, not a very complicated mind — simple people, you see — who don't have a very great, very complicated mental development but have a very deep faith, have a great power of action over their bodies, very great. That is why one is quite surprised at times: "Here's a man with a great realisation, an exceptional person, and he is a slave of all the smallest physical things, while this man, well, he is so simple and looks so uncouth, but he has a great faith and goes through difficulties and obstacles like a conqueror!"

I don't say that a highly cultured man can't have faith,

but it is more difficult, for there is always this mental element which contradicts, discusses, tries to understand, which is difficult to convince, which wants proofs. His faith is less pure. It is necessary, then, to pass on to a higher degree in the evolutionary spiral, pass from the mental to the spiritual; then, naturally, faith takes on a quality of a very high order. But I mean that in daily life, ordinary life, a very simple man who has a very ardent faith can have a mastery over his body — without it being truly a "mastery"; it is simply a spontaneous movement — a control over his body far greater than somebody who has reached a much higher development.

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Q: Can mere faith create all, conquer all?

Yes, but it must be an integral faith and it must be absolute. And it must be of the right kind, not merely a force of mental thought or will, but something more and deeper. The will put forth by the mind sets up opposite reactions and creates a resistance. You must have heard something of the method of Coué in healing diseases. He knew some secret of this power and utilised it with considerable effect; but he called it imagination and his method gave the faith he called up too mental a form. Mental faith is not sufficient; it must be completed and enforced by a vital and even a physical faith, a faith of the body. If you can create in yourself an integral force of this kind in all your being, then nothing can resist it; but you must reach down to the most subconscious, you must fix the faith in the very cells of the body.

The Mother

CWM 9: 124-25; 3: 36

The Third Requirement — Pure Faith

An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven.

Sri Aurobindo (SABCL 25: 9)

Q: How can there be "an egoistic faith in the mental being"?

He has described it very well: "tainted by ambition", etc. I find that if you put it differently, it is much more true. **Is there any faith which doesn't have a little of all that?** For it is said, it has been repeated that faith, if it is pure, is capable of... nothing can resist it. This means that if one were to have an absolutely pure faith, untainted by all these things, a true faith, let's say *the* true faith, well, nothing would be impossible. One could be transformed overnight, one could bring down the Supermind in a moment, one could... do anything, one could do anything if one had faith. But it must be a pure faith, it should not be mixed with any personal reactions or any personal will.

A pure faith is something all-powerful and irresistible. One doesn't often find a faith that is all-powerful and irresistible, and this shows that it is not quite pure. The question should be put like this: each one of us has a faith, for example, a faith in something, say a faith in the divine Presence within us. If our faith were pure, we would at once be aware of this divine Presence within us. This example is very easy to understand. You have faith, it is there, but you don't have the experience. Why? Because the faith is not pure. If

the faith were quite pure, immediately, the thing would be done. This is very true. So, when you become aware that the thing is not realised at once, you can begin to look: "But why isn't it realised? What is there in my faith?" And if you go on looking with the same sincerity, you will find that there are many little things in it, so many little things — not big, as big as this — which are repulsive. Little things. So many times a little conceit comes in, and then a desire, not a very violent one — it doesn't show itself very much. The importance it gives you, the power it will give you and the satisfaction it will give you...

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There is always a tiny corner in the thought which doubts and debates. So that spoils everything. It is only just when one is in an absolutely critical situation, when the mind realises that it can do nothing, absolutely nothing, when it stands there quite stupid and incapable, then, at that moment, if one aspires for a higher help, the aspiration has exactly that kind of intensity which comes from despair, and that takes effect. But if your thought continues to argue, if it says: "Yes, yes, I have aspired, I have prayed, but God knows if this is the moment, and whether it will come and whether it is possible", well, then it is finished, it doesn't work. This is one of the commonest of things. ... They don't see that they cut the whole movement at the very root! They don't have faith. "I need this...."

The Mother

CWM 15: 319-20; 5: 366-67

Faith Which Can Move Mountains

The perception of the exterior consciousness may deny the perception of the psychic. But the psychic has the true knowledge, an intuitive instinctive knowledge. It says, "I know; I cannot give reasons, but I know." For its knowledge is not mental, based on experience or proved true. It does not believe after proofs are given: faith is the movement of the soul whose knowledge is spontaneous and direct. Even if the whole world denies and brings forward a thousand proofs to the contrary, still it knows by an inner knowledge, a direct perception that can stand against everything, a perception by identity. The knowledge of the psychic is something which is concrete and tangible, a solid mass. You can also bring it into your mental, your vital and your physical; and then you have an integral faith — a faith which can really move mountains. But nothing in the being must come and say, "It is not like that", or ask for a test. By the least half belief you spoil matters. How can the Supreme manifest if faith is not integral and immovable? Faith in itself is always unshakable — that is its very nature, for otherwise it is not faith at all. But it may happen that the mind or the vital or the physical does not follow the psychic movement. A man can come to a Yogi and have a sudden faith that this person will lead him to his goal. He does not know whether the person has knowledge or not. He feels a psychic shock and knows that he has met his master. He does not believe after long mental consideration or seeing many miracles. And this is the only kind of faith worthwhile. You will always miss your destiny if you start arguing. ...

It is not really by what is called blind faith that people are misled. They often say, "Oh, I have believed in this or that man and he has betrayed me!" But in fact the fault lies

not with the man but with the believer: it is some weakness in himself. If he had kept his faith intact he would have changed the man: it is because he did not remain in the same faith-consciousness that he found himself betrayed and did not make the man what he wanted him to be. If he had had integral faith, he would have obliged the man to change. It is always by faith that miracles happen. A person goes to another and has a contact with the Divine Presence; if he can keep this contact pure and sustained, it will oblige the Divine Consciousness to manifest in the most material. But all depends on your own standard and your own sincerity; and the more you are psychically ready the more you are led to the right source, the right master. The psychic and its faith are always sincere, but if in your exterior being there is insincerity and if you are seeking not spiritual life but personal powers, that can mislead you. It is that and not your faith that misleads you. Pure in itself, faith can get mixed up in the being with low movements and it is then that you are misled.

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It is *we* who put limitations. All the time we say, "That thing is possible, that other, impossible; this, yes, this can be done, that can't be done; oh yes, this is true, it is feasible, it is even done, but that, that is impossible." It is *we* who all the time put ourselves like slaves into the prison of our limits, of our stupid, narrow, ignorant sense which knows nothing of the laws of life. The laws of life are not *at all* what you think they are nor what the most intelligent people think. They are quite different. Taking a step, especially the first step on the path one begins to find out.

The Mother

CWM 3: 152-53; 6: 124-25

Can Faith be Increased by Personal Effort ?

Faith is certainly a gift given to us by the Divine Grace. It is like a door suddenly opening upon an eternal truth, through which we can see it, almost touch it.

As in everything else in the ascent of humanity, there is the necessity — especially at the beginning — of personal effort. It is possible that in some exceptional circumstances, for reasons which completely elude our intelligence, faith may come almost accidentally, quite unexpectedly, almost without ever having been solicited, but most frequently it is an answer to a yearning, a need, an aspiration, something in the being that is seeking and longing, even though not in a very conscious and systematic way. But in any case, when faith has been granted, when one has had this sudden inner illumination, in order to preserve it constantly in the active consciousness individual effort is altogether indispensable. One must *hold on* to one's faith, *will* one's faith; one must seek it, cultivate it, protect it.

In the human mind there is a morbid and deplorable habit of doubt, argument, scepticism. *This* is where human effort must be put in: the refusal to admit them, the refusal to listen to them and still more the refusal to follow them. No game is more dangerous than playing mentally with doubt and scepticism. They are not only enemies, they are terrible pitfalls, and once one falls into them, it becomes tremendously difficult to pull oneself out.

Some people think it is a very great mental elegance to play with ideas, to discuss them, to contradict their faith; they think that this gives them a very superior attitude, that in this way they are above "superstitions" and "ignorance"; but if you listen to suggestions of doubt and scepticism, *then* you fall into the grossest ignorance and stray away from the

right path. You enter into confusion, error, a maze of contradictions.... You are not always sure you will be able to get out of it. You go so far away from the inner truth that you lose sight of it and sometimes lose too all possible contact with your soul.

Certainly a personal effort is needed to preserve one's faith, to let it grow within. Later—much later—one day, looking back, we may see that everything that happened, even what seemed to us the worst, was a Divine Grace to make us advance on the way; and then we become aware that the personal effort too was a grace. But before reaching that point, one has to advance much, to struggle much, sometimes even to suffer a great deal.

To sit down in inert passivity and say, "If I am to have faith I shall have it, the Divine will give it to me", is an attitude of laziness, of unconsciousness and almost of bad-will.

For the inner flame to burn, one must feed it; one must watch over the fire, throw into it the fuel of all the errors one wants to get rid of, all that delays the progress, all that darkens the path. If one doesn't feed the fire, it smoulders under the ashes of one's unconsciousness and inertia, and then, not years but lives, centuries will pass before one reaches the goal.

One must watch over one's faith as one watches over the birth of something *infinitely* precious, and protect it very carefully from everything that can impair it.

In the ignorance and darkness of the beginning, faith is the most direct expression of the Divine Power which comes to fight and conquer.

The Mother

CWM 9: 351-52

Difference Between Faith and Trust

Q: If one has faith in the Divine and also trust, what is the difference between faith and trust?

Faith is something much more integral — that is what Sri Aurobindo has written — much more integral than trust. You see, you have trust in the Divine, in the sense that you are convinced that all that comes from Him will always be the best for you: whatever His decision and whatever the experience He sends you or the circumstances in which He puts you, it will always be what is best for you. This is trust. But faith — that kind of unshakable certitude in the very existence of God — faith is something that seizes the whole being. It is not only mental, psychic or vital: it is the whole being, entirely, which has faith. Faith leads straight to experience.

Q: Can't trust be total and entire?

Not necessarily. Well, there is a shade of difference — however, I don't know, it is not the same thing.

One has given oneself totally to the divine work, one has faith in it, not only in its possibility, but faith that it is the thing which is true and which must be, and one gives oneself entirely to it, without asking what will happen. And so, therein or thereon may be grafted a certitude, a confidence that one is capable of accomplishing it, that is, of participating in it and doing it because one has given oneself to it — a confidence that what one is going to do, what one wants to do, one will be able to do; that this realisation one wants to attain, one will attain. The first does not put any questions, does not think of the results: it gives itself entirely — it gives itself and then that's all. It is something that absorbs one

completely. The other may be grafted upon it.

Confidence says: "Yes, I shall participate, realise what I want to realise, I shall surely take part in this work." The other one has faith in the Divine, that it is the Divine who is all, and can do all, and does all... and who is the only real existence — and one gives oneself entirely to this faith, to the Divine, that's all. One has faith in the existence of the Divine and gives oneself; and there can also be grafted upon this a trust that this relation one has with the Divine, this faith one has in the Divine, will work in such a way that all that happens to him — whatever it may be, all that happens to him — will not only be an expression of the divine will (that of course is understood) but also the best that could happen, that nothing better could have happened to him, since it is the Divine who is doing it for him. This attitude is not necessarily a part of faith, for faith does not question anything, it does not ask what the consequence of its self-giving will be — it gives itself, and — that's all; while confidence can come and say, "That's what the result will be." And this is an absolute fact, that is, the moment one gives oneself entirely to the Divine, without calculating, in a total faith, without bargaining of any kind — one gives oneself, and then, come what may! "That does not concern me, I just give myself" — automatically it will always be for you, in all circumstances, at every moment, the best that will happen... not the way you conceive of it (naturally, thought knows nothing), but in reality. Well, there is a part of the being which can become aware of this and have this confidence. This is something added on to faith which gives it more strength, a strength — how shall I put it? — of total acceptance and the best utilisation of what happens.

*

... if your faith is not made of a complete trust in the Divine,

well, you may very easily remain under the impression that you have faith and yet be losing all trust in the divine Power or divine Goodness, or the Trust the Divine has in you. These are the three stumbling-blocks:

Those who have what they call an unshakable faith in the Divine, and say, "It is the Divine who is doing everything, who can do everything; all that happens in me, in others, everywhere, is the work of the Divine and the Divine alone", if they follow this with some kind of logic, after some time they will blame the Divine for all the most terrible wrongs which take place in the world and make of Him a real demon, cruel and frightful — if they have no trust.

Or again, they do have faith, but tell themselves, "Well, I have faith in the Divine, but this world, I see quite well what it's like! First of all, I suffer so much, don't I? I am very unhappy, far more unhappy than all my neighbours" —for one is always far more unhappy than all one's neighbours— "I am very unhappy and, truly, life is cruel to me. But then the Divine is divine, He is All-Goodness, All-Generosity, All-Harmony, so how is it that I am so unhappy? He must be powerless; otherwise being so good how could He let me suffer so much?" That is the second stumbling-block.

And the third: there are people who have what may be called a warped and excessive modesty or humility and who tell themselves, "Surely the Divine has thrown me out, I am good for nothing, He can do nothing with me, the only thing for me is to give up the game, for He finds me unworthy of Him!"

So, unless one adds to faith a total and complete trust in the Divine Grace, there will be difficulties. So both are necessary....

The Mother

CWM 6: 122-23, 8: 38-39

Human Stupidity

(Mother's conversation with a disciple on 12 April 1972. She gives the disciple a card on which is printed her photo and the following text:)

No human will can finally prevail against the Divine's will.

Let us put ourselves deliberately and exclusively on the side of the Divine and the victory is ultimately certain.

The Mother

It is strange how human nature resists that. Ordinary human nature is such that it prefers defeat through its own will to victory gained otherwise. I am discovering things... incredible — incredible.

The depth of human stupidity is incredible. Incredible.

It is as though this Force of which I have spoken was going down like that *(gesture of an imperturbable descent)*, deeper and deeper, towards the subconscient.

In the subconscient, there are things... incredible — incredible. I am passing night after night seeing that. And the Force goes down and down, *imperatively*.

And then the human subconscient cries out, "Oh! Not yet, not yet — not so soon!" And it is against that that one must struggle. It is the general subconscient.

And naturally, the resistance brings about catastrophes, but then one says, "Just see, see how beneficial is your action! It brings catastrophes." Incredible, incredible stupidity.

One must remain... remain clinging to the Divine.

Don't you see? Has it not good reasons for itself? It says, "Just see, just see where it leads, you see."... Oh! It is... it is not merely resistance, it is perverse. ...

Q: But one has the feeling that there is something which obeys nothing.

No, there is only to... If one were able not to listen, it would be better; but if you listen, you have only to answer, "I don't care, I don't care" — all the while. "You will become a fool" — "I don't care." "You will spoil all your work" — "I don't care."... To all these perverse arguments you answer: "I don't care."

If you can have the experience that it is the Divine who is doing everything, then with an unshakable faith you say, "All your arguments have no value; the delight of being with the Divine, conscious of the Divine, surpasses everything — surpasses the creation, surpasses life, surpasses happiness, surpasses success, surpasses everything." *(Mother raises a finger)* That!

Then everything is all right, there is an end of the thing.

It is as though That was pushing into the light, was forcing into the light, into contact with this Force all the worst that there is in the nature... so that it may be ended.

And then That clings to what in us was of goodwill.

A moment does come when it is absolutely wonderful, but you pass through hours that are not pleasant. ...

(Mother goes within.)

I have more and more the feeling that there is only one way.... *(Mother laughs)* It makes an amusing picture: sit upon the mind. Sit upon the mind: "Keep quiet." That is the only way.

You sit upon the mind *(Mother gives a little tap)*: "Keep quiet." ...

(Silence)

... for the Supramental, the mind must *fall silent*: and that

gives me always the feeling *(Mother laughs)* that a child is sitting on the head of the mind and playing *(gesture, of a child beating with his legs)* on the head of the mind!... If I could still draw a picture, it would be truly amusing. The mind—this fat earthly mind *(Mother puffs out her cheeks)* which considers itself so important and indispensable, and then the child sitting on its head and playing! It is very amusing.

Ah, my child, we have no faith. As soon as one has faith... We say, "We want the divine life" — yet we are afraid of it! But as soon as fear goes away and we are sincere... everything changes truly.

We say, "We do not want any more this life", and *(Mother laughs)* something is there that clings to it!

It is so ridiculous.

We cling to our old ideas, our old... to this old world which must disappear — and we are afraid!

And the Divine child seated on the head of the mind and playing!... I wish I could draw this picture, it is wonderful.

We are so stupid that we even come to say *(Mother assumes a tone of offended dignity)*: "The Divine is wrong, he should not do like that." It is comical, my child.

(Silence)

For me, the best remedy (that is to say, the easiest) is: "What Thou willest. What Thou willest", in all sincerity. And then— then comes understanding. Then you understand. But you do not understand mentally, it is not there *(Mother touches her head).*

"What Thou willest."

The Mother

CWM 11: 309-12

Śraddhā

This *śraddhā* — the English word faith is inadequate to express it — is in reality an influence from the supreme Spirit and its light a message from our supramental being which is calling the lower nature to rise out of its petty present to a great self-becoming and self-exceeding. And that which receives the influence and answers to the call is not so much the intellect, the heart or the life mind, but the inner soul which better knows the truth of its own destiny and mission.

SABCL 21: 746, CWSA 24: 774

... this faith is a support from above; it is the brilliant shadow thrown by a secret light that exceeds the intellect and its data; it is the heart of a hidden knowledge that is not at the mercy of immediate appearances.

SABCL 20: 233, CWSA 23: 245

Faith is the soul's witness to something not yet manifested, achieved or realised, but which yet the Knower within us, even in the absence of all indications, feels to be true or supremely worth following or achieving. This thing within us can last even when there is no fixed belief in the mind, even when the vital struggles and revolts and refuses.

SABCL 23: 573

... faith ... is the reflex in the lower consciousness of a Truth or real Idea yet unrealised in the manifestation.

SABCL 20: 39, CWSA 23: 44

... faith [is] ... an occult light and power from the soul amidst

the mind's ignorance, doubts, weakness, incertitudes. Faith is indispensable to man, for without it he could not proceed forward in his journey through the Unknown; **but it ought not to be imposed**, it should come as a free perception or an imperative direction from the inner spirit.

SABCL 19: 864, CWSA 22: 896

I mean by it a dynamic intuitive conviction in the inner being of the truth of supersensible things which cannot be proved by any physical evidence but which are a subject of experience.

SABCL 22: 167

The faith in spiritual things that is asked of the sadhak is not an ignorant but a luminous faith, a faith in light and not in darkness. It is called blind by the sceptical intellect because it refuses to be guided by outer appearances or seeming facts, — for it looks for the truth behind, — and because it does not walk on the crutches of proof and evidence. It is an intuition, an intuition not only waiting for experience to justify it, but leading towards experience. If I believe in self-healing, I shall after a time find out the way to heal myself. If I have a faith in transformation, I can end by laying my hand on and unravelling the process of transformation.

SABCL 22: 166

The phrase ["blind faith"] has no real meaning. I suppose they mean they will not believe without proof — but the conclusion formed after proof is not faith, it is knowledge or it is a mental opinion. Faith is something which one has before proof or knowledge and it helps you to arrive at knowledge or experience. There is no proof that God exists, but if I have faith in God, then I can arrive at the

experience of the Divine.

SABCL 23: 572

Ramakrishna even went so far as to say, when asked whether blind faith was not wrong, that blind faith was the only kind to have, for faith is either blind or it is not faith but something else — reasoned inference, proved conviction or ascertained knowledge.

SABCL 23: 572-73

Unbelief is blind — it does not see far ahead, neither stimulates strength nor inspires action.

SABCL 1: 290, CWSA 6: 348

When the realisation comes, the faith divinely fulfilled and completed will be transformed into an eternal flame of knowledge.

SABCL 20: 77, CWSA 23: 83

Faith is a necessary means for arriving at realisation, because we are ignorant and do not yet know that which we are seeking to realise; faith is indeed knowledge giving the ignorance an intimation of itself previous to its own manifestation, it is the gleam sent before by the yet unrisen Sun. When the Sun shall rise, there will be no longer any need of the gleam. The supramental knowledge supports itself. It does not need to be supported by faith; it lives by its own certitude. You may say that farther progression, farther development will need faith. No, for the farther development will proceed on a basis of Knowledge, not of Ignorance. We shall walk in the light of Knowledge towards its own wider vistas of self-fulfilment.

SABCL 22: 22 **Sri Aurobindo**

Did You Know This?

(Faith is covertly and openly the pivot of all endeavour and action)

The world thinks that it moves by the light of reason but it is really impelled by its faiths and instincts.

SABCL 17: 110, CWSA 12: 458

Reason adapts itself to the faith or argues out a justification of the instincts, but it receives the impulse subconsciously; therefore men think that they act rationally.

SABCL 17: 110, CWSA 12: 458

[Something in man clings to his faith:] if it were not so, man would be the plaything of a changing mind or a sport of circumstances.

SABCL 23: 616

This soul faith, in some form of itself, is indispensable to the action of the being and without it man cannot move a single pace in life, much less take any step forward to a yet unrealised perfection. It is so central and essential a thing that the Gita can justly say of it* that whatever is a man's *Ṛraddhā*, that he is, *yo yacchraddhaU sa eva saU*, and, it may be added, whatever he has the faith to see as possible in himself and strive for, that he can create and become.

SABCL 21: 743, CWSA 24: 771

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* ... there comes a remarkable line in which the Gita tells us that this Purusha, this soul in man, is, as it were, made of *śraddhD*, a faith, a will to be, a belief in itself and existence, and whatever is that will, faith or constituting belief in him, he is that and that is he. *ŚraddhDmayo 'yaW puruIo yo yac-chraddhaU sa eva saU*. If we look into this pregnant saying a little closely, we shall find that this single line contains implied in its few forceful words almost the whole theory of the modern gospel of pragmatism. [Gita 17:3]

SABCL 13: 465-66, CWSA 19: 482

[According to Gita:]
When we live, when we are and do according to our desires, that is a persistent act of *śraddhā* belonging mostly to our vital and physical, our tamasic and rajasic nature. And when we try to be, to live and to do according to the Shastra, we proceed by a persistent act of *śraddhā* which belongs, supposing it to be not a routine faith, to a sattwic tendency that is constantly labouring to impose itself on our rajasic and tamasic parts. When we leave both these things and try to be, to live and to do according to some ideal or novel conception of truth of our own finding or our own individual acceptance, that too is a persistent act of *śraddhā* which may be dominated by any one of these three qualities that constantly govern our every thought, will, feeling and act. And again when we try to be, to live and to do according to the divine nature, then too we must proceed by a persistent act of *śraddhā*, which must be according to the Gita the faith of the sattwic nature when it culminates and is preparing to exceed its own clear-cut limits.

SABCL 13: 467-68, CWSA 19: 483-84

The religion, the philosophy, the ethical law, the social idea, the cultural idea in which I put my faith, gives me a law for my nature and its works, an idea of relative right or an idea of relative or absolute perfection and in proportion as I have a sincerity and completeness of faith in it and an intensity of will to live according to that faith, I can become what it proposes to me, I can shape myself into an image of that right or an exemplar of that perfection.

Sri Aurobindo

SABCL 13: 462, CWSA 19: 478

Mannual of Faith in Yoga

(The fundamental faith that the aspirants in Yoga must have)

The fundamental faith in yoga is this, inherent in the soul, that the Divine exists and the Divine is the one thing to be followed after – nothing else in life is worth having in comparison with that. So long as a man has that faith, he is marked for the spiritual life and I will say that, even if his nature is full of obstacles and crammed with denials and difficulties, and even if he has many years of struggle, he is marked out for success in the spiritual life.

It is this faith that you need to develop – a faith which is in accordance with reason and common sense – that if the Divine exists and has called you to the Path, (as is evident), then there must be a Divine Guidance behind and through and in spite of all difficulties you will arrive. Not to listen to the hostile voices that suggest failure or to the voices of impatient, vital haste that echo them, not to believe that because great difficulties are there, there can be no success or that because the Divine has not yet shown himself he will never show himself, but to take the position that everyone takes when he fixes his mind on a great and difficult goal, "I will go on till I succeed – all difficulties notwithstanding." To which the believer in the Divine adds, "The Divine exists, my following after the Divine cannot fail. I will go on through everything till I find him."

SABCL 23: 573

There is one kind of faith demanded as indispensable by the integral Yoga and that may be described as faith in God and the Shakti, faith in the presence and power of the Divine in us and the world, a faith that all in the world is the working of one divine Shakti, that all the steps of the Yoga, its

strivings and sufferings and failures as well as its successes and satisfactions and victories are utilities and necessities of her workings and that by a firm and strong dependence on and a total self-surrender to the Divine and to his Shakti in us we can attain to oneness and freedom and victory and perfection.

SABCL 21: 743, CWSA 24: 771

There are two kinds of faith:

The faith that calls down the equanimity and the faith that calls down the realisation.

These two faiths correspond to two different aspects of the Divine.

There is the Transcendent Divine and there is the Cosmic Divine.

The Will of realisation is that of the Transcendent Divine.

The Cosmic Divine is what is concerned with the actual working out of things under the present circumstances. It is the Will of that Cosmic Divine which is manifested in each circumstance, each movement of this world.

The Cosmic Will is not, to our ordinary consciousness, something that acts as an independent power doing whatever it chooses; it works through all these beings, through the forces at play in the world and the law of these forces and their results — it is only when we open ourselves and get out of the ordinary consciousness that we can feel it intervening as an independent power and overriding the ordinary play of the forces.

Then too we can see that even in the play of the forces and in spite of their distortions the Cosmic Will is working towards the eventual realisation of the Will of the Transcendent Divine.

The supramental Realisation is the Will of the Transcendent Divine which we have to work out. The circumstances under which we have to work it out are those of an inferior consciousness in which things can be distorted by our own ignorance, weaknesses and mistakes, and by the clash of conflicting forces. That is why faith and equanimity are indispensable.

We have to have the faith that in spite of our ignorance and errors and weaknesses and in spite of the attacks of hostile forces and in spite of any immediate appearance of failure the Divine Will is leading us, through every circumstance, towards the final Realisation. This faith will give us equanimity; it is a faith that accepts what happens, not definitively but as something that has to be gone through on the way. Once equanimity is established there can be established too another kind of faith, supported by it, which can be made dynamic with something from the supramental consciousness and can overcome the present circumstances and determine what will happen and help to bring down the Realisation of the Will of the Transcendent Divine.

The faith that goes to the Cosmic Divine is limited in the power of its action by the necessities of the play.

To get entirely free from these limitations one must reach the Transcendent Divine.

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There is a higher secret Will transcendent behind the play and will of the cosmic forces – a play which is always a mixture of things favourable and things adverse – and it is that Will which one must wait upon and have faith in…

Sri Aurobindo

SABCL 23: 578-579, 579

Faith in Oneself

The faith demanded of us both in its general principle and its constant particular application amounts to a large and ever increasing and a constantly purer, fuller and stronger assent of the whole being and all its parts to the presence and guidance of God and the Shakti. The faith in the Shakti, as long as we are not aware of and filled with her presence, must necessarily be preceded or at least accompanied by a firm and virile faith in our own spiritual will and energy and our power to move successfully towards unity and freedom and perfection. Man is given faith in himself, his ideas and his powers that he may work and create and rise to greater things and in the end bring his strength as a worthy offering to the altar of the Spirit. This spirit, says the Scripture, is not to be won by the weak, *nāyam ātmā balahīnena labhyaU*. All paralysing self-distrust has to be discouraged, all doubt of our strength to accomplish, for that is a false assent to impotence, an imagination of weakness and a denial of the omnipotence of the spirit. A present incapacity, however heavy may seem its pressure, is only a trial of faith and a temporary difficulty and to yield to the sense of inability is for the seeker of the integral Yoga a non-sense, for his object is a development of a perfection that is there already, latent in the being, because man carries the seed of the divine life in himself, in his own spirit, the possibility of success is involved and implied in the effort and victory is assured because behind is the call and guidance of an omnipotent power. At the same time this faith in oneself must be purified from all touch of rajasic egoism and spiritual pride. The sadhaka should keep as much as possible in his mind the idea that his strength is not his own in the egoistic sense but that of the divine universal Shakti and whatever is ego-

istic in his use of it must be a cause of limitation and in the end an obstacle. The power of the divine universal Shakti which is behind our aspiration is illimitable, and when it is rightly called upon it cannot fail to pour itself into us and to remove whatever incapacity and obstacle, now or later; for the times and durations of our struggle while they depend at first, instrumentally and in part, on the strength of our faith and our endeavour, are yet eventually in the hands of the wisely determining secret Spirit, alone the Master of the Yoga, the Ishwara.

Faith in the Divine Shakti and the Ishwara

The faith in the divine Shakti must be always at the back of our strength and when she becomes manifest, it must be or grow implicit and complete. There is nothing that is impossible to her who is the conscious Power and universal Goddess all creative from eternity and armed with the Spirit's omnipotence. All knowledge, all strengths, all triumph and victory, all skill and works are in her hands and they are full of the treasures of the Spirit and of all perfections and siddhis. **She is Maheshwari**, goddess of the supreme knowledge, and brings to us her vision for all kinds and widenesses of truth, her rectitude of the spiritual will, the calm and passion of her supramental largeness, her felicity of illumination: **she is Mahakali**, goddess of the supreme strength, and with her are all mights and spiritual force and severest austerity of tapas and swiftness to the battle and the victory and the laughter, the *aFFahDsya*, that makes light of defeat and death and the powers of the ignorance: **she is Mahalakshmi**, the goddess of the supreme love and delight, and her gifts are the spirit's grace and the charm

and beauty of the Ananda and protection and every divine and human blessing: **she is Mahasaraswati**, the goddess of divine skill and of the works of the Spirit, and hers is the Yoga that is skill in works, *yogaU karmasu kauQalam*, and the utilities of divine knowledge and the self-application of the spirit to life and the happiness of its harmonies. And in all her powers and forms she carries with her the supreme sense of the masteries of the eternal Ishwari, a rapid and divine capacity for all kinds of action that may be demanded from the instrument, oneness, a participating sympathy, a free identity, with all energies in all beings and therefore a spontaneous and fruitful harmony with all the divine will in the universe. The intimate feeling of her presence and her powers and the satisfied assent of all our being to her workings in and around it is the last perfection of faith in the Shakti.

And behind her is the Ishwara and faith in him is the most central thing in the *śraddhā* of the integral Yoga. This faith we must have and develop to perfection that all things are the workings under the universal conditions of a supreme self-knowledge and wisdom, that nothing done in us or around us is in vain or without its appointed place and just significance, that all things are possible when the Ishwara as our supreme Self and Spirit takes up the action and that all that has been done before and all that he will do hereafter was and will be part of his infallible and foreseeing guidance and intended towards the fruition of our Yoga and our perfection and our life work. This faith will be more and more justified as the higher knowledge opens, we shall begin to see the great and small significances that escaped our limited mentality and faith will pass into knowledge. Then we shall see beyond the possibility of doubt that all happens within the working of the one Will and that that

will was also wisdom because it develops always the true workings in life of the self and nature. The highest state of the assent, the *śraddhā* of the being will be when we feel the presence of the Ishwara and feel all our existence and consciousness and thought and will and action in his hand and consent in all things and with every part of our self and nature to the direct and immanent and occupying will of the Spirit. And that highest perfection of the *śraddhā* will also be the opportunity and perfect foundation of a divine strength: it will base, when complete, the development and manifestation and the works of the luminous supramental Shakti.

Sri Aurobindo

SABCL 21: 751-53, CWSA 24: 779-82

Faith in the heart is the obscure & often distorted reflection of a hidden knowledge. The believer is often more plagued by doubt than the most inveterate sceptic. He persists because there is something subconscient in him which knows. That tolerates both his blind faith & twilit doubts and drives towards the revelation of that which it knows.

Sri Aurobindo

SABCL 17: 110, CWSA 12: 458

At the same time it has always to be remembered that we are moving from imperfection and ignorance towards light and perfection, and the faith in us must be free from attachment to the forms of our endeavour and the successive stages of our realisation. There is not only much that will be strongly raised in us in order to be cast out and rejected, a battle between the powers of ignorance and the lower nature and the higher powers that have to replace them, but experiences, states of thought and feeling, forms of realisation that are helpful and have to be accepted on the way and may seem to us for the time to be spiritual finalities, are found afterwards to be steps of transition, have to be exceeded and the working faith that supported them withdrawn in favour of other and greater things or of more full and comprehensive realisations and experiences, which replace them or into which they are taken up in a completing transformation. There can be for the seeker of the integral Yoga no clinging to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite. His progress is an ascent from level to level and each new height brings in other vistas and revelations of the much that has still to be done, *bhuri kartvam,* till the divine Shakti has at last taken up all his endeavour and he has only to assent and participate gladly by a consenting oneness in her luminous workings. That which will support him through these changes, struggles, transformations which might otherwise dishearten and baffle, — for the intellect and life and emotion always grasp too much at things, fasten on premature

certitudes and are apt to be afflicted and unwilling when forced to abandon that on which they rested, — is a firm faith in the Shakti that is at work and reliance on the guidance of the Master of the Yoga whose wisdom is not in haste and whose steps through all the perplexities of the mind are assured and just and sound, because they are founded on a perfectly comprehending transaction with the necessities of our nature.

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The human intellect is too much afraid of error precisely because it is too much attached to a premature sense of certitude and a too hasty eagerness for positive finality in what it seems to seize of knowledge.

Sri Aurobindo

SABCL 21: 747-48, CWSA 24: 775-77

Explanation of Terms

Faith – a dynamic entire belief and acceptance.
Belief – intellectual acceptance only.
Conviction – intellectual belief held on what seems to be good reasons.
Reliance – dependence on another for something, based on trust.
Trust – the feeling of sure expectation of another's help and reliance on his word, character, etc.
Confidence – the sense of security that goes with trust.

SABCL 23: 571

Sri Aurobindo

Utility and Necessity of Doubt

The enemy of faith is doubt, and yet doubt too is a utility and necessity, because man in his ignorance and in his progressive labour towards knowledge needs to be visited by doubt, otherwise he would remain obstinate in an ignorant belief and limited knowledge and unable to escape from his errors. This utility and necessity of doubt does not altogether disappear when we enter on the path of Yoga. The integral Yoga aims at a knowledge not merely of some fundamental principle, but a knowing, a gnosis which will apply itself to and cover all life and the world action, and in this search for knowledge we enter on the way and are accompanied for many miles upon it by the mind's unregenerated activities before these are purified and transformed by a greater light: we carry with us a number of intellectual beliefs and ideas which are by no means all of them correct and perfect and a host of new ideas and suggestions meet us afterwards demanding our credence which it would be fatal to seize on and always cling to in the shape in which they come without regard to their possible error, limitation or imperfection. And indeed at one stage in the Yoga it becomes necessary to refuse to accept as definite and final any kind of intellectual idea or opinion whatever in its intellectual form and to hold it in a questioning suspension until it is given its right place and luminous shape of truth in a spiritual experience enlightened by supramental knowledge…. The heart's faith, emotional beliefs, assents are also needed upon the way, but cannot be always sure guides until they too are taken up, purified, transformed and are eventually replaced by the luminous assents of a divine Ananda which is at one with the divine will and knowledge. In nothing in the lower nature from the reason to the vital will can the seeker of the

Yoga put a complete and permanent faith, but only at last in the spiritual truth, power, Ananda which become in the spiritual reason his sole guides and luminaries and masters of action.

And yet faith is necessary throughout and at every step because it is a needed assent of the soul and without this assent there can be no progress. Our faith must first be abiding in the essential truth and principles of the Yoga, and even if this is clouded in the intellect, despondent in the heart, out wearied and exhausted by constant denial and failure in the desire of the vital mind, there must be something in the innermost soul which clings and returns to it…

SABCL 21: 744-45, CWSA 24: 772-73

… in the lower knowledge doubt and scepticism have their temporary uses; in the higher they are stumbling-blocks: for there the whole secret is not the balancing of truth and error, but a constantly progressing realisation of revealed truth. In intellectual knowledge there is always a mixture of falsehood or incompleteness which has to be got rid of by subjecting the truth itself to sceptical inquiry; but in the higher knowledge falsehood cannot enter and that which intellect contributes by attaching itself to this or that opinion, cannot be got rid of by mere questioning, but will fall away of itself by persistence in realisation. Whatever incompleteness there is in the knowledge attained, it must be got rid of, not by questioning in its roots what has already been realised, but by proceeding to further and more complete realisation through a deeper, higher and wider living in the Spirit. And what is not yet realised must be prepared for by faith, not by sceptical questioning...

Sri Aurobindo

SABCL 13: 195-96, CWSA 19: 204-05

Sceptical Mind

… the merely sceptical mind loses itself in the void.

SABCL 13: 195, CWSA 19: 204

In the Yoga as in life it is the man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified because to the soul and Shakti in man nothing is impossible. And even a blind and ignorant faith is a better possession than the sceptical doubt which turns its back on our spiritual possibilities or the constant carping of the narrow pettily critical uncreative intellect, *asūyD*, which pursues our endeavour with a paralysing incertitude. The seeker of the integral Yoga must however conquer both these imperfections.

SABCL 21: 745, CWSA 24: 773

The power to distinguish between truths of the Divine and the lies of the Asura is a cardinal necessity for yoga. The question is whether that can best be done by the negative and destructive method of doubt, which often kills falsehood but rejects truth too with the same impartial blow, or a more positive, helpful and luminously searching power can be found, which is not compelled by its inherent ignorance to meet truth and falsehood alike with the stiletto of doubt and the bludgeon of denial. An indiscriminateness of mental belief is not the teaching of spirituality or of yoga; the faith of which it speaks is not a crude mental belief but the fidelity of the soul to the guiding light within it, a fidelity which has to remain till the light leads it into knowledge.

SABCL 22: 172

The way to get faith and all things else is to insist on having them and refuse to flag or despair or give up until one has them – it is the way by which everything has been got since this difficult earth began to have thinking and aspiring creatures upon it. It is to open always, always to the Light and turn one's back on the Darkness. It is to refuse the voices that say persistently, "You cannot, you shall not, you are incapable, you are the puppet of a dream," – for these are the enemy voices, they cut one off from the result that was coming, by their strident clamour and then triumphantly point to the barrenness of the result as a proof of their thesis.

Sri Aurobindo

SABCL 23: 577-78

The peculiar character of our age is the divorce that has been pronounced between reason and faith, the logical mind and the intuitive heart. At first, the declaration of war between them was attended by painful struggles, a faith disturbed or a scepticism dissatisfied. But now their divorce has created exaggerated tendencies which impoverish human life by their mutual exclusiveness, on the one side a negative and destructive critical spirit, on the other an imaginative sentiment which opposes pure instinct and a faith founded on dreams to the sterile fanaticism of the intellect.

SABCL 16: 397, CWSA 13: 439

Sri Aurobindo

Steadfast Faith of Nanak's Disciple

It is said of Guru Nanak that on the eve of his departure from the body he was asked to name a successor to his *gadi*. A great storm was raging at the time—the disturbance of nature synchronizing with the passing away of a great spirit. Nanak was then sitting under a tree surrounded by his disciples. It was evening and the Guru perceiving that his *chelas* badly needed food and drink, asked his sons Shrichand and Lakshichand to go in quest of food. But the sons inherited none of the spiritual qualities of their father; they thought him to be no better than a maniac and were not inclined to take his request seriously; rather they mocked at the idea of a search for food when none could stir out of doors for the wild rain and storm without. Nanak then turned to a devoted disciple who simply enquired where he should go for food and was told that he had only to ask of the tree under which they were then sitting and it would give them all they required. The disciple did Nanak's bidding and, as the story goes, was rewarded with sufficiency of sweetmeats. Nanak went afterwards with his disciples to the riverside and when, on the way, they came across a dead body, he bade his sons partake of this strange food. His sons took the command as conclusive proof of their father's lunacy, but the disciple was prepared to obey unquestioningly and only paused to ask from where to begin, whether from the head or from the foot. Nanak, entirely satisfied with the steadfast faith of his disciple, named him the successor to his *gadi* in preference to his own sons.

It is not given to all to possess this heroic spiritual faith which all religious teachers have insisted on as the first preliminary to any difficult *sadhana*; but the moral underlying it is one which all experience justifies. Faith is the first condi-

tion of success in every great undertaking. It is no exaggeration to say that faith moves mountains. It is faith that makes the men of will and thought persevere in spite of apparently insurmountable difficulties. They start with a strong confidence in the ultimate success of a noble undertaking and are therefore never daunted by difficulties, however formidable. Faith is the one predominating characteristic of all great souls. The vision of faith penetrates into the remote future and turns the impossible into the possible.

April 25, 1907 **Sri Aurobindo**

SABCL 1: 289-90, CWSA 6: 346-47

…The ideal man of Vedanta will accept pain as readily as pleasure, hatred, wrong, insult and injustice as composedly as love, honour and kindness, death as courageously as life. For in all things he will see the mighty Will which governs the Universe … He will not be terrified by the menace of misfortune or the blows dealt him by man or nature, nor even by his own sins and failures, but walk straight forward in the implicit faith that the Supreme Will is guiding his steps aright and that even his stumblings are necessary in order to reach the goal. If his Yoga is perfect, his faith and resignation will also be perfectly calm and strong… **But the faith and resignation of the Karmayogin will not be a passive and weak submission.** If he sees God in his sufferings and overthrow, he will also see God in his resistance to injustice and evil, a resistance dictated not by selfishness and passion, but undertaken for the sake of right and truth and the maintenance of that moral order on which the stability of life and the happiness of the peoples depend. And his resistance like all his actions will be marked by a perfect fearlessness, a godlike courage.

SABCL 27: 269-70, CWSA 17: 283-84 **Sri Aurobindo**



Mantric Words of Sri Aurobindo

To walk through life armoured against all fear, peril and disaster, only two things are needed, two that go always together — the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke obscured flame that cannot burn upwards to

heaven. Regard your life as given you only for the divine work and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, Ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.

Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or given to any other power.

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.

Sri Aurobindo

SABCL 25: 9-10

Absolute Faith & Trust: Surrender
(The Supreme Word of the Gita)

... after giving out all the laws, the dharmas, and the deepest essence of its Yoga, after saying that beyond all the first secrets revealed to the mind of man by the transforming light of spiritual knowledge, *guhyDt*, this is a still deeper more secret truth, *guhyataram*, the Gita suddenly declares that there is yet a supreme word that it has to speak, *paramaW vacaU*, and a most secret truth of all, *sarva-guhyatamam*. This secret of secrets the Teacher will tell to Arjuna as his highest good because he is the chosen and beloved soul, *iIFa*. For evidently, as had already been declared by the Upanishad, it is only the rare soul chosen by the Spirit for the revelation of his very body, *tanuW svDm*, who can be admitted to this mystery, because he alone is near enough in heart and mind and life to the Godhead to respond truly to it in all his being and to make it a living practice. The last, the closing supreme word of the Gita expressing the highest mystery is spoken in two brief, direct and simple slokas and these are left without farther comment or enlargement to sink into the mind and reveal their own fullness of meaning in the soul's experience. For it is alone this inner incessantly extending experience that can make evident the infinite deal of meaning with which are for ever pregnant these words in themselves apparently so slight and simple. And we feel, as they are being uttered, that it was this for which the soul of the disciple was being prepared all the time and the rest was only an enlightening and enabling discipline and doctrine. Thus runs this secret of secrets, the highest most direct message of the Ishwara. "Become my-minded, my lover and adorer, a sacrificer to me, bow thyself to me, to me thou shalt come, this is my pledge and promise to thee, for dear

art thou to me. Abandon all dharmas and take refuge in me alone. I will deliver thee from all sin and evil, do not grieve."…

"All this personal effort and self-discipline will not in the end be needed, all following and limitation of rule and dharma can at last be thrown away as hampering encumbrances **if** thou canst make a complete surrender to Me, depend alone on the Spirit and Godhead within thee and all things and trust to his sole guidance. Turn all thy mind to me and fill it with the thought of me and my presence. Turn all thy heart to me, make thy every action, whatever it be, a sacrifice and offering to me. That done, leave me to do my will with thy life and soul and action; do not be grieved or perplexed by my dealings with thy mind and heart and life and works or troubled because they do not seem to follow the laws and dharmas man imposes on himself to guide his limited will and intelligence. My ways are the ways of a perfect wisdom and power and love that knows all things and combines all its movements in view of a perfect eventual result; for it is refining and weaving together the many threads of an integral perfection. I am here with thee in thy chariot of battle revealed as the Master of Existence within and without thee and I repeat the absolute assurance, the infallible promise that I will lead thee to myself through and beyond all sorrow and evil. Whatever difficulties and perplexities arise, be sure of this that I am leading thee to a complete divine life in the universal and an immortal existence in the transcendent Spirit."

Sri Aurobindo

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