Chapter Three

Purity

Purification of the Nature

A certain amount of purification is necessary before there can be any realisation of the Divine and that is what has been going on in you. It is after all not a very long time since the real purification began and it is never an easy work. So the impatience may be natural, but it is not exactly reasonable.

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Purification — rejecting from one’s nature all that is egoistic or of the nature of rajasic desire.

Aspiration for peace and calm and a perfect equality.

Purification and a basis of calm are the first necessary steps in the spiritual life.

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The aspiration must be for entire purification, especially (1) purification from sex, so that no sex imaginations may enter and the sex impulse may cease, (2) purification from desires and demands, (3) purification from depression which is the result of disappointed desires. It is the most important for you. Particularly what you must aspire for is peace in all the being, complete equanimity, samata. The feeling that peace is not enough must go. Peace and purity and equanimity once established, all the rest must be the Mother’s free gift, not a result of the demand from the being.

You can mix normally with people keeping as much as possible an inner quietude. In future when the purification is done and a continuous experience possible we can reconsider the matter.

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Very often the earlier stage of the sadhana is successful, because there is an opening of the mind to first workings of the Force — afterwards the lower vital consciousness and the physical rise up and if these are not ready or inclined for the sadhana, it ceases. The sadhaka has first to purify and open them and call in the Force to work there and make all ready until he can bring the true consciousness and experience there. Yoga implies a long and difficult work and one must be ready to accept the necessity of years of preparation and purification and increasing consecration before the greater results can come.

* By meditation alone and trying to concentrate you will never succeed. There must be an aspiration from the heart and a giving up of all yourself to Krishna.

In your nature there are many obstacles, chiefly a great activity of the outward-going mind and a thick crust of the impure lower Prakriti that covers the heart and the vital being. Quieting of the mind and purification of the nature are what you must have before you can fulfil your aim. Aspire for these two things first; ask for them constantly from above. You will not be able to achieve them by your own unaided effort.

* As for the way out of the impasse, I know only of the quieting of the mind which makes meditation effective, purification of the heart which brings the divine touch and in time the divine presence, humility before the Divine which liberates from egoism and the pride of the mind and of the vital, the pride that imposes its own reasonings on the ways of the spirit and the pride that refuses or is unable to surrender, sustained persistence in the call within and reliance on the Grace above. Meditation, japa, prayer or aspiration from the heart can all succeed, if they are attended by these or even some of these things. But I do not know that you can be promised what you always make the condition of any inner endeavour, an immediate or almost immediate realisation or beginning of concrete realisation. I fully
believe on the other hand that one who has the call in him cannot fail to arrive, if he follows patiently the way towards the Divine.

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I can only hope that the depression and the suggestions it brings will pass away soon. You were making very good progress before it touched you. There is no impossibility in the purification of the heart which was the thing you were trying for and when the heart is purified, other things which seemed impossible before become easy — even the inner surrender which now seems to you impracticable. I at any rate will go on trusting in your spiritual destiny until the performance of the “miracle”.

The Meaning of Purity

Purity is to accept no other influence but only the influence of the Divine.

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It [purity] is more a condition than a substance. Peace helps to purity — since in peace disturbing influences cease and the essence of purity is to respond only to the Divine Influence and not to have an affinity with other movements.

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Purity means freedom from soil or mixture. The divine Purity is that in which there is no mixture of the turbid ignorant movements of the lower nature. Ordinarily purity is used to mean (in the common language) freedom from vital passion and impulse.

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The Divine Purity is a more wide and all-embracing experience than the psychic.

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Purity or impurity depends upon the consciousness; in the divine
Purity consciousness everything is pure, in the ignorance everything is subject to impurity, not the body only or part of the body, but mind and vital and all. Only the self and the psychic being remain always pure.

A pure mind means a mind quiet and free from thoughts of a useless or disturbing character.

X pretends to be pure and surrendered to the will of God. How can he be pure when his whole trouble has come from the indulgence of impure desires? He pretends to act according to God’s will, but his actions are moved by three things, desire, vanity and self-will. The devil makes suggestions supported by one or another of these three motives and persuades him that it is the will of God.

Ignorance is not a state of innocence or purity; that is an old blunder. Only a consciousness full of light can be pure. For instance, when you are conscious, your mind is clear and you have the right ideas about things and people; your mind is pure of ignorance. But when the mind is clouded by some impurity, — say, anger, jealousy or pride or some unreasonable desire, — you at once become ignorant and mistake and misunderstand everything.

Again, when your heart is turned to the Mother and satisfied with her love, when you are full of peace, contentment and happiness, then there is no room for wrong feelings and desires; your heart is pure.

This is what the Mother meant by purity; to be free from false ideas, wrong feelings, desires, demands etc. is to be pure.

Purity in the consciousness and purity in the conduct is what is usually meant by these terms [inner and outer purity].