

what exactly is this Hindu outlook? I have not myself seen anything in them that can be so described nor has the Mother. My own experience contradicts entirely your explanation. I knew very well Sister Nivedita (she was for many years a friend and a comrade in the political field) and met Sister Christine, — the two closest European disciples of Vivekananda. Both were Westerners to the core and had nothing at all of the Hindu outlook; although Sister Nivedita, an Irishwoman, had the power of penetrating by an intense sympathy into the ways of life of the people around her, her own nature remained non-Oriental to the end. Yet she found no difficulty in arriving at realisation on the lines of Vedanta. Here in this Asram I have found the members of it who came from the West (I include especially those who have been here longest) typically occidental with all the quality and also all the difficulties of the Western mind and temperament and they have had to cope with their difficulties, just as the Indian members have been obliged to struggle with the limitations and obstacles created by *their* temperament and training. No doubt, they have accepted in principle the conditions of the Yoga; but they had no Hindu outlook when they came and I do not think they have tried to acquire one. Why should they do so? It is not the Hindu outlook or the Western that fundamentally matters in Yoga, but the psychic turn and the spiritual urge, and these are the same everywhere.

What are the differences after all from the viewpoint of Yoga between the sadhak of Indian and the sadhak of occidental birth? You say the Indian has his Yoga half done for him, — first, because he has his psychic much more directly open to the Transcendent Divine. Leaving out the adjective, (for it is not many who are by nature drawn to the Transcendent, most seek more readily the Personal, the Divine immanent here, especially if they can find it in a human body), there is there no doubt an advantage. It arises simply from the strong survival in India of an atmosphere of spiritual seeking, and a long tradition of practice and experience, while in Europe the atmosphere has been lost, the tradition interrupted and both have to be rebuilt. There is an absence too of the *essential* doubt which so much afflicts