

One can have the Brahmic condition without self-giving, because it is the impersonal Brahman to which one turns. Renunciation of desires and of all identification with Nature is its condition. One can have self-giving of the nature to the Divine as well as of the soul and reach by it the Brahmic condition which is not only negative but positive, a release of the nature itself and not only a release from the nature.

Surrender and Transformation

If there is no surrender, there can be no transformation of the whole being.

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A surrender by any means is good, but obviously the impersonal is not enough — for surrender to that may be limited in result to the inner experience without any transformation of the outer nature.

Passive or Tamasic Surrender

Active surrender is when you associate your will with the Divine Will, reject what is not the Divine, assent to what is the Divine. Passive surrender is when everything is left entirely to the Divine — that few can really do, because in practice it turns out that you surrender to the lower nature under pretext of surrendering to the Divine.

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I wanted to stress two things, that is why I have written so much about them.

(1) There must be no tamasic (inert, passive) surrender to the Mother — for that will bring as its reaction a passive inert helplessness before the lower or hostile forces or suggestions, an unresisting or helplessly resisting acquiescence or sufferance of these inroads. A passive condition can bring much peace, quietude, joy even, but it disperses the being instead of concentrating it in wideness and the will becomes atrophied. Surrender

must be luminous, active, a willed offering to the Mother and reception of her Force and support to its workings, at the same time a strong vigilant will to reject all that is not hers. Too many sadhaks cry before the attacks of their lower nature, “I am helpless, I cannot react, it comes and makes me do what it wants.” This is a wrong passivity.

(2) One must not get into the habit of a state in which one is always in a struggle with suggestions and forces. People very easily fall into this and make it a habit—the vital part takes a sort of glowing satisfaction in crying out, “I am attacked, overborne, suffering, miserable! How tragic is my fate! Why do you not help, O Divine? There is no help, nor divine Grace? I am left to my misery and downfall etc. etc. etc.” I do not want one more sadhak to fall into this condition—that is why I am calling Halt! before you get entangled in this kind of habit of constant struggle. It is what these forces want—to make you feel helpless, defeated, overborne. You must not allow it.

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You are always expecting the Mother to do it [*remove vital dissatisfaction and revolt*]—and here again the laziness and tamas come in—it is the spirit of tamasic surrender. If the Mother puts you back into a good condition, your vital pulls you down again. How is that to stop so long as you say Yes to the vital and accept its discouragement and restlessness and anguish and the rest of it as your own? Detachment is absolutely necessary.

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Talk of surrender or a mere idea or tepid wish for integral consecration will not do; there must be the push for a radical and total change.

It is not by taking a mere mental attitude that this can be done or even by any number of inner experiences which leave the outer man as he was. It is this outer man who has to open, to surrender and to change. His every least movement, habit, action has to be surrendered, seen, held up and exposed to the divine Light, offered to the divine Force for its old forms and