

If the question be of Indian Yoga itself in its own characteristic forms, here too the supposed inability is contradicted by experience. In early times Greeks and Scythians from the West as well as Chinese and Japanese and Cambodians from the East followed without difficulty Buddhist or Hindu disciplines; at the present day an increasing number of occidentals have taken to Vedantic or Vaishnava or other Indian spiritual practices and this objection of incapacity or unsuitableness has never been made either from the side of the disciples or from the side of the Masters. I do not see, either, *why* there should be any such unbridgeable gulf; for there is no essential difference between spiritual life in the East and spiritual life in the West, — what difference there is has always been of names, forms and symbols or else of the emphasis laid on one special aim or another or on one side or another of psychological experience. Even here differences are often alleged which do not exist or else are not so great as they appear. I have seen it alleged by a Christian writer (who does not seem to have shared your friend X's objection to these scholastic (?) distinctions) that Hindu spiritual thought and life acknowledged or followed after only the Transcendent and neglected the Immanent Divinity while Christianity gave due place to both Aspects; but, in matter of fact, Indian spirituality, even if it laid the final stress on the Highest beyond form and name, yet gave ample recognition and place to the Divine immanent in the world and the Divine immanent in the human being. Indian spirituality has, it is true, a wider and more minute knowledge behind it; it has followed hundreds of different paths, admitted every kind of approach to the Divine and has thus been able to enter into fields which are outside the less ample scope of occidental practice; but that makes no difference to the essentials, and it is the essentials alone that matter.

Your explanation of the ability of many Westerners to practise Indian Yoga seems to be that they have a Hindu temperament in a European or American body. As Gandhi is inwardly a moralistic Westerner and Christian, so, you say, the other non-Oriental members of the Asram are essentially Hindus in outlook. But