
self-opening to the Divine, then the Divine can intervene.

The Will to Surrender

All can be done by the Divine, the heart and nature purified, the inner consciousness awakened, the veils removed, if one gives oneself to the Divine with trust and confidence — and even if one cannot do so fully at once, yet the more one does so, the more the inner help and guidance comes and the contact and the experience of the Divine grows within. If the questioning mind becomes less active and humility and the will to surrender grow in you, this ought to be perfectly possible. No other strength and tapasya are then needed, but this alone.

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Surrender cannot be made at once — it is not so easy; for there is much in the being that resists. But one must have the will to surrender. It is the same with becoming an instrument. If one has the will and calls on the Mother and opens oneself as much as possible to her, then gradually these things develop in the nature.

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If the difficulties that arise are in the nature itself, it is inevitable that they should rise and manifest themselves. Surrender is not easy, it is resisted by a large part of the nature. If the mind forms the will to surrender, all these inner obstacles are bound to show themselves; the sadhak has then to observe them and detach himself from them, reject them from his nature and overcome. This may take a very long time but it has to be done.

Outer obstacles cannot prevent the inner surrender unless they are supported by a resistance in the nature itself.

The Inner Surrender

It was never my intention to suggest that there was only a faint hope of your sadhana depending on the *if* of surrender. I have always said the contrary, that since your soul wants the Divine

truly, you are sure to reach him; only if you give up — and that is why I strongly object to these despondencies apart from the suffering they inflict, because they try to drive you to that — can it be frustrated or rather postponed to a far future.

What I wrote was in answer to your statement about your former idea of the Yoga that if one wanted the Divine, the Divine himself would take up the purifying of the heart and develop the sadhana and give the necessary experiences. I meant to say that it can and does happen in that way if one has trust and confidence in the Divine and the will to surrender. For such a taking up involves one's putting oneself in the hands of the Divine rather than trusting to one's own efforts alone and it implies one's putting one's trust and confidence in the Divine and a progressive self-giving. It is in fact the principle of sadhana that I myself followed and it is the central part of the Yoga as I envisage it. It is, I suppose, what Ramakrishna meant by the method of the baby cat in his image. But all cannot follow that at once; it takes time for them to arrive at it — it grows most when the mind and vital fall quiet.

What I meant by surrender was this inner surrender of the mind and vital. There is of course the outer surrender also, the giving up of all that is found to conflict with the spirit or need of the sadhana, the offering, the obedience to the guidance of the Divine, whether directly, if one has reached that stage, or through the psychic or to the guidance of the Guru. I may say that *prāyopaveśana* does not seem to me to have anything to do with surrender; it is a form of tapasya of a very austere and in my opinion very excessive kind, often dangerous. But what I was speaking of in my letter was the inner surrender.

The core of this inner surrender is trust and confidence in the Divine. One takes the attitude, "I want the Divine and nothing else." I do not know why you should think that you can be asked to give up that — if there is not that, then the Yoga cannot be done. "I want to give myself entirely to him and since my soul wants that, it cannot be but that I shall meet him and realise him. I ask nothing but that and his action in me to bring me to him, his action secret or open, veiled or manifest. I do not insist