

not their physical origin or their racial temperament that can be an insuperable obstacle to their deliverance.

II

There is one indispensable condition, sincerity.

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Sincere is simply an adjective meaning that the will must be a true will. If you simply think "I aspire" and do things inconsistent with the aspiration, or follow your desires or open yourself to contrary influences, then it is not a sincere will.

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It is true that a central sincerity is not enough except as a beginning and a base; the sincerity must spread as you describe through the whole nature. But still unless there is a double nature (without a central harmonising consciousness), the basis is usually sufficient for that to happen.

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When all is in agreement with the one Truth or an expression of it, that is harmony.

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Sincerity in the vital is the most difficult to have and the most needful.

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You speak of insincerity in your nature. If insincerity means the unwillingness of some part of the being to live according to the highest light one has or to equate the outer with the inner man, then this part is always insincere in all. The only way is to lay