

surrender even to a greater Light and Knowledge, even to the divine Influence — these are frequent obstacles. But these things are not universal in Westerners, and they are on the other hand present in many Indian sadhaks, and they are, like the difficulties of the typical Indian nature, superstructural formations, not the very grain of the being. They cannot permanently stand in the way of the soul, if the soul's aspiration is strong and firm, if the spiritual aim is the chief thing in the life. They are impediments which the fire within can easily burn away if the will to get rid of them is strong, and which it will surely burn away in the end, — though less easily — even if the outer nature clings long to them and justifies them — provided that central will, that deeper impulse is behind all, real and sincere.

This conclusion of yours about the incapacity of the non-Oriental for Indian Yoga is simply born of a too despondently acute sense of your own difficulties, — you have not seen those, equally great, that have long troubled or are still troubling others. Neither to Indian nor to European can the path of Yoga be smooth and easy; their common human nature is there to see to that. To each his own difficulties seem enormous and radical and even incurable by their continuity and persistence and induce long periods of despondency and crises of despair. To have faith enough or enough psychic sight to react at once or almost at once and prevent these attacks is given hardly to two or three in a hundred. But one ought not to settle down into a fixed idea of one's own incapacity or allow it to become an obsession; for such an attitude has no true justification and unnecessarily renders the way harder. Where there is a soul that has once become awake, there is surely a capacity within that can outweigh all surface defects and can in the end conquer.

If your conclusion were true, the whole aim of this Yoga would be a vain thing; for we are not working for a race or a people or a continent or for a realisation of which only Indians or only Orientals are capable. Our aim is not, either, to found a religion or a school of philosophy or a school of Yoga, but to create a ground and a way of spiritual growth and experience which will bring down a greater Truth beyond the mind but not

inaccessible to the human soul and consciousness. All can pass who are drawn to that Truth, whether they are from India or elsewhere, from the East or from the West. All may find great difficulties in their personal or common human nature; but it is not their physical origin or their racial temperament that can be an insuperable obstacle to their deliverance.

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I am not sure about the last matter.¹ After all India with her mentality and method has done a hundred times more in the spiritual field than Europe with her intellectual doubts and questionings. Even when a European overcomes the doubt and questioning, he does not find it as easy to go as fast and far as an Indian with the same force of personality because the stir of mind is still greater. It is only when he can get beyond that that he arrives, but for him it is not so easy.

On the other hand however your statement is correct. It [*the tendency to doubt and question*] is “natural considering the times” and the occidental mentality prevalent everywhere. It is also probably necessary that this should be faced and overcome before any supramental realisation is possible in the earth-consciousness — for it is the attitude of the physical mind to spiritual things and as it is in the physical that the resistance has to be overcome before the mind can be overpassed in the way required for this Yoga, the strongest possible representation of its difficulties was indispensable.

¹ *The correspondent suggested that in this Yoga a disciple with an occidental mentality might be “even better off” than a disciple with a traditional Indian mentality of humility and respect for the Guru. — Ed.*