

one cannot be thus calm and fixed in the spirit. To detach oneself, to stand back from them, to feel them separate from oneself is indispensable.

For the discovery of the true individuality and building up of it in the nature, two things are necessary, first, to be conscious of one's psychic being behind the heart and, next, this separation of the Purusha from the Pra-kriti. For the true individual is behind veiled by the activities of the outer nature.

*
**

A great wave (or sea) of calm and the constant consciousness of a vast and luminous Reality—this is precisely the character of the fundamental realisation of the Supreme Truth in its first touch on the mind and the soul. One could not ask for a better beginning or foundation—it is like a rock on which the rest can be built. It means certainly not only a Presence, but *the* Presence—and it would be a great mistake to weaken the experience by any non-acceptance or doubt of its character.

It is not necessary to define it and one ought not even to try to turn it into an image; for this Presence is in its nature infinite. Whatever it has to manifest of itself or out of itself, it will do inevitably by its own power, if there is a sustained acceptance.

It is quite true that it is a grace sent and the only