

is to stand back detached from the movements of the mind, life, physical being, to regard their activities as only a habitual formation of general Nature in the individual imposed on us by past workings, not as any part of our real being; in proportion as one succeeds in this, becomes detached, sees mind and its activities as not oneself, life and its activities as not oneself, the body and its activities as not oneself, one becomes aware of an inner Being within us — inner mental, inner vital, inner physical — silent, calm, unbound, unattached which reflects the true Self above and can be its direct representative; from this inner silent Being proceeds a rejection of all that is to be rejected, an acceptance only of what can be kept and transformed, an inmost Will to perfection or a call to the Divine Power to do at each step what is necessary for the change of the Nature. It can also open mind, life and body to the inmost psychic entity and its guiding influence or its direct guidance. In most cases these two methods emerge and work together and finally fuse into one. But one can begin with either, the one that one feels most natural and easy to follow.

Finally, in all difficulties where personal effort is hampered, the help of the Teacher can intervene and bring about what is needed for the realisation or for the immediate step that is necessary.

### Motives for Seeking the Divine

Obviously to seek the Divine *only* for what one can get out of Him is not the proper attitude; but if it were absolutely forbidden to seek Him for these things, most people in the world would not turn towards Him at all. I suppose therefore it is allowed so that they may make a beginning — if they have faith, they may get what they ask for and think it a good thing to go on and then one day they may suddenly stumble upon the idea that this is after all not quite the one thing to do and that there are better ways and a better spirit in which one can approach the Divine. If they do not get what they want and still come to the Divine and trust in Him, well, that shows they are getting ready.

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Let us look on it as a sort of infants' school for the unready. But of course that is not the spiritual life, it is only a sort of elementary religious approach. For the spiritual life to give and not to demand is the rule. The sadhak however can ask for the Divine Force to aid him in keeping his health or recovering it if he does that as part of his sadhana so that his body may be able and fit for the spiritual life and a capable instrument for the Divine Work.

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First, it is a great exaggeration to deduce from your difficulties any idea of unfitness or of going away or being sent away or giving up the Yoga. I am certainly not going to pronounce you unfit because you want the Ananda; on such grounds I would have to pronounce myself unfit, because I have myself wanted it and many other things besides. And if I were to send you away because you are not entirely disinterested in the approach to the Divine, I should have, to be consistent, to send practically the whole Asram packing. I do not know why you are allowing yourself to indulge in such black and despondent thoughts — there is no ground for them at all, and I do not think I gave any grounds for them in my letter. Whatever your difficulties, the Mother and I have every intention of seeing you through them, and I think that you too, whatever suggestions your vital depression may make to you at the moment, have every intention of going through to the end of the Path. I imagine you have gone too far on it to go back and, if you wanted to, your psychic being which has persistently pushed you towards it, would not allow such a retreat.

Next, it was not my intention to say that it was wrong to aspire for the Ananda. What I wanted to point out was the condition for the permanent possession of the Ananda (intimations, visits, downrushes of it one can have before); the essential condition for it is a change of consciousness, the coming of peace, light, etc., all that brings about the transition from the normal to the spiritualised nature. And that being so, it is better to make this change of consciousness the first object of the sadhana. On