

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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