25 March 1953

You have said: “You must be vigilant and see that you do not use the Divine as a cloak for the satisfaction of your desires.”

Questions and Answers 1929–1931 (14 April 1929)

Many people accept certain theories, some of which are very convenient, and they say, “Everything is the result of the divine Will”; others say, “The Divine is everywhere and in everything and does everything”; yet others say, “My will is one with the divine Will, it is He who inspires me.” Indeed, there are many theories and they say that. Naturally, their ego is as alive. They do all that they want to do, saying, “It is the Divine who is doing it in me.” Whatever is supplied by their brain is the “divine Will”. It is not a personal inspiration: “Everything is the result of the divine Will.” “It is not I who am acting, it is the Divine who is acting through me.” They do all that they wish to do. There are many people like that. Therefore I said, “Do not use the Divine as a pretty cloak to hide your desires.”

“The question is to be sincere. If you are not sincere, do not begin Yoga.”

Ibid.

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.
Questions and Answers

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.