

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

motives to be destroyed and the divine Truth and the action of the transforming consciousness of the Divine Mother to take their place.

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It [*the idea that the sadhana is done by the Divine rather than by oneself*] is a truth but a truth that does not become effective for the consciousness until or in proportion as it is realised. The people who stagnate because of it are those who accept the idea but do not realise—so they have neither the force of tapasya nor that of the Divine Grace. On the other hand those who can realise it feel even behind their tapasya and in it the action of the Divine Force.

Surrender and Tapasya

Yoga is an endeavour, a tapasya—it can cease to be so only when one surrenders sincerely to a higher Action and keeps the surrender and makes it complete. It is not a fantasia, devoid of all reason and coherence or a mere miracle. It has its laws and conditions and I do not see how you can demand of the Divine to do everything by a violent miracle.

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When the will and energy are concentrated and used to control the mind, vital and physical and change them or to bring down the higher consciousness or for any other Yogic purpose or high purpose, that is called Tapasya.

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Tapasya has predominated in your sadhana, for you have a fervour and active energy which predisposes you to that. No way is entirely easy, and in that of surrender the difficulty is to make a true and complete surrender. Once it is made, it certainly makes things easier—not that things are all done in no time or that there are no difficulties, but there is an assurance, a support, an absence of tension which gives the consciousness rest as well