

*The Key*  
*to the*  
*Divine Doors*



“Sincerity is the key of the divine doors.”

(M 14: 65)

*Sweet Mother,  
... What does that mean?*

It is a literary image, my child, an imaged, figurative, literary way of expressing the fact that with sincerity one can attain everything, even the Divine. If one wants to open a door, a key is necessary, isn't it? Well, for the door separating you from the Divine, sincerity works as a key and opens the door and lets you in, that's all.

(M 6: 127)

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Sincerity means to be turned wholly to the Divine and accept only the Divine impulses — it means also the true and constant will or effort to be like this.

(S 29: 50)

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To be sincere, all the parts of the being must be united in their aspiration for the Divine — not that one part wants and others refuse or revolt. To be sincere in the aspiration — to want the Divine for the Divine's sake, not for fame or name or prestige or power or any satisfaction of vanity.

(M 14: 65)

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Sincerity means to accept the Divine influence only and not that of lower forces.

(S 29: 50)

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Sincerity means to lift all the movements of the being to the level of the highest consciousness and realisation already attained.

Sincerity exacts the unification and harmonisation of the whole being in all its parts and movements around the central Divine Will.

(M 14: 65)

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[*Sincerity*:] To allow no part of the being to contradict the highest aspiration towards the Divine.

(S 29: 50)

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Sincerity means to lift all our movements towards the Divine.  
(P: 581)

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There is one indispensable condition, sincerity.  
(S 29: 50)

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Be sincere.  
Sincerity is the gate to Divinity.  
(M 14: 65)

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*Sweet Mother, what does “sincerity” mean, exactly?*

There are several degrees of sincerity.

The most elementary degree is not to say one thing and think another, claim one thing and want another. For example, what happens quite often: to say, “I want to make progress, and I want to get rid of my defects” and, at the same time, to cherish one’s defects in the consciousness and take great care to hide them so that nobody intervenes and sends them off. This indeed is a very common phenomenon. This is already the second degree. The first degree, you see, is when someone claims, for example, to have a very great aspiration and to want the spiritual life and, at the same time, does completely . . . how to put it? . . .

shamelessly, things which are most contradictory to the spiritual life. This is indeed a degree of sincerity, rather of insincerity, which is most obvious.

But there is a second degree which I have just described to you, which is like this: there is one part of the being which has an aspiration and says, even thinks, even feels that it would very much like to get rid of defects, imperfections; and then, at the same time, other parts which hide these defects and imperfections very carefully so as not to be compelled to expose them and get over them. This is very common.

And finally, if we go far enough, if we push the description far enough, so long as there is a part of the being which contradicts the central aspiration for the Divine, one is not perfectly sincere. That is to say, a perfect sincerity is something extremely rare. And most commonly, very very frequently, when there are things in one's nature which one does not like, one takes the greatest care to hide them from oneself, one finds favourable explanations or simply makes a little movement, like this (*gesture*). You have noticed that when things move like this you can't see them clearly. Well, where the defect is seated, there is a kind of vibration which does this, and so your sight is not clear, you no longer see your defects. And this is automatic. Well, all these are insincerities.

And perfect sincerity comes when at the centre of the being there is the consciousness of the divine Presence, the consciousness of the divine Will, and when the entire being, like a luminous, clear, transparent whole, expresses this in all its details. This indeed is true sincerity.

When, at any moment, whatever may happen, the being has given itself to the Divine and wants only the divine Will, when, no matter what is going on in the being, at any moment whatever, always, the whole being in perfect unanimity can say to the Divine and feels for the Divine, “Let Thy Will be done”, when it is spontaneous, total, integral, *then* you are sincere. But until this is established, it is a mixed sincerity, more or less mixed, right up to the point where one is not at all sincere.

(M 6: 397-98)

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Fear not, your sincerity is your safeguard.

(M 14: 66)

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Simple sincerity: the beginning of all progress.

(M 14: 66)

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A sincere heart is worth all the extraordinary powers in the world.

(S 28: 577)

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It is better simply to be sincere than to be clever.

(M 16: 26)

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To reach your spiritual goal, be sincere, that is to say, make of it the single purpose of your life.

(M 14: 66)

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Be perfectly sincere and no victory will be denied to you.

(M 14: 66)

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In sincerity is the certitude of victory.

Sincerity! Sincerity! How sweet is the purity of thy presence!

(M 14: 66)

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The only salvation is in an absolute sincerity and truthfulness.

(M 14: 67)

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*What do I need to develop most? And what do I need to reject most?*

Develop — sincerity (that is, an integral adhesion to the Divine's way).

Reject — the pull of the old human habits.

(M 14: 67)

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It is no use thinking that one is very sincere. It is useless to think that one is not sincere. What is useful is to be sincere.

(M 14: 69)

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. . . sincerity is so rare a virtue in the world, one ought to bow down before it with respect when one meets it. Sincerity — what we call sincerity, that is to say, a perfect honesty and transparency: that there may be nowhere in the being anything which pretends, hides or wants to pass itself off for what it is not.

(M 8: 73)

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Transparency can come only as a result of perfect sincerity.  
(M 14: 174)

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Illumined transparency: an effect of the Divine Grace.  
(M 14: 174)

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Integral transparency: it is the result of perfect goodwill and sincerity.  
(M 14: 175)

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Integral simplicity: the simplicity which is the consequence of perfect sincerity.  
(M 14: 150)

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Integrality is super-sincerity.  
(M 14: 175)

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*“What is the fundamental virtue to be cultivated in order to prepare for the spiritual life?”*

I have said this many times, but this is an opportunity to repeat it: it is *sincerity*.

A sincerity which must become total and absolute, for sincerity *alone* is your protection on the spiritual path. If you are not sincere, at the very next step you are sure to fall and break your head. All kinds of forces, wills, influences, entities are there, on the look-out for the least little rift in this sincerity and they immediately rush in through that rift and begin to throw you into confusion.

Therefore, before doing anything, beginning anything, trying anything, be sure *first of all* that you are not only as sincere as you can be, but have the intention of becoming still more so.

For that is your only protection.

(M 8: 247-48)

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Be perfectly faithful and sincere towards your true Self.

Allow no deception to creep into your consecration to the Divine.

(M 14: 67)

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Once upon a time there was a splendid palace, in the heart of which lay a secret sanctuary, whose threshold no being had ever crossed. Furthermore, even its outermost galleries were almost inaccessible to mortals, for the palace stood on a very high cloud, and very few, in any age, could find the way to it.

It was the palace of Truth.

One day a festival was held there, not for men but for very different beings, gods and goddesses great and small, who on earth are honoured by the name of Virtues.

The vestibule of the palace was a great hall, where the walls, the floor, the ceiling, luminous in themselves, were resplendent with a myriad glittering fires.

It was the Hall of Intelligence. Near to the ground, the light was very soft and had a beautiful deep sapphire hue, but it became gradually clearer towards the ceiling, from which girandoles of diamonds hung like chandeliers, their myriad facets shooting dazzling rays.

The Virtues came separately, but soon formed congenial groups, full of joy to find themselves for once at least together, for they are usually so widely scattered throughout the world and the worlds, so isolated amid so many alien beings.

Sincerity reigned over the festival. She was dressed in a transparent robe, like clear water, and held in her hand a cube of purest crystal, through which things can be seen as they really are, far different from what they usually seem, for there their image is reflected without distortion.

Near to her, like two faithful guardians, stood Humility, at once respectful and proud, and Courage, lofty-browed, clear-

eyed, his lips firm and smiling, with a calm and resolute air.

(M 2: 5-6)

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*Sweet Mother,*

*In the story You wrote, “The Virtues”, You describe several virtues. Which is the most necessary?*

SINCERITY.

(M 16: 343)

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Sincerity especially is indispensable to the spiritual endeavour, and crookedness a constant obstacle.

(S 29: 42)

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Before the Eternal Consciousness a drop of sincerity has more value than an ocean of pretension and hypocrisy.

(M 14: 69)

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[Mother shows the white Champak flower she has named  
“Psychological Perfection”.]

... What are the five psychological perfections?

... *Faith, sincerity, aspiration, devotion, surrender.*

... In any case, what is always there, in all combinations and to whomever I give it, the first among them all is sincerity. For if there is no sincerity, one cannot advance even by half a step. So that is the first, and it is always there.

But it is possible to translate it by another word, if you prefer it, which would be “transparency”. I shall explain this word:

Someone is in front of me and I am looking at him; I look into his eyes. And if this person is sincere or “transparent”, through his eyes I go down and I see his soul — clearly. But — this is precisely the experience — when I look at somebody and see a little cloud, then I continue, I see a screen, and then sometimes it is a wall, and afterwards it is something quite black; and all this must be crossed, and holes bored in order to go through; and even then I am not sure if at the last minute I may not find myself before a door of bronze so thick that I shall never get through and see his soul; so, of such a person I can immediately say that he is not sincere. But I can also say, figuratively, that he is not transparent. That is the first thing . . .

So here’s my proposal: we put surrender first, at the top of the list, that is, we accept what Sri Aurobindo has said — that to do the integral yoga one must first resolve to surrender entirely

to the Divine, there is no other way, this is *the* way. But after that one must have the five psychological virtues, five psychological perfections, and we say that these perfections are:

Sincerity or Transparency

Faith or Trust (Trust in the Divine, naturally)

Devotion or Gratitude

Courage or Aspiration

Endurance or Perseverance.

One form of endurance is *faithfulness*, faithfulness to one's resolution — being faithful. One has taken a resolution, one is faithful to one's resolution. This is endurance.

There you are.

If one persists, there comes a time when one is victorious.

Victory is to the most persistent.

(M 8: 36-38, 42)

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Sincere is simply an adjective meaning that the will must be a true will. If you simply think "I aspire" and do things inconsistent with the aspiration, or follow your desires or open yourself to contrary influences, then it is not a sincere will.

(S 29: 50)

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Sincerity means more than mere honesty. It means that you mean what you say, feel what you profess, are earnest in your will. As the sadhak aspires to be an instrument of the Divine and one with the Divine, sincerity in him means that he is really in earnest in his aspiration and refuses all other will or impulse except the Divine's.

(S 29: 50)

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In Yoga the one thing that counts in the end is sincerity and with it the patience to persist in the path — many even without this patience go through, for — again I speak from personal experience, — in spite of revolt, impatience, depression, despondency, fatigue, temporary loss of faith, a force greater than one's outer self, the force of the Spirit, the drive of the soul's need, pushes them through the cloud and the mist to the goal before them. Imperfections can be stumbling blocks and give one a bad fall for the moment, but not a permanent bar. Obscurations due to some resistance in the nature can be more serious causes of delay, but they too do not last for ever.

(S 31: 661)

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Be sincere, always sincere, more and more sincere.

Sincerity exacts from each one that in his thoughts, his feelings, his sensations and his actions he should express nothing but the central truth of his being.

(M 15: 191)

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If you are sincere and scrupulously honest, my help is certainly with you and one day you will become conscious of it.

(M 12: 396)

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Three things indispensable to begin with:

Absolute sincerity in the whole being and all its activities.

Complete self-surrender without any reservation.

Patient work on oneself and at the same time a steady conquering of perfect unshakable peace and equanimity.

(M 14: 41)

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*Is it possible for a human being to be perfectly sincere? . . .  
Is there a mental sincerity, a vital sincerity, a physical  
sincerity? What is the difference between these sincerities?*

Naturally, the principle of sincerity is the same everywhere, but its working is different according to the states of being. As for the first question, one could simply answer: No, not if man remains what he is. But he has the possibility of transforming himself sufficiently to become perfectly sincere.

To begin with, it must be said that sincerity is progressive, and as the being progresses and develops, as the universe unfolds in the becoming, sincerity too must go on perfecting itself endlessly. Every halt in that development necessarily changes the sincerity of yesterday into the insincerity of tomorrow.

To be perfectly sincere it is indispensable not to have any preference, any desire, any attraction, any dislike, any sympathy or antipathy, any attachment, any repulsion. One must have a total, integral vision of things, in which everything is in its place and one has the same attitude towards all things: the attitude of true vision. This programme is obviously very difficult for a human being to realise. Unless he has decided to divinise himself, it seems almost impossible that he could be free from all these contraries within him. And yet, so long as one carries them in himself, one cannot be perfectly sincere. Automatically the mental, the vital and even the physical working is falsified. I am emphasising the physical, for even the working of the senses is warped: one does not see, hear, taste, feel things as they are in reality as long as one has a preference. So long as there are things which please you and others which don't, so long as you are

attracted by certain things, and repulsed by others, you cannot see things in their reality; you see them through your reaction, your preference or your repulsion. The senses are instruments which get out of order, in the same way as sensations, feelings and thoughts. Therefore, to be sure of what you see, what you feel, what you experience and think, you must have a complete detachment; and this is obviously not an easy task. But until then your perception cannot be wholly true, and so it is not sincere.

Naturally, this is the maximum. There are crass insincerities which everybody understands and which, I believe, it is not necessary to dwell upon, as for example, saying one thing and thinking another, pretending that you are doing one thing and doing another, expressing a wish which is not your real wish. I am not even speaking of the absolutely glaring lie which consists in saying something different from the fact, but even that diplomatic way of acting which consists in doing things with the idea of obtaining a certain result, in saying something and expecting it to have a certain effect; every combination of this kind which naturally makes you contradict yourself, is a kind of insincerity gross enough for everybody to easily recognise.

But there are others more subtle which are difficult to discern. For instance, so long as you have sympathies and antipathies, quite naturally and as it were spontaneously you will have a favourable perception of what is sympathetic to you and an unfavourable perception of what — or whom — you dislike. And there too the lack of sincerity will be flagrant. However, you may deceive yourself and not perceive that you are being insincere. Then in that case, you have, as it were, the collaboration of mental insincerity. For it is true that there are

insincerities of slightly different types according to the state of being or the parts of the being. Only, the origin of these insincerities is always a similar movement arising from desire and the seeking of personal ends — from egoism, from the combination of all the limitations arising from egoism and all the deformations arising from desire.

. . . sincerity is the basis of all true realisation, it is the means, the path — and it is also the goal. Without it you are sure to make innumerable blunders and you have constantly to redress the harm you have done to yourself and to others.

There is, besides, a marvellous joy in being sincere. Every act of sincerity carries in itself its own reward: the feeling of purification, of soaring upwards, of liberation one gets when one has rejected even one tiny particle of falsehood.

Sincerity is the safeguard, the protection, the guide, and finally the transforming power.

(M 8: 397-400)

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Allow nothing, nowhere, to deny the truth of your being: that is sincerity.

(D: 17.10.1958)

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Only when one has opened wide the door of the psychic being, has entered consciously, and had the absolute, total, complete contact with the Divine, when one has the feeling of being born to a new life, when one is another being, does not see anything in the same way any longer, does not feel anything in the same way anymore — then one knows intimately, profoundly, completely what the divine life is. And even afterwards, if the door closes again, one can keep a precise memory. And it is in this way that it is seen. It is impossible to make a mistake. It is something quite different, there is no comparison, none: one can compare nothing with this. It is unique and absolute. That is why I asked you, “Can you make the distinction?” For surely if one among you has had the experience, he knows in this way what comes from the Divine, and necessarily if he knows absolutely what comes from the Divine, he knows perforce all that does not. So there I asked you the question. For I should have been very happy that one among you could tell me with sincerity, “I have had the experience and I know.” But it is only after this experience that one knows, not before. That is why, if one sincerely wants to progress, one must at each step inquire, be sure from where the influence comes: “Who has given me this suggestion? Is it a part of myself? Is it something external? Does this come from the Divine?”

But before having had that experience, one is not capable of judging by oneself. Naturally, if one’s surrender is truly sincere and there is this constant attitude in the being, this total self-giving to the Divine, “Thy Will be done”, in this way, one can, without knowing, without understanding, instinctively, choose the thing that should be done and reject the one that

should not, but this becomes an instinct, a sort of automatic thing, if your surrender is perfect. And that is the very advantage of surrender, for you can do the right thing in the right way automatically, *before* having the knowledge.

But as Sri Aurobindo says there, you understand, one must be in a state of perfect obedience which does not question, does not discuss and obeys spontaneously, acts rightly as one is guided. Nothing in the thought or the vital must revolt or contradict or question or try to justify, to prove to oneself (and sometimes even to the Divine) that one is right, that what one has done is the right thing. All that must be done with.

Fundamentally, whatever be the path one follows — whether the path of surrender, consecration, knowledge — if one wants it to be perfect, it is always equally difficult, and there is but one way, one only, I know of only one: that is perfect sincerity, but *perfect* sincerity!

Do you know what perfect sincerity is? . . .

Never to try to deceive oneself, never let any part of the being try to find out a way of convincing the others, never to explain favourably what one does in order to have an excuse for what one wants to do, never to close one's eyes when something is unpleasant, never to let anything pass, telling oneself, "That is not important, next time it will be better."

Oh! It is very difficult. Just try for one hour and you will see how very difficult it is. Only one hour, to be *totally, absolutely* sincere. To let nothing pass. That is, all one does, all one feels, all one thinks, all one wants, is *exclusively* the Divine.

"I want nothing but the Divine, I think of nothing but the Divine, I do nothing but what will lead me to the Divine, I love

nothing but the Divine.”

Try — try, just to see, try for half an hour, you will see how difficult it is! And during that time take great care that there isn't a part of the vital or a part of the mind or a part of the physical being nicely hidden there, at the back, so that you don't see it (*Mother hides her hands behind her back*) and don't notice that it is not collaborating — sitting quietly there so that you don't unearth it . . . it says nothing, but it does not change, it hides itself. How many such parts! How many parts hide themselves! You put them in your pocket because you don't want to see them or else they get behind your back and sit there well-hidden, right in the middle of your back, so as not to be seen. When you go there with your torch — your torch of sincerity — you ferret out all the corners, everywhere, all the small corners which do not consent, the things which say “No” or those which do not move: “I am not going to budge. I am glued to this place of mine and nothing will make me move.” . . . You have a torch there with you, and you flash it upon the thing, upon everything. You will see there are many of them there, behind your back, well stuck.

Try, just for an hour, try!

(M 6: 131-33)

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To perceive one's own weaknesses is one result of sincerity.

(S 29: 53)

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... we want to prepare ourselves for a Divine manifestation. That is why we can boldly say: It is better to be than to seem. We need not appear to be good if our sincerity is perfect. And by perfect sincerity we mean that all our thoughts, feelings, sensations and actions should express nothing but the central Truth of our being.

(M 12: 268)

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The complete unification of the whole being around the psychic centre is the essential condition to realise a perfect sincerity.

(M 15: 187)

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For everything — I would repeat it to you eternally if I had the time — for everything, one must be absolutely sincere.

(M 4: 112)

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To keep steady one's aspiration and to look at oneself with an absolute sincerity are the sure means to overcome all obstacles.

(M 14: 229)

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*How should one live the life one chooses?*

Be sincere.

(H: 164)

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Those who are earnest and sincere have always the Divine for companion.

(M 14: 66)

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... the whole being in all its parts and all its activities wants only the Divine, aspires *only for the Divine*.

(H: 170)

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The Mother will take the things you offer, as she does not wish to be too severe. But an integral sincerity in all your being is the one thing she wants from you.

(B: August 2001, 68)

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*This morning after Pranam, Thou blest me with four flowers of Sincerity. I feel that there is special significance in it, but I am unable to find out the same. May I know it?*

When I picked up the flowers to give you, I felt that several were coming and I willed: “Let it be the number of the states of the being in which the Sincerity (in the consecration to the Divine) will be definitively established.” Four means integrality: the four states of being, mental, psychic, vital, physical.

(M 15: 36-37)

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*After receiving your letter and seeing Sincerity flowers on the envelope, I felt a little sullen. “Why this Sincerity flower? Why was it sent? What insincerity is there in me? . . .” And so on. Afterwards I even felt a little disinclination to come to Pranam.*

The sincerity flower had nothing to do with that incident. It was sent to everybody this morning. The flowers do not necessarily point to some deficiency — they are meant often simply to carry the force of the thing they indicate.

(B: April 2005, 80)

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*The other day I was having a lot of peace and Ananda. I got a vision of you, with a vision of the Sincerity flower following it. But I had to stop the meditation in order to sleep, for I thought that if I kept awake at night I might fall ill. Is there any significance in the vision of that particular flower and no other?*

Yes. There was a special purpose in it. It was a call to you to aspire for sincerity. By sincerity is meant the lifting of all our movements towards the Divine.

(N: I, 61)

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*Mother:* “Simple sincerity includes everything. It leads to power, light, knowledge, experience, transformation — everything. But it must be integral, in all the parts of the being.”

*C:* “How to speak?”

*Mother:* “It must be spontaneous.”

*C:* “How to know that?”

*Mother:* “Right thinking, right way, sincere and constant prayer. Judge from the result.”

(C: 220)

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An uncompromising sincerity is the surest way to spiritual achievement.

Do not pretend — be.

Do not promise — act.

Do not dream — realise.

(M 14: 66)

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Without sincerity nothing can be done. With total sincerity everything is possible.

(M 16: 380)

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Only those who are already very sincere know that they are not completely sincere.

(M 14: 69)

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We want to be sincere in spite of all contrary opinions; sincerity is our safeguard.

(M 14: 67)

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*What is central sincerity?*

It is a very big question. You can say it is something in the central being which keeps to the call. There may be deviations from the path and also faults but if the central being is there the man comes back to the path. To have that central sincerity is the necessary condition for getting the Truth.

(P: 331-32)

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*What are the conditions of success in this Yoga?*

I have often told of them. Those go through who have the central sincerity. It does not mean that the sincerity is there in all the parts of the being. In that sense no one is entirely ready. But if the central sincerity is there it is possible to establish it in all the parts of the being . . .

(P: 361)

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The true purpose of life —

To live for the Divine, or to live for the Truth, or at least to live for one's soul.

And the true sincerity —

To live for the Divine without expecting any benefit from Him in return.

(M 14: 4)

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*What does transparent sincerity mean?*

Sincerity is compared to an atmosphere or a sheet of glass. If the one or the other is completely transparent, it lets light through without distorting it.

Similarly, a sincere consciousness lets divine vibrations through without distorting them.

(M 16: 382)

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. . . it is much more important to be than to seem to be — one must live and not pretend to live — and that it is much more important to realise something entirely, sincerely, perfectly than to let others know that you are realising it!

It is the same thing again: when you are compelled to say what you are doing, you spoil half your action.

And yet, at the same time, this helps you to take your bearings, to find out exactly where you are.

That was the wisdom of the Buddha who spoke of “the Middle Way”: neither too much of this nor too much of that, neither falling into this nor falling into that — a little of everything and a balanced way . . . but *pure*. Purity and sincerity are the same thing.

(M 10: 202)

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Purity is perfect sincerity and one cannot have it unless the being is entirely consecrated to the Divine.

(M 14: 149)

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*I feel that my nature is becoming more complicated, less sincere. Why is that?*

As the mind develops, the simple and pure sincerity of the child disappears. It must be replaced with a more conscious, more spiritual sincerity — the psychic sincerity.

(M 17: 124)

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One must rely on the Divine and yet do some enabling sadhana — the Divine gives the fruit not by the measure of the sadhana but by the measure of the soul's sincerity and its aspiration. (I mean by soul's sincerity its yearning after the Divine and its aspiration towards the higher life.) Also, worrying does no good — "I shall be this, I shall be that, what shall I be?" Say: "I am ready to be not what I want but what the Divine wants me to be," — all the rest should go on that base.

(SA 23: 582)

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If he [*the sadhak*] is sincere, there is bound to be devotion. Sincerity in Yoga means to respond to the Divine alone and if he has no devotion he cannot do it.

(S 29: 53)

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Sincere devotion is much more effective than the Ganges water.

(M 14: 98)

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If you take up this path of surrender fully and sincerely, there is no more danger or serious difficulty. The question is to be sincere. If you are not sincere, do not begin Yoga. If you were dealing in human affairs, then you could resort to deception; but in dealing with the Divine there is no possibility of deception anywhere. You can go on the Path safely when you are candid and open to the core and when your only end is to realise and attain the Divine and to be moved by the Divine.

(M 3: 5)

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Absolute sincerity is required.

(M 14: 67)

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*Yesterday you spoke about the Mother's commands. What are they? I want to try to follow them.*

They are supposed to be known. You have to do the right thing and follow the Yoga sincerely.

(S 32: 91-92)

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I have never said that this Yoga was a safe one — no Yoga is. Each has its dangers as has every great attempt in human life. But it can be carried through if one has a central sincerity and a fidelity to the Divine. These are the two necessary conditions.

(S 29: 43)

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Sincerity in the vital: the sure road to realisation.

(M 14: 355)

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Sincerity, Fidelity are the two guardians of the Way.

(M 14: 67)

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If in all sincerity we are on the side of the Divine, we *are* all we should be.

That's what Sri Aurobindo always said. If men only knew this: if in all sincerity — in all sincerity — they give themselves to the Divine and side with the Divine, they become all they should be.

It may take time, there may be turmoil and difficulty — you must be . . . inflexible: “I am for the Divine and the divine manifestation, in spite of everything and anything.” *Voilà*. Then it is omnipotence — *even over death*.

I am not saying tomorrow, I am not saying immediately, but . . . it's a certainty.

(D: 4.4.1972)

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There can be no doubt about the Divine Grace. It is perfectly true also that if a man is sincere, he will reach the Divine. But it does not follow that he will reach immediately, easily and without delay. Your error is there, to fix for God a term, five years, six years, and doubt because the effect is not yet there. A man may be centrally sincere and yet there may be many things that have to be changed in him before realisation can begin. His sincerity must enable him to persevere always — for it is a longing for the Divine that nothing can quench, neither delay nor disappointment nor difficulty nor anything else.

(S 29: 116-17)

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All sincere aspiration has its effect; if you are sincere, you will grow into the divine life.

To be entirely sincere means to desire the divine Truth only, to surrender yourself more and more to the Divine Mother, to reject all personal demand and desire other than this one aspiration, to offer every action in life to the Divine and do it as the work given without bringing in the ego. This is the basis of the divine life.

One cannot become altogether this at once, but if one aspires at all times to it and calls in always the aid of the Divine Shakti with a true heart and straightforward will, one grows more and more into this consciousness.

(S 29: 51)

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Those who are sincere I can help and turn easily towards the Divine. But where there is insincerity I can do very little.

(M 14: 226)

\*

Whatever one wants sincerely and persistently from the Divine, the Divine is sure to give. If then you want Ananda and go on wanting, you will surely have it in the end. The only question is what is to be the chief power in your seeking, a vital demand or a psychic aspiration manifesting through the heart and communicating itself to the mental and vital and physical consciousness. The latter is the greatest power and makes the

shortest way — and besides one has to come to that way sooner or later.

(S 29: 10)

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The Divine knows best and one has to have trust in His wisdom and attune oneself with His will. Length of time is no proof of an ultimate incapacity to arrive — it is only a sign that there is something in oneself which has to be overcome and if there is the will to reach the Divine it can be overcome . . .

I have said also that the Grace *can* at any moment act suddenly, but over that one has no control, because it comes by an incalculable Will which sees things that the mind cannot see. It is precisely the reason why one should never despair, — that and also because no sincere aspiration to the Divine can fail in the end.

(S 29: 174)

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*What should we do to remain always in contact with the Divine, so that no person or event can draw us away from this contact?*

Aspiration. Sincerity.

(M 14: 287)

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*Mother, you said that if we think mentally of something we are immediately in the presence of that thing, but if, for example, we think mentally of something higher, of the Divine, for example . . .*

Yes.

*Are we immediately in His Presence?*

Yes, but only that part of the thought, not your body. That's just what I said. In the mental domain it is like that; if one concentrates on the Divine and thinks of the Divine, the part . . . I don't say the whole thought, because thought is multiple and divided, but the part which is sincerely concentrated on the Divine is with Him.

(M 7: 217)

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But how wonderfully things get organised when you really and sincerely put yourself in the Divine's hands! This year,\* for instance, is like being bathed in Sri Aurobindo, you know.

(D: 16.2.1972)

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\* 1972 — Sri Aurobindo's Birth Centenary year.

A being living according to its own nature, its own truth, should spontaneously discover its own way of using things. When you live according to the truth of your being, you have no need to learn things, you do them spontaneously, according to the inner law. When you follow your nature spontaneously and sincerely, you are divine.

(M 15: 347)

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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.

(S 29: 42)

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Strength has a value for spiritual realisation, but to say that it can be done by strength only and by no other means is a violent exaggeration. Grace is not an invention, it is a fact of spiritual experience. Many who would be considered as mere nothings by the wise and strong have attained by Grace; illiterate, without mental power or training, without “strength” of character or will, they have yet aspired and suddenly or rapidly grown into spiritual realisation, because they had faith or because they were sincere. I do not see why these facts which are facts of spiritual history and of quite ordinary spiritual experience should be

discussed and denied and argued as if they were mere matters of speculation. Strength, if it is spiritual, is a power for spiritual realisation; a greater power is sincerity; the greatest power of all is Grace. I have said times without number that if a man is sincere, he will go through in spite of long delay and overwhelming difficulties.

(S 29: 172)

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*Sweet Mother, how does one do Yoga?*

Be wholly sincere, never try to deceive others. And try never to deceive yourself.

(M 14: 70)

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Everyone is given his chance and the help is there for all — but for each the benefit is proportionate to his sincerity.

(M 14: 86)

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Before the Eternal Consciousness, one drop of sincerity has more value than an ocean of pretence and hypocrisy.

(M 12: 129)

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. . . Needless to say, sincerity is the essential condition for realisation; all insincerity is a degradation.

(M 12: 162)

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The measure of the sincerity is the measure of the success.

(M 12: 115)

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Faith and Sincerity are the twin agents of success.

(M 12: 115)

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Success depends entirely on the sincerity.

(M 15: 80)

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To be absolutely sincere, straightforward, open, is not an easy achievement for human nature. It is only by spiritual endeavour that one can realise it . . .

(S 29: 51)

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Sincerity is perhaps the most difficult of all things and perhaps it is also the most effective.

If you have perfect sincerity, you are sure of victory. It is infinitely difficult. Sincerity consists in making all the elements of the being, all the movements (whether outer or inner), all the parts of the being, all of them, have one single will to belong to the Divine, to live only for the Divine, to will only what the Divine wills, to express only the divine Will, to have no other source of energy than that of the Divine.

And you find that there is not a day, not an hour, not a minute when you do not need to intensify, rectify your sincerity — a total refusal to deceive the Divine. The first thing is not to deceive oneself. One knows one cannot deceive the Divine; even the cleverest of the Asuras cannot deceive the Divine. But even when one has understood that, one sees that quite often in one's life, in the course of the day, one tries to deceive oneself without even knowing it, spontaneously and almost automatically. One always gives favourable explanations for all that one does, for one's words, for one's acts. That is what happens first. I am not speaking of obvious things like quarrelling and saying, "It is the other one's fault", I am speaking of the very tiny things of daily life.

I know a child who knocked against a door and he gave a good kick to the door! It is the same thing. It is always the other one who is in the wrong, who has committed the mistake. Even when you have passed the stage of the child, when you have a little reason, you still give the stupidest of all excuses: "If he had not done that, I wouldn't have done this." But it should be just the other way round!

This is what I call being sincere. When you are with someone, if you are sincere, instantaneously your way of reacting should be to do the right thing, even when you are with someone who does not do it. Take the most common example of someone who gets angry: instead of saying things that hurt, you say nothing, you keep calm and quiet, you do not catch the contagion of the anger. You have only to look at yourself to see if this is easy. It is quite an elementary thing, a very small beginning to know whether you are sincere. And I am not speaking of those who catch every contagion, even that of coarse joking nor of those who commit the same stupidity as the others.

I tell you: if you look at yourself with sharp eyes, you will catch in yourself insincerities by the hundred, even though you are trying to be sincere in your general attitude. You will see how difficult it is.

I tell you: If you are sincere in all the elements of your being, to the very cells of your body and if your whole being integrally wants the Divine, you are sure of victory but for nothing less than that. That is what I call being sincere.

I am not speaking of glaring things like obeying your impulses, your caprices and then saying: "I do not belong to myself any more, I belong to the Divine; it is the Divine who is doing everything in me, who is acting in me", that indeed is crude enough. I am speaking of more refined people, a little more noble, who put on a pretty cloak to cover their desires.

How many things in the course of the day, how many thoughts, sensations, gestures are turned exclusively towards the Divine in an aspiration? How many? I believe if you have a single one in the whole day, you may mark that in red letters.

When I say, “If you are sincere, you are sure of victory”, I mean true sincerity: to be constantly the true flame that burns like an offering. That intense joy of existing only by the Divine and for the Divine and feeling that without Him nothing exists, that life has no longer any meaning, nothing has any purpose, nothing has any value, nothing has any interest, unless it is this call, this aspiration, this opening to the supreme Truth, to all that we call the Divine (because you must use some word or other), the only reason for the existence of the universe. Remove that and everything disappears.

(M 5: 5-7)

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The important point is to be *more and more* sincere, always more sincere so that you never deceive yourself in the integrality of your aspiration.

This sincerity brings the sure help of the divine Grace.

(M 14: 71)

\*

Be sincere, always sincere, more and more sincere.

Sincerity demands of each one that he express only the truth of his being.

(M 16: 142)

\*

D. asked me if changing the time of her japa had much importance. I told her she can change the time if she has to, provided she remains sincere — that's the most important thing.

. . . Therefore, I have told her (to put it simply): provided you are sincere in your attitude, all is well.

(D: 2.6.1961)

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Be absolutely convinced that everything that happens, happens in order to give us precisely the lesson we needed, and if we are sincere in the “sadhana”, the lesson should be accepted with joy and gratitude.

For one who aspires to the divine life, what can the actions of a blind and ignorant humanity matter to him?

(M 14: 219)

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All depends on the attitude of each one and on the sincerity of his approach.

(M 15: 222)

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One thing you must know and never forget — it is: all that is true and *sincere* will always be kept — only what is false and insincere will disappear.

(H: 1)

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*The path is long, very long, almost interminable.*

It is true that the path is very long, but for one who follows it with *sincerity*, it is *really very interesting*, and at every step one is rewarded for one's trouble.

(M 16: 375)

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The childlike path is always better — but it is not so easy, for it must be taken spontaneously and in all sincerity.

(M 17: 121)

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So long as there is complete sincerity, the Divine Grace will be there and assist at every moment on the way.

(S 29: 53)

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. . . mechanical rigidity has little or no effect on spiritual development where the spontaneity of an absolute sincerity is indispensable.

Sri Aurobindo has written very clearly on this subject. And what he has written on it has appeared in *The Synthesis of Yoga*.

However, as an initial help to set you on the path, I can tell you: (1) that on getting up, before starting the day, it is good to make an offering of this day to the Divine, an offering of all that one thinks, all that one is, all that one will do; (2) and at night, before going to sleep, it is good to review the day, taking note of all the times one has forgotten or neglected to make an offering of one's self or one's action, and to aspire or pray that these lapses do not recur.

This is a minimum, a very small beginning — and it should increase with the sincerity of your consecration.

(M 16: 315-16)

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*Mother, when we make an effort, there's something in us which becomes very self-satisfied and boastful and contented with this effort, and that spoils everything. Then how can we get rid of this?*

Ah, that's what looks on at what it is doing! There is always someone who observes when one is doing something. Now sometimes, he becomes proud. Obviously, this takes away much strength from the effort. I think it is that: it is the habit of looking at oneself acting, looking at oneself living. It is necessary to

observe oneself but I think it is still more necessary to try to be absolutely sincere and spontaneous, very spontaneous in what one does: not always to go on observing oneself, looking at what one is doing, judging oneself — sometimes severely. In fact it is almost as bad as patting oneself with satisfaction, the two are equally bad. One should be so sincere in his aspiration that he doesn't even know he is aspiring, that he becomes the aspiration itself. When this indeed can be realised, one truly attains to an extraordinary power.

One minute, one minute of this, and you can prepare years of realisation.

(M 6: 402)

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What should be done? . . . Be sincere.

That's it; always, always, the little worm in the fruit. One tells oneself, "Oh! I can't." It is not true, if one wanted, one could.

And there are people who tell me, "I don't have the will-power." That means you are not sincere. For sincerity is an infinitely more powerful force than all the wills in the world. It can change anything whatever in the twinkling of an eye; it takes hold of it, grips it, pulls it out — and then it's over.

But you close your eyes, you find excuses for yourself.

(M 8: 19)

\*

. . . what *I* call being sincere is this: if one thinks that this new realisation is the only thing which is truly worth being lived; if what is, is intolerable — not only for oneself, perhaps not so much for oneself . . . but still, if one is not absolutely selfish and mean, one feels that, truly, it has lasted long enough, that one has had enough of it, that it must change — well, when one feels like that, one takes everything, all that one is, all that one can, all that one has, and one throws oneself into it completely without ever looking behind, and come what may! I indeed feel that it would be preferable even to plunge into an abyss in this way than to be on the shore, trembling and wondering, “What will happen to me tomorrow if I take this rather rash step?” There we are.

It is preferable to buck up a little, as they say familiarly, and chance it! That’s my opinion.

(M 7: 324)

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It is true that a central sincerity is not enough except as a beginning and a base; the sincerity must spread as you describe through the whole nature. But still unless there is a double nature (without a central harmonising consciousness) the basis is usually sufficient for that to happen.

(S 29: 52)

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There is nothing more beautiful than to unite with the divine Consciousness.

One is sure to find what one seeks — if one seeks it in all sincerity; for what one seeks is within oneself.

(M 14: 19)

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*How can one be luminously open?*

If you like you may replace the word “luminously” by the word “sincerely”, or “transparently”, like something which is not opaque or does not distort; something clear, transparent, sincere, which does not obstruct.

You may take the image of a window open to the light. If your panes are of blackened or opaque glass, what comes through naturally becomes dark and opaque, and little passes through. And if the glass is quite transparent, then it is a luminous light which comes. Or if your glass is coloured, the light will be coloured in one way or another when it reaches you. While if the glass is absolutely pure and transparent, the light will come through pure and transparent.

(M 8: 82-83)

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We all have an inexhaustible fund of self-indulgence, and very often we treat all these little inner movements with the greatest respect and give them an importance which they certainly do not have, even relative to our own evolution.

When one has enough self-control to be able to analyse coldly, to dissect these states of mind, to strip them of their brilliant or painful appearance, so as to perceive them as they are in all their childish insignificance, then one can profitably devote oneself to studying them. But this result can only be achieved gradually, after much reflection in a spirit of complete impartiality. I would like to make a short digression here to put you on your guard against a frequent confusion.

I have just said that we always look upon ourselves with great indulgence, and I think in fact that our defects very often appear to us to be full of charm and that we justify all our weaknesses. But to tell the truth, this is because we lack self-confidence. Does this surprise you? . . . Yes, I repeat, we lack confidence, not in what we are at the present moment, not in our ephemeral and ever-changing outer being — this being always finds favour in our eyes — but we lack confidence in what we can become through effort, we have no faith in the integral and profound transformation which will be the work of our true self, of the eternal, the divine who is in all beings, if we surrender like children to its supremely luminous and far-seeing guidance . . .

Let us be transparent so that the light within us may fully illumine the thoughts we want to observe, analyse, classify. Let us be impartial and courageous so as to rise above our own little preferences and petty personal conveniences. Let us look at the

thoughts in themselves, for themselves, without bias.

And little by little, if we persevere in our work of classification, we shall see order and light take up their abode in our minds. But we should never forget that this order is but confusion compared with the order that we must realise in the future, that this light is but darkness compared with the light that we shall be able to receive after some time.

Life is in perpetual evolution; if we want to have a living mentality, we must progress unceasingly.

Moreover, this is only a preliminary work. We are still very far from true thought, which brings us into relation with the infinite source of knowledge . . .

One who strives in sincere quest for truth, who is ready, if necessary, to sacrifice all he had thought until then to be true, in order to draw ever nearer to the integral truth that can be no other than the progressive knowledge of the whole universe in its infinite progression, enters gradually into relation with great masses of deeper, completer and more luminous thoughts . . .

And now allow me, before concluding, to express a wish.

I would like us to make the resolution to raise ourselves each day, in all sincerity and goodwill, in an ardent aspiration towards the Sun of Truth, towards the Supreme Light, the source and intellectual life of the universe, so that it may pervade us entirely and illumine with its great brilliance our minds and hearts, all our thoughts and our actions.

(M 2: 23-29)

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... don't forget that even if you make sincere efforts, it is not in a day, not in a month, not in a year that you will reach the end of all these difficulties. When one begins, one must begin with an unshakable patience. One must say, "Even if it takes fifty years, even if it takes a hundred years, even if it takes several lives, what I want to accomplish, I shall accomplish."

(M 4: 334-35)

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One becomes what one thinks: you should think of the strength, the uprightness, the sincerity you wish to become.

(M 17: 30)

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The first attitude to be taken, the most indispensable, is the most perfect mental sincerity it is within our power to acquire.

Of all sincerities, this is perhaps the most difficult. Not to deceive oneself mentally is not an easy thing to achieve.

(M 2: 80)

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A simple, straight and sincere call and aspiration from the heart is the one important thing and more essential and effective than capacities.

(S 29: 55)

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This state which tries to come upon you and seize is not part of your true self, but a foreign influence. To yield to it and to express it would therefore be not sincerity, but the expression of something false to your true being, something that will grow more and more foreign to you as you progress. Always reject it, when it comes, even if you feel strongly its touch; open in your mind and soul to the Mother, keep your will and faith and you will find it receding. Even if it returns obstinately, be equally and more obstinate against it, firm in rejection — that will discourage and wear it out and finally it will grow weak, a shadow of itself and disappear.

Be true to your true self always — that is the real sincerity. Persist and conquer.

(S 31: 788)

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Birth of true mental sincerity: with its birth the mind will understand that it is only a means and not an end in itself.

(M 14: 339)

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One has only to aspire sincerely and keep oneself as open as possible to the Mother's Force.

(S 29: 55)

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If you want to be quite sincere, even when a child comes and tells you something you do not understand, you must not say, “This child is stupid”, but “It is I who am stupid, because I do not understand!” . . .

There is a state of consciousness which may be called “gnostic”, in which you are able to see *at the same time* all the theories, all the beliefs, all the ideas men have expressed in their highest consciousness . . . and in that state, not only do you put each thing in its place, but everything appears to you marvellously true and quite indispensable in order to be able to understand anything at all about anything whatsoever . . .

In that condition there is no contradiction — it is a totality and a totality in which one has the full knowledge of all the truths expressed (which are not sufficient to express the total Truth), in which one knows the respective places of all things, why and of what the universe is formed. Only — I hasten to tell you this — it is not by a personal effort that one reaches this condition; it is not because one tries to obtain it that one obtains it. You *become* that, spontaneously. It is, if you like, the crowning of an absolute mental sincerity, when you no longer have any partiality, any preference, any attachment to an idea, when you do not even try any longer to know the truth.

You are simply open in the Light, that’s all.

(M 4: 157-58)

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. . . it is preferable to have one moment of sincerity rather than a long life of apparent devotion and . . . a psychological and spiritual victory over oneself is more important than all external victories.

(M 3: 227)

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I believe the guru is always ready to give what can be given, if the disciple can receive, or it may be when he is ready to receive. If he refuses to receive or behaves inwardly or outwardly in such a way as to make reception impossible or if he is not sincere or takes up the wrong attitude, then things become difficult. But if one is sincere and faithful and has the right attitude and if the guru is a true guru, then, after whatever time, it *will* come.

(S 29: 199)

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Lord, give me the strength of a total and perfect sincerity that I may be worthy of Thy Realisation.

(M 15: 212)

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Lord, give me perfect sincerity, that sincerity which will lead me straight to Thee.

(M 15: 213)

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Lord, give me Thy blessings that I may become more and more sincere.

(M 15: 213)

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Teach us to be really sincere in our effort towards the Truth.

(M 15: 217)

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My Lord, let me be entirely and sincerely yours.

(M 15: 210)

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O Lord, give me a perfect sincerity.

O Lord, let me be perfectly yours for ever.

(M 15: 210)

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O Lord, Thou hast decided to test the quality of our faith and to pass our sincerity on Thy touchstone. Grant that we come out greater and purer from the ordeal.

(M 15: 170)

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To be able to receive the new consciousness without deforming it:

One must be able to stand in the light of the Supreme Consciousness without casting a shadow.

(M 15: 105)

\*

Make me entirely transparent so that my consciousness may unite with Thine.

(M 15: 213)

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Whenever there is sincerity, you find that the help, the guidance, the grace are always there to give you the answer and you are not mistaken for long.

It is this sincerity in the aspiration for progress, in the will for truth, in the need to be truly pure — pure as it is understood in the spiritual life — it is this sincerity which is the key to all progress. With it you know — and you *can*.

(M 3: 192)

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Ardent was her self-poised unstumbling will;  
Her mind, a sea of white sincerity,  
Passionate in flow, had not one turbid wave.

(S 33: 14-15)

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All was sincerity and natural force.  
There freedom was sole rule and highest law.

(S 33: 127)

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