

else — so far as it is explicable. Explicable or not, it is one of the most dominant facts of spiritual experience. The call to self-giving is only an expression of this fact. But this does not mean that I object to your asking for Ananda. Ask for that by all means, so long as to ask for it is a need of any part of your being — for these are the things that lead on towards the Divine so long as the absolute inner call that is there all the time does not push itself to the surface. But it is really that that has drawn from the beginning and is there behind — it is the categorical spiritual imperative, the absolute need of the soul for the Divine.

I am not saying that there is to be no Ananda. The self-giving itself is a profound Ananda and what it brings, carries in its wake an inexpressible Ananda — and it is brought by this method sooner than by any other, so that one can say almost, “A self-less self-giving is the best policy.” Only one does not do it out of policy. Ananda is the result, but it is done not for the result, but for the self-giving itself and for the Divine himself — a subtle distinction, it may seem to the mind, but very real.

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No, what you write in your letter was not at all what the Mother was trying to tell you. The question of *ahaitukī bhakti* and its opposite was settled long ago and the Mother did not intend to return upon it; it is understood that whatever the motive immediately pushing the mind or the vital, an asking for Ananda or knowledge or power, yet if there is a true seeking for the Divine in the being, it must lead eventually to the realisation of the Divine. The soul within has always the inherent (*ahaitukī*) yearning for the Divine; the *hetu* or special motive is simply an impulsion used by it to get the mind and the vital to follow the inner urge. If the mind and the vital can feel and accept the soul's sheer love for the Divine for his own sake, then the sadhana gets its full power and many difficulties disappear; but even if they do not, they will get what they seek after in the Divine and through it they will come to realise something, even perhaps to pass beyond the limit of their original desire. I may say that the idea of a joyless God is an absurdity which only the ignorance of