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Let us look on it as a sort of infants' school for the unready. But of course that is not the spiritual life, it is only a sort of elementary religious approach. For the spiritual life to give and not to demand is the rule. The sadhak however can ask for the Divine Force to aid him in keeping his health or recovering it if he does that as part of his sadhana so that his body may be able and fit for the spiritual life and a capable instrument for the Divine Work.

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First, it is a great exaggeration to deduce from your difficulties any idea of unfitness or of going away or being sent away or giving up the Yoga. I am certainly not going to pronounce you unfit because you want the Ananda; on such grounds I would have to pronounce myself unfit, because I have myself wanted it and many other things besides. And if I were to send you away because you are not entirely disinterested in the approach to the Divine, I should have, to be consistent, to send practically the whole Asram packing. I do not know why you are allowing yourself to indulge in such black and despondent thoughts — there is no ground for them at all, and I do not think I gave any grounds for them in my letter. Whatever your difficulties, the Mother and I have every intention of seeing you through them, and I think that you too, whatever suggestions your vital depression may make to you at the moment, have every intention of going through to the end of the Path. I imagine you have gone too far on it to go back and, if you wanted to, your psychic being which has persistently pushed you towards it, would not allow such a retreat.

Next, it was not my intention to say that it was wrong to aspire for the Ananda. What I wanted to point out was the condition for the permanent possession of the Ananda (intimations, visits, downrushes of it one can have before); the essential condition for it is a change of consciousness, the coming of peace, light, etc., all that brings about the transition from the normal to the spiritualised nature. And that being so, it is better to make this change of consciousness the first object of the sadhana. On