

through all the deviations of mind and life, help in one way or another to lead him to it. It is his own psychic being within him and the Divine Power above that use to that end the vicissitudes both of mind and outward circumstance.

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A spiritual opportunity is not a thing that should be lightly thrown away with the idea that it will be all right some other time — one cannot be so sure of the other time. Besides, these things leave a mark and at the place of the mark there can be a recurrence.

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The spiritual destiny always stands — it may be delayed or seem to be lost for a time, but it is never abolished.

Capacity for Yoga

All can do some kind of Yoga according to their nature, if they have the will to it. But there are few of whom it can be said that they have capacity for this Yoga. Only some can develop a capacity, others cannot. What X wants is peace and something to carry her through the trials of life — she is not ready for more.

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In sadhana it is not by the personal capacity that things are done. It is the Divine Power that works and if one makes oneself its instrument, even what is impossible for the personal capacity can be done.

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When one once enters into the true (Yogic) consciousness, then you see that everything can be done, even if at present only a slight beginning has been made; but a beginning is enough, once the Force, the Power are there. It is not really on the capacity of the outer nature that success depends, (for the outer nature all self-exceeding seems impossibly difficult), but on the inner being and to the inner being all is possible. One has only to get

into contact with the inner being and change the outer view and consciousness from the inner—that is the work of the sadhana and it is sure to come with sincerity, aspiration and patience.

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You must realise that these moods are attacks which should be rejected at once—for they repose on nothing but suggestions of self-distrust and incapacity which have no meaning, since it is by the Grace of the Divine and the aid of a Force greater than your own, not by personal capacity and worth that you can attain the goal of the sadhana. You have to remember that and dissociate yourself from these suggestions when they come, never accept or yield to them. No sadhak even if he had the capacity of the ancient Rishis and Tapaswis or the strength of a Vivekananda can hope to keep during the early years of his sadhana a continuous good condition or union with the Divine or an unbroken call or height of aspiration. It takes a long time to spiritualise the whole nature and until that is done, variations must come. A constant trust and patience must be cultivated—must be acquired—not least when things go against—for when they are favourable, trust and patience are easy.

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Spiritual capacity means simply a natural capacity for true spiritual experience and development. It can be had on any plane, but the natural result is that one gets easily into touch with the Self and the higher planes.

Fitness for Yoga

Nobody is fit for the sadhana—i.e. nobody can do it by his sole capacity. It is a question of preparing oneself to bring in fully the Force not one's own that can do it with one's consent and aspiration.

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