
on my own time and way; let him do all in his own time and way, I shall believe in him, accept his will, aspire steadily for his light and presence and joy, go through all difficulties and delays relying on him and never giving up. Let my mind be quiet and turn to him and let him open it to his light; let my vital be quiet and turn to him alone and let him open it to his calm and joy. All for him and myself for him. Whatever happens, I will keep to this aspiration and self-giving and go on in perfect reliance that it will be done.” That is the attitude into which one must grow; for, certainly, it cannot be made perfect at once; mental and vital movements come across; but if one keeps the will to it, it will grow in the being. The rest is a matter of obedience to the guidance when it makes itself manifest — not allowing one’s mental or vital movements to interfere.

It was not my intention to say that this way is the only way and sadhana cannot be done otherwise — there are so many others by which one can approach the Divine. But this is the only one I know by which the taking up of the sadhana by the Divine becomes a sensible fact before the preparation of the nature is done. In other methods the Divine action and help may be felt from time to time, but it remains mostly behind the veil till all is ready. In some sadhanas the Divine action is not recognised; all must be done by tapasya. In most there is a mixing of the two, the tapasya finally calling the direct help and intervention. The idea and experience of the Divine doing all belongs to the Yogas based on surrender.

But whatever way is followed, the one thing to be done is to be faithful and go to the end. You have so often taken that decision — stand by it, do not let the storms of the vital quench the aspiration of your soul.

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It depends on the sadhak [*whether the surrender should begin from within*]. Some may find it necessary to surrender the external activities first so as to bring the inner surrender.