

# *Mother on Thoughts and Aphorisms*

<b>Aphorism</b>		<b><i>Mother's Comments</i></b>
<b>206</b>	<b>God leads Man</b>	The only safety in life, the only way to escape from the consequences of past errors, is an inner development leading to conscious union with the Divine Presence; the only effective guide, the Truth of our being and of all beings.
<b>207</b>	<b>To Live according to Truth</b>	For those who want to live according to Truth, the only way is to become conscious of the Divine Presence and to live exclusively according to Its Will.  This is the only way to escape from evil and suffering, the only way to be always in peace, light and joy.
<b>208</b>  <b>&amp;</b>  <b>209</b>	<b>Beatitude</b>	Man has a right to beatitude since that is what he was created for. But any egocentric movement is the very opposite of this beatitude; so that if you seek it for yourself alone, you repel it instead of attracting it. By self-forgetfulness, by self-giving, without asking anything in return, by merging, so to say, into this beatitude so that it may shine upon all, you find the inner peace and joy which never leave you.  Self-forgetfulness may simply be a passive state resulting from a total lack of egoism. Self-giving, which takes its full value when it is directed towards the Divine, is an active movement which includes love in its purest and highest form.  A total self-giving to the Divine is the true purpose of existence.
<b>210</b>  <b>&amp;</b>  <b>211</b>	<b>Anger and Vengeance</b>	Anger and vengeance belong to a lower humanity, the humanity of yesterday and not of tomorrow.
<b>212</b>	<b>The Soul's Failures</b>	Usually man is not afflicted with the only thing truly tragic, the failure to find one's soul and to live according to its law. <sup>1</sup>  In truth, the only thing that is truly tragic is not to become conscious of one's soul, the psychic being, and not to be entirely guided by it in one's life.  To die before having found one's soul and lived according to its law, that is the true failure. And the true epic, the true glory is to find the Divine in oneself and to live according to His law.
<b>213</b>	<b>Making Tragedies</b>	It is the narrowness of the human consciousness that makes tragedies out of events which for the Divine Consciousness are only movements in the general evolution. But even when one sees that, one can and must keep a profound sympathy for those who are still living in the throes of ignorance.

<p><b>214 &amp; 215</b></p>	<p><b>Genius</b></p>	<p>Once a man becomes conscious of the Divine and unites with Him, he certainly becomes abnormal to ordinary eyes, for he no longer has the weaknesses that make up ordinary human nature.</p> <p>But fortunately for him, by the very fact of his inner realisation, he loses man's habit of boasting and is thus able to avoid the ill will of others.</p>
<p><b>216</b></p>	<p><b>Keep Calm</b></p>	<p>It is indeed wise to look at everything with the calm smile of perfect trust. For, with his present consciousness, man can hardly understand the aims of the Supreme Lord.</p>
<p><b>217</b></p>	<p><b>Mastering Violence</b></p>	<p>This is a charming and most expressive way of saying that only the conscious Divine Presence is capable of mastering and conquering all violence.</p>
<p><b>218 - 221</b></p>	<p><b>Hatred and Enemies</b></p>	<p>All this is written to awaken mankind to the sense of its own unity. When one has become conscious of this Unity and when one sees the Divine in all beings, it is easy to feel as Sri Aurobindo recommends.</p>
<p><b>222 - 224</b></p>	<p><b>Old Gods and Asuras</b></p>	<p>This means that sweetness without strength and goodness without power are incomplete and cannot totally express the Divine.</p> <p>I could say in keeping with the kind of image used by Sri Aurobindo, that the charity and generosity of a converted Asura are infinitely more effective than those of an innocent angel.</p>
<p><b>225 - 227</b></p>	<p><b>Altruism</b></p>	<p>By helping others materially (altruism), if at the same time you want to impose your own viewpoint on them, you will kill their soul, because moral and social rules can be no substitute for the inner law which each one must receive from his soul.</p>
<p><b>228 - 230</b></p>	<p><b>Men's Slaughter</b></p>	<p>This is a question I cannot answer, because God has never asked me to slay.</p>
<p><b>231 - 234</b></p>	<p><b>True Virtues</b></p>	<p>1) Courage and love</p> <p>2) Meanness and selfishness</p> <p>3) Nobleness and generosity.</p> <p>1) Courage is the total absence of fear in any form.</p> <p>2) Love is self-giving without asking anything in return.</p> <p>3) Meanness is a weakness that calculates and demands from others the virtues one does not possess oneself.</p> <p>4) Selfishness is to put oneself at the centre of the universe and to want everything to exist for one's own satisfaction.</p> <p>5) Nobleness is to refuse all personal calculation.</p> <p>6) Generosity is to find one's own satisfaction in the satisfaction of others.</p>

235 - 237	<b>True Instruments of the Soul</b>	The soul belongs to the Divine, and owes obedience and service to the Divine alone. If the Divine commands it to work for family, country or humanity, then it is all right and it can do so without being imprisoned.  If the command does not come from the Divine, to serve these things is only to obey social and moral conventions.
238 - 240	<b>Great and Noble Failures</b>	The greatness and nobleness of an event do not depend on material success, but on the feelings which inspire it and the goal which men have pursued.  It is not success that confers greatness but the motive of action and the nobleness of the feelings which inspire it.
241 & 242	<b>Atheism and Religion</b>	So long as religions exist, atheism will be indispensable to counter-balance them. Both must disappear to make way for a sincere and disinterested search for Truth and a total consecration to the object of this search.
243 - 247	<b>Divine Guidance</b>	Personal will and power of choice are necessary qualities for those who live in the ordinary ignorance and illusion.  True self-giving to the Divine of course means their surrender. But unfortunately, many people live in the illusion that they have entirely given themselves to the Divine, and yet preserve in themselves a very active “ego” which prevents them from clearly perceiving the Divine Will; if these people abandon their personal will and discernment, they are in danger of becoming incoherent and erratic.  You must first acquire a perfect sincerity in order to be sure of not deceiving yourself, and you must have clear evidence that it is truly the Divine Will which moves and guides you.
248 - 250	<b>Divine Will</b>	The first thing needed is to become conscious of the Divine Will, and in order to do that one must no longer have any desires or personal will.  The best way to achieve this is to direct one’s whole aspiration towards the Divine Perfection, to give oneself to it without reserve and to rely on That alone for all satisfaction. All the rest will follow as a result.
251	<b>Divine Solitude</b>	This is to tell us that the only choice to be made is to unite with the Divine in spite of everything, even the opposition of the whole world, because the world only has an apparent strength in the mental and the physical, whereas the Divine possesses the eternal power of Truth.
252 - 254	<b>Defeat and Failure is not The End</b>	Surely Sri Aurobindo did not say that “God” needs to circle about, because he is all-powerful; but his power is not an arbitrary one as men understand it.  To begin to understand anything about this, one must know and feel that in the whole universe there is nothing which is not an expression of his omnipotent and omnipresent will; and only by consciously uniting with Him can one begin to understand this, not mentally, but through an experience of consciousness and vision.  In his ordinary consciousness, even with the widest intelligence, man can only grasp an infinitesimal part of creation and so he cannot understand it and still less judge it.  And if we want to hasten the transformation of the world, the best we can do is to give ourselves without reserve or calculation to That which knows.

<p><b>255</b> - <b>257</b></p>	<p><b>Blind Faith</b></p>	<p>What men usually call blind faith is in fact what the Divine Grace sometimes gives to those whose intelligence is not developed enough to have true knowledge. So blind faith can be something very respectable, although it is of course clear that one who has true knowledge is in a far superior position.</p> <p>Faith is an exclusively psychic phenomenon.</p>
<p><b>258</b> - <b>261</b></p>	<p><b>Reason and Faith</b></p>	<p>Each one has his own aims according to his nature and the goal he wants to attain in ordinary life.</p> <p>As for spiritual life, it has only one goal: to know the Divine and to unite with Him, by every possible means and with the help of faith, which is certainly the most powerful motive-force for beginners.</p>
<p><b>262</b> - <b>264</b></p>	<p><b>Divine Command</b></p>	<p>It is obviously in the silence of the mind that it is possible to perceive the Divine Command. The true way of knowing is above words and thoughts.</p> <p>When this phenomenon occurs, it becomes very clear, because one knows the Divine Command first, and the words to describe it come later.</p>
<p><b>265</b> - <b>269</b></p>	<p><b>Beware of Imposter Voice</b></p>	<p>It is indeed of utmost importance not to accept each and every voice as coming from the Divine, because one is liable to obey the command of an imposter. There is only one guarantee which is a complete absence of all personal desire, even the desire of serving the Divine, and the fact of being immersed in a total peace. Only then can one be sure of one's discernment.</p>
<p><b>270</b>  <b>&amp;</b>  <b>271</b></p>	<p><b>Persistence</b></p>	<p>This is to encourage us not to allow ourselves to be influenced by appearances and to persist in our effort even if it seems to have no result.</p> <p>In life, we must do what is revealed to us as the true thing to be done, even if others mock and criticise; for the opinion of men has no value, the Divine Will alone is true and will triumph.</p>
<p><b>272</b>  <b>&amp;</b>  <b>273</b></p>	<p><b>A True Warrior</b></p>	<p>Truth is a difficult and strenuous conquest. One must be a true warrior to make this conquest, a warrior who fears nothing, neither enemies nor death, for, against the whole world, with or without a body, the struggle continues and will end in Victory.</p>
<p><b>274</b> - <b>276</b></p>	<p><b>Power of Spirit</b></p>	<p>This is simply to show us that the power of the spirit is far greater than all material powers. But both are indispensable for the realisation.</p>

277 & 278	<b>True Action</b>	This tells us again that That which causes action, the Consciousness and Power which are manifested in action, are quite different from the individuals who carry it out materially and who think in their ignorance that they are the originators of action.
279	<b>Divine Consecration</b>	For one who is totally consecrated to the Divine, there can be neither shame nor suffering, for the Divine is always with him and the Divine Presence changes all things into glory.
280 & 281	<b>Divine Presence within us</b>	Here, what Sri Aurobindo calls the soul is the Divine Presence in each one of us; and the certitude of this constant Presence within us will alleviate all our sorrow by convincing us of the ultimate victory which is certain.
282	<b>Divine Purity</b>	Sri Aurobindo does not use the word purity in the ordinary moral sense. For him, “purity” means “exclusively under the influence of the Divine”, expressing only the Divine.  At present, no action on earth can be like this.
283 - 285	<b>Death and Sorrow</b>	Human ignorance and egoism are the cause of sorrow. But this sorrow has also played its part in the evolution of humanity.  What part has sorrow played in the evolution of humanity?  Sorrow, desire, suffering, ambition and every other similar reaction in the feelings and sensations have all contributed to make consciousness emerge from the inconscience and to awaken this consciousness to the will for progress.
286 - 288	<b>Other Gods</b>	This is to teach man not to be dominated or frightened by the gods of the various religions; for, as a human being, man carries within himself the possibility of uniting with the Supreme Lord and becoming conscious of Him.
289 & 290	<b>Divine Love in All</b>	Sri Aurobindo tells us that to radiate love in all circumstances is a sign of the Divine who has equal love for the one who strikes him and the one who worships him— what a lesson for humanity!
291 & 292	<b>Human Judgment</b>	All this makes us feel very deeply the foolishness of human judgments based on self-interest and the reactions of the ego.  So long as men remain in their present state of ignorance, their judgments and opinions are worthless in the face of Truth and should be considered as such.

<p><b>293</b> <b>&amp;</b> <b>294</b></p>	<p><b>Self-deceit</b></p>	<p>Conscious self-deceit is rare because it implies a great development of consciousness together with a perverted will to deceive, which leads to the most dangerous kind of falsehood; but it is perhaps also the easiest to cure, for the consciousness is already awakened and it only has to be made aware of its mistake and to take the decision to correct it in order to have the power to do so.</p> <p>Others must first become conscious of what they are doing and this usually takes a long time.</p>
<p><b>295</b> <b>&amp;</b> <b>296</b></p>	<p><b>Sufferings of the World</b></p>	<p>Sri Aurobindo tells us that man is a transitional being and that from all the sufferings of the world will emerge a being of light capable of manifesting the Divine.</p> <p>Thus, all those who are not satisfied with the world as it is, know that their aspiration does not rise in vain and that the world is changing.</p> <p>If consecration and effort are associated with the aspiration, things will move faster.</p>
<p><b>297</b> <b>&amp;</b> <b>298</b></p>	<p><b>Appearance and Inner Reality</b></p>	<p>It is certain that in the present state of the physical world, appearances are still very deceptive; physical beauty is not always the sign of a beautiful soul, and an ugly or grotesque body may conceal a genius or a resplendent soul.</p> <p>But for one who has more inner sensitivity, appearances are no longer deceptive and he can perceive the ugliness hidden beneath a pretty face and the beauty concealed beneath a mask of ugliness.</p> <p>There are also cases, and these are becoming more and more numerous, where the appearance reveals the inner reality which then becomes discernible to all.</p>
<p><b>299</b> <b>-</b> <b>302</b></p>	<p><b>Opinions and Disputes</b></p>	<p>If you sincerely want to live according to the Truth, you must know that you can learn from everything and that you have the possibility of making progress at every moment. A great stupidity can often reveal a great light to you, if you know how to see it.</p>
<p><b>303</b> <b>-</b> <b>305</b></p>	<p><b>Women</b></p>	<p>In ordinary life, women can have all the ideas they like, it is not very important.</p> <p>From the spiritual point of view, men and women are equal in their capacity to realise the Divine. Each one must do so in his (or her) own way and according to his (or her) own possibilities.</p> <p>Later, Mother added, "For women, in ordinary life, the ideal is good health and harmony.</p>

<b>306</b>	<b>Asceticism</b>	Sri Aurobindo shows us that one can be an ascetic by preference and not out of abnegation; and so he makes us understand that to be a servant of the Lord and to act only according to His will is a far higher state than any personal choice, no matter how saintly it may seem.
<b>307</b>	<b>Shankara</b>	The Lord laughed when this man, who thought himself so wise, complied with conventions, wrote useless words and gave an example of overactivity in order to preach inaction.
<b>308</b> <b>-</b> <b>310</b>	<b>Sufferings</b> <b>and</b> <b>Difficulties</b>	Certain essential qualities can only develop through suffering and difficulties. Men run away from them in their ignorance, but the Supreme Lord imposes them on those He has chosen to represent Him on earth in order to hasten their development—for he is the Supreme Wisdom.
<b>311</b> <b>&amp;</b> <b>312</b>	<b>The Right</b> <b>Attitude</b>	This is exactly the attitude we should all have towards transformation: as much energy and ardour as if we were certain of achieving it in our present life, as much patience and endurance as if we needed centuries to realise it.
<b>313</b> <b>&amp;</b> <b>314</b>	<b>A Million</b> <b>Lives</b>	Here again, as always, Sri Aurobindo sees every aspect of the question and while preaching calm and patience to the restless, he rouses and preaches energy to the indolent. In the union of opposites lies true wisdom and total effectiveness.
<b>315</b> <b>&amp;</b> <b>316</b>	<b>Personal</b> <b>Incapacity</b>	Certainly, we all carry in our souls the divine end of the eternal journey, and our personal incapacity is the only thing that prevents us from being immediately aware of it.  Total and unconditional surrender to the Supreme Lord (Brahman) is the sole and wonderful way to cure this incapacity.
<b>317</b> <b>&amp;</b> <b>318</b>	<b>Divine</b> <b>Sight</b>	One could say it in this way: everything exists from all eternity, and we become conscious of it progressively in what we call the material world.  This way of seeing and speaking is a complete reversal of the ordinary human consciousness.
<b>319</b>	<b>The Will of</b> <b>Brahman</b>	Yes, but the will of Brahman that we should take part in this event dates back to the same moment and their relation remains the same. So the only thing that matters is not to act on personal impulse, but on the order received from Brahman.
<b>320</b> <b>&amp;</b> <b>321</b>	<b>The</b> <b>Anarchic</b> <b>State</b>	The Anarchic state is the self-government of each individual. And it will be the perfect government only when each one becomes conscious of the inner Divine and obeys Him and Him alone.  <u>Added from Agenda 07.02.1970:</u>  One is free only when it is the Divine who makes decisions in each of us, otherwise men are the slaves of their desires, their habits, of all conventions, all laws, all rules.... And the more they think themselves free, the more bound they are!

<p>322 - 324</p>	<p><b>True Communism</b></p>	<p>As Sri Aurobindo tells us so well, individualism is a kind of self-justified jealousy, the reign of each one for himself.</p> <p>But the only true remedy is the exclusive and universal reign of the Supreme Lord, present and conscious in all beings, with a transitional government by those who are truly conscious of Him and entirely surrendered to His will.</p>
<p>325 &amp; 326</p>	<p><b>Liberty, Equality, Fraternity</b></p>	<p>As yet liberty, equality, fraternity are only words loudly proclaimed but never yet put into practice, and they cannot be put into practice so long as men remain what they are, ruled by their ego and all its desires instead of being ruled only by the One Supreme and supremely Divine.</p> <p><u>Added from Agenda 11.02.1970:</u></p> <p>Liberty cannot be manifested until all men know the freedom of the Supreme Lord.</p> <p>Equality cannot be manifested until all men are conscious of the Supreme Lord.</p> <p>Fraternity cannot be manifested until all men feel equally issued from the Supreme Lord and 'one' in His Unity.</p>
<p>327 &amp; 328</p>	<p><b>Government of the Supreme Lord</b></p>	<p>Sri Aurobindo writes here in a clear and definite way what I tried to express before: no perfection can be attained so long as the government of the Supreme Lord is not recognised and admitted everywhere and in all things.</p> <p>Liberty can only be manifested when all men know the liberty of the Supreme Lord.</p> <p>Equality can only be manifested when all men become conscious of the Supreme Lord.</p> <p>Fraternity can only be manifested when men feel that they are equally born of the Supreme Lord and one in His Oneness.</p>
<p>329 - 331</p>	<p><b>Sincerity of the Consecration</b></p>	<p>It is obvious that the greatness of an action does not depend on its scope, and its perfection does not depend on circumstances or on external conditions, but on the sincerity of the consecration with which it is done.</p> <p>To do what the Divine wants you to do, in a total consecration of the being: this is the only thing that matters; the outer scope of the action is of no account.</p>
<p>332 - 334</p>	<p><b>Nationality</b></p>	<p>Thus Sri Aurobindo reveals to us the great political secret whose realisation can lead us to the union of all nations and finally to human unity.</p>
<p>335 &amp; 336</p>	<p><b>Human Unity</b></p>	<p>As Sri Aurobindo has predicted, things are moving fast, and the situation of humanity has changed much since Sri Aurobindo began to work in the subtle physical: the idea of human unity has made great headway and is more widely understood.</p>

337 & 338	<b>Imitators</b>	This applies to artists and writers—nearly all are imitators and copyists. And yet only creators, those who have something new to say or show, should create.
339	<b>Good and Evil</b>	This is a supremely elegant way of saying that all notions of good and evil are exclusively human and are worthless in the eyes of the Divine.
340	<b>Never Despair</b>	This is to teach us never to despair. Because, for those who are pure of heart and have an unshakable faith, the worst apparent defeat is only a veiled path leading to final victory.
341 & 343	<b>Democracy in Europe</b>	All human governments are a falsehood or a chimera. One can hope that one day the earth will be governed by the Truth only if the Supreme Lord makes this Truth evident to all.
344 & 345	<b>Perfection of the Soul</b>	No law or government can save us from meeting in life the consequences of what we are.  Submit exclusively to the Divine Truth and It will govern life outside all human laws and governments.
346 - 348	<b>True Saintliness</b>	This is perfect! True saintliness is to want and realise what the Divine wants for you, and true wisdom is to unite with Him so that you can clearly know what He wants of you and for you. All the rest is nothing but human convention and theory.
349 - 351	<b>What is God's Will</b>	Yes, that is what Sri Aurobindo says. The soul does not wear any disguise, it shows itself as it is and cares nothing for men's judgments, because it is the faithful servant of the Divine whose abode it is.
352 - 356	<b>Above All is Truth</b>	Step by step and from every angle, Sri Aurobindo shows us how the Truth is above and beyond all contraries and opposites, beyond divisions—in a radiant and total Unity.
357	<b>True Government</b>	There is nothing to say. Everything is clearly explained—only the divine government can be a true government.

<p>358 - 361</p>	<p><b>Change of Consciousness</b></p>	<p>This state of things must change for the supramental consciousness to reign on earth. But although the supramental consciousness has been at work on earth for more than a year, has anything changed in this miserable condition?</p> <p>Naturally, the first effect will be a change of consciousness, first among the most receptive, and then in a greater number of people.</p> <p>A change in the general conditions of collective life can only come later, perhaps long after individual reactions have been transformed. The first noticeable result is a heightening of the general confusion, because the old principles have lost their authority, and men (except for a very few) are not ready to obey the Divine Command, because they are incapable of perceiving it.</p>
<p>362</p>	<p><b>Religious Conventions</b></p>	<p>This is to free us from so-called religious conventions which tell us what to do and what not to do. We must recover the true wisdom and receive directly from the Divine the precise indications for living in and for the Truth.</p>
<p>363 - 369</p>	<p><b>The Command of the Supreme Lord</b></p>	<p>Strive exclusively to hear the command of the Supreme Lord, and if you are perfectly sincere, He will find a way to make you hear and recognise this command with certainty.</p> <p>Such is the assurance given to all those who want to live according to the supreme Truth.</p>
<p>370 - 373</p>	<p><b>Divine Grace</b></p>	<p>In short, the divine grace is so marvellous that, whatever you do, it will lead you more or less quickly towards the Divine Goal.</p>
<p>374 - 376</p>	<p><b>Let the Divine decide</b></p>	<p>This is what the unsatisfied ego asks itself when it finds that things are not going as it desires.</p> <p>But someone who belongs to the Divine and wants to live in the truth knows that the Divine will keep him on earth as long as He perceives his usefulness on earth and will make him leave the earth when he has nothing more to do there. So the question cannot arise, and he will live quietly in the certitude of the Divine's supreme wisdom.</p>
<p>377 &amp; 378</p>	<p><b>Offering your Ego to the Divine</b></p>	<p>When these forces of destruction attack us, it proves that we are ready to be liberated from the ego and to emerge consciously into the Divine Presence which is at the centre of our being, in full light, in peace and joy, free at last from the sufferings imposed upon us by the ego. It is the ego which changes all the contacts of life into suffering, it is the ego which prevents us from being conscious of the Divine Presence within us and from becoming His calm, strong and happy instruments.</p> <p>Let us make a complete offering of this ego with all its desires to the Divine, let us be confident and wait for the liberation that is sure to come.</p>

<p><b>379</b> - <b>381</b></p>	<p><b>Peace, Poise and Harmony</b></p>	<p>Excess in any direction is a violence; and only in peace, poise and harmony can the truth be discovered and lived.</p>
<p><b>382</b></p>	<p><b>Health and Divine Grace</b></p>	<p>All the circumstances of life are arranged to teach us that, beyond mind, faith in the Divine Grace gives us the strength to go through all trials, to overcome all weaknesses and find the contact with the Divine Consciousness which gives us not only peace and joy but also physical balance and good health.</p>
<p><b>383</b> - <b>385</b></p>	<p><b>Barbarous Comfort of Europe</b></p>	<p>So long as the mind governs life with the presumptuous certitude that it knows, how can the reign of the Divine be established?</p>
<p><b>386</b> - <b>389</b></p>	<p><b>Diseases and Medical Science</b></p>	<p>One could say in conclusion that it is the faith of the patient which gives the remedy its power to heal.</p> <p>If men had an absolute faith in the healing power of Grace, they would perhaps avoid many illnesses.</p>
<p><b>390</b> - <b>393</b></p>	<p><b>Natural Faith</b></p>	<p>As always Sri Aurobindo's words are prophetic. For only when humanity is cured of its mental aberrations will it be able to manifest the supramental consciousness and recover the natural health which the mind has lost for it.</p>
<p><b>394</b> - <b>399</b></p>	<p><b>The Slaves of Doctors</b></p>	<p>The sovereignty of mind has made humanity the slave of doctors and their remedies. And the result is that illnesses are increasing in number and seriousness.</p> <p>The only true salvation for men is to escape from mental domination by opening to the Divine Influence which they will obtain through a total surrender.</p>
<p><b>401</b> - <b>403</b></p>	<p><b>Mental Faith in Drugs</b></p>	<p>We cannot counteract the harm done by mental faith in the need for drugs by any external measures. Only by escaping from the mental prison and emerging consciously into the light of the spirit, by a conscious union with the Divine, can we enable Him to give back to us the balance and health we have lost.</p> <p>The supramental transformation is the only true remedy.</p>
<p><b>404</b> - <b>407</b></p>	<p><b>True Salvation</b></p>	<p>Sri Aurobindo gives us a striking description of the nightmare in which we live, in order to awaken within us an unwearying aspiration towards the salvation that comes from the true consciousness and an exclusive faith in the Divine's omnipotence.</p>