

principle only, it is not developed and even the principle of it has disappeared from the Hindu tradition.

It is these things among others that constitute the novelty of Sri Aurobindo's message as compared with the Hindu tradition, — the idea that the world is not either a creation of Maya or only a play, *līlā*, of the Divine, or a cycle of births in the ignorance from which we have to escape, but a field of manifestation in which there is a progressive evolution of the soul and the nature in Matter and from Matter through Life and Mind to what is beyond Mind till it reaches the complete revelation of Sachchidananda in life. It is this that is the basis of the Yoga and gives a new sense to life.

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To the question in your last letter there can be no reply except that it is only either a single-minded faith or a fixed will that can give you the open road to the Yoga. It is because your ideas and your will are in a constant state of flux or of oscillation that you do not succeed. Even with a deficient faith, a fixed mind and will can carry one on and bring the experiences by which an uncertain faith is changed into certitude.

It is the reason why it is difficult for me to answer your questions about the different alternatives. I may say that the way of the Gita is itself a part of the Yoga here and those who have followed it, to begin with or as a first stage, have a stronger basis than others for this Yoga. To look down on it therefore as something separate and inferior is not a right standpoint. But whatever it is, you must yourself choose, nobody can do it for you. Those who go and come, can do so profitably only if or because they have made the decision and keep to it; when they are here, it is for the Yoga that they come, when they are elsewhere, the will for the Yoga remains with them there. You have to get rid of your constant reasonings and see whether you can do without the impulse towards Yoga or not — if you cannot, then it is useless thinking of the ordinary life without Yoga — your nature will compel you to seek after it even if you have to seek all your life with a small result. But the small result