Sri Aurobindo’s Force

Concreteness of the Force

The invisible Force producing tangible results both inward and outward is the whole meaning of the Yogic consciousness. Your question about Yoga bringing merely a feeling of Power without any result was really very strange. Who would be satisfied with such a meaningless hallucination and call it Power? If we had not had thousands of experiences showing that the Power within could alter the mind, develop its powers, add new ones, bring in new ranges of knowledge, master the vital movements, change the character, influence men and things, control the conditions and functionings of the body, work as a concrete dynamic Force on other forces, modify events etc. etc., we would not speak of it as we do. Moreover, it is not only in its results but in its movements that the Force is tangible and concrete. When I speak of feeling Force or Power, I do not mean simply having a vague sense of it, but feeling it concretely and consequently being able to direct it, manipulate it, watch its movement, be conscious of its mass and intensity and in the same way of that of other perhaps opposing forces; all these things are possible and usual by the development of Yoga.

It is not, unless it is supramental Force, a Power that acts without conditions and limits. The conditions and limits under which Yoga or sadhana has to be worked out are not arbitrary or capricious; they arise from the nature of things. These including the will, receptivity, assent, self-opening and surrender of the sadhak have to be respected by the Yoga-force — unless it receives a sanction from the Supreme to override everything and get something done — but that sanction is sparingly given. It is only if the supramental Power came fully down, not merely sent its influences through the Overmind, that things could be very radically altered in this respect — and that is why my main
effort is directed towards that object — for then the sanction would not be rare! For the Law of the Truth would be at work not constantly balanced by the law of the Ignorance.

Still the Yoga-force is always tangible and concrete in the way I have described and has tangible results. But it is invisible — not like a blow given or the rush of a motor car knocking somebody down which the physical senses can at once perceive. How is the mere physical mind to know that it is there and working? By its results? But how can it know that the results were that of the Yoga-force and not of something else? One of two things it must do. Either it must allow the consciousness to go inside, to become aware of inner things, to believe in and experience the invisible and the supraphysical, and then by experience, by the opening of new capacities it becomes conscious of these forces and can see, follow and use their workings just as the scientist uses the unseen forces of Nature. Or one must have faith and watch and open oneself and then it will begin to see how things happen; it will notice that when the Force was called in, there began after a time to be a result, — then repetitions, more repetitions, more clear and tangible results, increasing frequency, increasing consistency of results, a feeling and awareness of the Force at work — until the experience becomes daily, regular, normal, complete. These are the two main methods, one internal, working from in outward, the other external, working from outside and calling the inner Force out till it penetrates and is sensible in the exterior consciousness. But neither can be done if one insists always on the extrovert attitude, the external concrete only and refuses to join to it the internal concrete — or if the physical Mind at every step raises a dance of doubts which refuses to allow the nascent experience to develop. Even the scientist carrying out a new experiment would never succeed if he allowed his mind to behave in that way.

When the Mother said it was just a trick of reversing the consciousness, she meant that — that instead of allowing always the external mind to interfere and assert its own ordinary customary point of view, it should turn itself round, admit that things may work from in outwards, and keep itself sufficiently
quiet to see that developing and being done. For then an inner mind shows itself which is capable of following and being the instrument of the invisible Forces.

It is not that you are incapable of it, for it was several times on the point of being done. But your external mind has interfered always, questioning, doubting, asking for something more external, not waiting for the movement to continue, for the inward to externalise itself and make itself concrete. That is why I object to this worship of Doubt. It is not that I used not to have doubts myself more formidable than any you have ever thought of—but I did not allow them to interfere with the development of my experience. I let it continue until it had sufficient body for me to know what it was and what it could bring me.

2 August 1932

Highly delighted (unyogically though) to learn you had put so much force for the sale of my gramophone records! But highly intrigued too. What is this force? A sweet blessing that all should be smooth in this rough world? Or is it a conscious way of directing a control, as one controls the organisation of a music choir? I mean does this force mean concrete business, as the scheming of a schemer does? I ask this naïve question since your force always puzzles me.

Well, I made the mistake of “thinking aloud with my pen” when I wrote that unfortunate sentence about the force I had put for the success of the gramophone records. As my whole action consists of the use of force or forces—except of course my writing answers to correspondence which is concrete; but even that I am made to do by and with a force, otherwise I can assure you I would not and could not do it—I sometimes am imprudent enough to make this mistake. It is foolish to do so because a spiritual force or any other is obviously something invisible and its action is invisible, so how can anyone believe in it? Only the results are seen and how is one to know that the results are the result of the Force? It is not concrete.

But I am myself rather puzzled by your instances of the
concrete. How are the schemes of a schemer concrete? Something happens and you tell me it was the result of a schemer’s scheme. But the schemer’s scheme was a product of his consciousness and not at all concrete; it was in his mind and another fellow’s mind is not concrete to me unless I am a Yogi or a thought-reader. I can only infer from some things he said or did that he had a scheme, things which I have not myself seen or heard and which are therefore not to me concrete. So how can I accept or believe in the scheme of the schemer? And even if I saw or heard, I am not bound to believe that it was a scheme or that which happened was the result of a scheme. He may have acted on a chain of impulses and what happened may have been the result of something quite different or itself purely accidental. Again how do you control the music choir? By words and signs etc., which are of course concrete? But what made you use those words and signs and why did they produce a control? and why did the other fellows do what you told them? what made them do that? It was something in your and their consciousness, I suppose; but that is not concrete. Again, scientists talk about electricity which is, it seems, an energy, a force in action and it seems that everything has been done by this energy, my own physical being is constituted by it and it is at the base of all my mental and life energies. But that is not concrete to me. I never felt my being constituted by electricity, I cannot feel it working out my thoughts and life-processes — so how can I believe in it or accept it? The force I use is not a sweet blessing — a blessing (silent) certainly is not concrete, like a stone or a kick or other things seizable by the senses; it is not even a mere will saying within me “let it be so” — that also is not concrete. It is a force of consciousness directed towards or on persons and things and happenings — but obviously a force of consciousness is not seizable by the physical senses, so not concrete. I may feel it and the person acted on may feel it or may not feel it, but as the feeling is internal and not external and perceivable by others, it cannot be called concrete and nobody is bound to accept or believe in it. For instance, if I cure someone (without medicines) of a fever and send him fresh and full of strength to his work,
all in the course of a single night, still why should any third person believe or accept that it was my force that did it? It may have been Nature or his imagination that made him cure (three cheers for those concrete things, imagination and Nature!) — or the whole thing happened of itself. So, you see the case is hopeless, it can’t be proved at all — at all. 6 December 1935

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Is the force you “put on me” concrete?

Concrete? what do you mean by “concrete”? It has its own concreteness; it can take a form (like a stream for instance) of which one is aware and can send it quite concretely in whatever “direction” or on whatever object one chooses.

In one of your letters to me you wrote: “A Yoga consciousness or spiritual consciousness which has no power or force in it, may not be dead or unreal but it is evidently something inert and without effect or consequence. Equally a man who sets out to be a Yogi or Guru and has no spiritual consciousness or no power in his spiritual consciousness — a Yoga force or spiritual force — is making a false claim and is either a charlatan or a self-deluded imbecile; still more is he so if having no spiritual force he claims to have made a path others can follow. If Yoga is a reality, if spirituality is anything better than a delusion, there must be such a thing as Yoga force or spiritual force.”

That is a general statement about the inherent power of spirituality. What I was speaking of was a willed use of subtle force (it may be spiritual or mental or vital) to secure a particular result at some point in the world. Just as there are waves of unseen physical forces (cosmic waves etc.) or currents of electricity, so there are mind waves, thought currents, waves of emotion, e.g. anger, sorrow etc. which go out and affect others without their knowing whence they come or that they come at all — they only feel the result. One who has the occult or inner senses awake can feel them coming and invading him; influences good or bad can propagate themselves in that way; that can happen without
intention, automatically, but also a deliberate use can be made of them. There can also be a purposeful generation of force, spiritual or other. There can be too the use of the effective will or idea, which is not concrete in that sense, but is all the same effective.

6 February 1943

No Miraculous Force

I tried to convince X that it was your force that cured Y. But X said, “What about instances in which the Divine Force has failed? Why does it succeed in some cases and not in others?”

The mistake is to think that it must be either a miraculous force or else none. There is no miraculous force and I do not deal in miracles. The word Divine here is out of place, if it is taken as an always omnipotently acting Power. Yogic Force is then better; it simply means a higher Consciousness using its power, a spiritual and supraphysical force acting on the physical world directly. One has to train the instrument to be a channel of this force; it works also according to a certain law and under certain conditions. The Divine does not work arbitrarily or as a thaumaturge; He acts upon the world along the lines that have been fixed by the nature and purpose of the world we live in — by an increasing action of the thing that has to manifest, not by a sudden change or disregard of all the conditions of the work to be done. If it were not so, there would be no need of Yoga or time or human action or instruments or of a Master and disciples or of a Descent or anything else. It could simply be a matter for the तथास्तु [tathāstu] and nothing more. But that would be irrational if you like and worse than irrational, — childish. This does not mean that interventions, things apparently miraculous, do not happen — they do. But all cannot be like that.

I told X, “I don’t see how you can deny the reality of this Force. Were you able to work with such vigour before you came here?” He said, “Yes, I could work a lot, so much so that people were astounded. Was that Sri Aurobindo’s Force?”
What is Sri Aurobindo’s force? It is not a personal property of this body or mind. It is a higher Force used by me or acting through me.

“And Tagore, Lenin and other greats. Is the Divine Force working in them too?”

Of course it is a Divine Force, for there is only one force acting in the world, but it acts according to the nature of the instrument. Yogic Force is different from others because it is a special power of the spiritual consciousness.

I continued, “It may not be Sri Aurobindo’s Force, but how can I exclude the possibility of a Divine Force behind? Because one is an atheist, it doesn’t mean the Divine is undivine against him!”

There was an obvious intervention in the case he speaks of — but the agent or process could only be determined if one knew all the circumstances. Such interventions are frequent; e.g. my uncle’s daughter was at her last gasp, the doctors had gone away telling him there was no more to be done. He simply sat down to pray — as soon as he had finished, the death symptoms were suspended, the girl recovered without farther treatment (it was a case of typhoid fever). Several cases of that kind have come within my personal observation.

X concluded, “Oh, if you say everything is being done at the divine impulsion, I have nothing to say. But you can’t say that I am working because Sri Aurobindo is constantly at my back!”

What can I say against this?

I am not very particular about that. It is a personal question and depends on X’s feeling. I certainly put force on him for the development and success of his poetry — about the rest I don’t want to say anything.

I have marginalised on the Force1 — to write more com-

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1 Sri Aurobindo wrote the above answers in the margins of the correspondent’s notebook. — Ed.
pletely would need more time than I have tonight. Of course, if it depended on a few cases of illness, it would be a thing of no certitude or importance. If the “Force” were a mere freak or miracle, it would be equally trivial and unimportant, even if well-attested. It is only of importance if it is part of the consciousness and the life used at all times, not only for illness but for whatever one has to do. It manifests in various ways — as a strength of the consciousness evenly supporting the life and action, as a power put forth for this or that object of the outward life, as a special Force from above drawn down to raise and increase the scope of the Consciousness and its height and transform it not by a miraculous, but by a serious, steady, organised action following certain definite lines. Its effectiveness as well as its action is determined first by its own height and intensity or that of the plane from which it comes (it may be from any plane ranging from the Higher Mind upward to the Overmind), partly by the condition of the objects or the field in which it acts, partly by the movement which it has to effect, general or particular. It is neither a magician’s wand nor a child’s bauble, but something one has to observe, understand, develop, master before one can use it aright or else — for few can use it except in a limited manner — be its instrument. This is only a preface.

6 February 1935

Our idea was that the Divine is always omnipotent, independent of all conditions and not limited by the particular plane from which he acts. But you give so many clauses under which the Force can operate successfully! X then seems to be right when he says that if one has not got a particular possibility in him the Divine cannot make him develop in that direction. Pushing this a little farther, I would say that one must have a talent or capacity as a nucleus in him for the spiritual development he is going to have later. One must have it, the Divine cannot make anything out of शून्यम् [śīnyaṃ]. What is शून्यम्? It is out of the silence that all things originated. All is contained in what you call Shunyam.
But then how is it that you wasted so much Force on Y to no avail? Is it that you did not use the supramental Force, which alone can work irresistibly without the necessity of adapting itself to existing conditions?

Certainly, supramental Force was not the force used in that case, it was mental-spiritual. In such cases the object of the Force has always the right to say No. I put the force on him because he said he wanted to change, but his vital refused — as it had the right to do. If nothing in him had asked for the change, I would not have tried it, but simply put another force on him for another purpose.

You make a distinction between the Yogic Force and the Divine Force; but is not the former an outcome of the latter?

Of course, but all force is the Divine Force. It is only the egoism of the individual which takes it as his own. He uses it, but it is not his.

By the way, Z did not question the reality of your Force for his poetry or other literary activities, but he said he could not admit that all his activities were permeated by your Force, because he used to work with great vigour and energy even before he came here.

Of course not — all the activities cannot be that. It is only in the Yoga realisation that one feels all one’s activities to be from the one source — something from above or the Yogashakti or the Guru Shakti or the Cosmic Force or whatever it may be (all names for the same thing in different formations) driving the whole consciousness and being.

Success in life outside is dependent on different things, on one’s own energy and the environmental stimulus.

What is one’s own energy after all? You mean Nature’s energy in you? It may, in new conditions, remain extant in some things, develop in others, fail or change in others. One can’t make a rule.
Looking at myself, I wonder how a vitalistic man like me can pass his days in cellular imprisonment without any suffocation!

That kind of change happens.

One may say that a tamasic, indolent man can’t be activated by the Divine to that extent.

Of course he can.

Am I really wrong?

No, but there are many sides or aspects to a question.

After the “preface” [p. 486] is any chapter likely to follow?

Perhaps in some weeks or some months or some centuries the chapter may follow! But I used the word preface to characterise the nature of what I had written, not in a prophetic sense.

There are two things — Yoga-Force in its original totality which is that of the Divine spiritual force, always potentially all-powerful, and Yoga-Force doing its work under the conditions of the evolutionary world here.

It is not a question of “can” or “cannot” at all. All is possible, but all is not licit — except by a recognisable process; the Divine Power itself imposes on its action limits, processes, obstacles, vicissitudes. It is possible that an ass may be changed into an elephant, but it is not done, at least physically, because of the lack of a process. Psychologically such changes do take place. I have myself in my time changed cowards into heroes and that can be done even without Yogashakti, merely by an inner force. How can you say what is latent in man or what is incurably absent? I have developed many things by Yoga, often even without any will or effort to do so, which were not in my original nature, I may even say that I have transformed my whole nature and it is in many respects the opposite of what I began with. There can be no question about the power to change, to develop, to awaken faculties that were not there before; this
power exists already, but it can be raised to an acme by being lifted to the spiritual plane.

The force put on the gentleman you speak of at least made it necessary for him to change if he remained here. He had no will in the vital to change and so did not remain here but went to his fate.

The rest is for the indefinable future. One day I shall certainly try to explain methodically and by examples what the spiritual force is; how it has worked on the earth-plane, how it acts and under what conditions — conditions not rigidly fixed, but plastic and mutable. 7 February 1935

Receptivity to the Force

In one of your letters you have written about being “sufficiently open” to receive the Force. What did you mean by this?

I mean simply a certain receptivity in the consciousness — mind, vital, physical, whichever is needed. The Mother or myself send a force. If there is no openness, the force may be thrown back or return (unless we put a great force which it is not always advisable to do) as from an obstruction or resistance: if there is some openness, the result may be partial or slow; if there is the full openness or receptivity, then the result may be immediate. Of course there are things that cannot be removed all at once, being an old part of the nature, but with receptivity these also can be more effectively and rapidly dealt with. Some people are so open that even by writing they get free before the book or letter reaches us. 8 June 1933

You said, in regard to that Spanish General, “I put the right force on him and he wakes up and, with his military knowledge and capacity, does the right thing” [p. 447]. Exactly, if he has these things, he can receive your right force.

It does not follow. Another man may have the knowledge but
receive nothing. If he receives, his knowledge and capacity help the Force to work out the details.

It seems that though you have no patent or latent military capacity . . .

Not in this life.

your Force has, and it wakes up in the man the right judgments etc. This is all a mystery beyond my ken.

May I ask why? Your idea is that either I must inspire him specifically in every detail, making a mere automaton of him, or, if I don’t do that, I can do nothing with him? What is this stupid mechanical notion of things?

The Force having military knowledge, poetic power, healing virtues, etc., the embodiment of the Force also must have the latent general, poet, medico, etc. — sounds strange to me otherwise.

Because you have the damnably false idea that nothing can be done in the world except by mental means — that Force must necessarily be a mental Force and can’t be anything else.

The strangest thing of all is that if the Divine wills, why can’t an effective drug in a case be revealed to him, medico or no medico?

Why the devil should He will like that in all cases? . . .

As to Force let me point out a few elementary notions which you ignore.

(1) The Force is a divine Force, so obviously it can apply itself in any direction; it can inspire the poet, set in motion the soldier, doctor, scientist, everybody.

(2) The Force is not a mental Force — it is not bound to go out from the Communicator with every detail mentally arranged, precise in its place, and communicate it mentally to the Recipient. It can go out as a global Force containing in itself the
thing to be done, but working out the details in the Recipient
and the action as the action progresses. It is not necessary for the
Communicant to accompany mentally the Force, plant himself
mentally in the mind of the Recipient and work out mentally
there the details. He can send the Force or put on the Force, leave
it to do its work and attend himself to other matters. In the world
most things are worked out by such a global Force containing
the results in itself, but involved, concealed and working them
out in a subsequent operation. The seed contains the whole
potentiality of the tree, the gene contains the potentiality of the
living form that it initiates, etc. etc., but if you examine the seed
and gene ad infinitum, still you will not find there either the
tree or the living being. All the same the Force has put all these
potentialities there in a certain evolution which works itself out
automatically.

(3) In the case of a man acting as an instrument of the Force
the action is more complicated, because consciously or uncon-
sciously the man must receive, also he must be able to work
out what the Force puts through him. He is a living complex
instrument, not a simple machine. So if he has responsiveness,
capacity, etc. he can work out the Force perfectly, if not he does
it imperfectly or frustrates it. That is why we speak of and insist
on the perfectioning of the instrument. Otherwise there would
be no need of sadhana or anything else — any fellow would do
for any blessed work and one would simply have to ram things
into him and see them coming out in action.

(4) The Communicant need not be an all-round many-sided
Encyclopaedia in order to communicate the Force for various
purposes. If we want to help a lawyer to succeed in a case, we
need not be perfect lawyers ourselves knowing all law, Roman,
English or Indian and supply him all his arguments, questions,
etc., doing consciously and mentally through him his whole
examinations, cross-examinations and pleading. Such a process
would be absurdly cumbrous, incompetent and wasteful. The
prearrangement of the eventual result and the capacity for mak-
ing him work his instruments in the right way and for arranging
events also so as to aid towards the result are put into the Force
when it goes to him, they are therefore inherent in its action and the rest is a question of his own receptivity, experience etc. Naturally the best instrument even is imperfect (unless he is a perfected Adhar) and mistakes may be committed, other suggestions accepted etc. etc., but if the instrument is sufficiently open, the Force can set the thing to rights and the result still comes. In some or many cases the Force has to be renewed from time to time or supported by fresh Force. In some directions particular details have to be consciously attended to by the Communicant. All that depends on circumstances too multitudinous and variable to be reduced to rule. There are general lines, in these matters, but no rules, the working of a non-mental Force has necessarily to be plastic, not rigid and tied to formulas. If you want to reduce things to patterns and formulas, you will necessarily fail to understand the workings of a spiritual (non-mental) Force.

(5) All that I say here refers to spiritual Force. I am not speaking of the Supramental.

(6) Also please note that this is all about the working of Force on or through people: it has nothing to do with intuition which is quite another matter. Also it does not preclude always and altogether a plenary and detailed inspiration from a Communicant to a recipient — such things happen, but it is not necessary to proceed in that way, nor below the Supermind or supramentalised Overmind can it be the ordinary process.

10 April 1937

You said, in regard to the Spanish General, “Let us suppose . . . I put the right force on him” [p. 447]. Why did you say “right”? Is there also a wrong Force?

Don’t remember what exactly I wrote — so can’t say very well. But of course there can be a wrong Force. There are Asuric Forces, rajasic Forces, all sorts of Forces. Apart from that one can use a mental or vital Force which may not be the right thing. Or one may use the Force in such a way that it does not succeed or does not hit the General on the head or is not commensurate with the opposing Forces — (opposing Forces need not be
Asuric, they may be quite gentlemanly Forces thinking they are in the right. Or two Divine Forces might knock at each other for the fun of the thing. Infinite possibilities, sir, in the play of the Forces.)

What I want to know is whether the Force applied or directed is always the right Force. Can there be any mistake in the Force, either in its application or in any other way, resulting in its failure to get the desired result?

What is a mistake? Eventually the Force used is always the Force that was destined to be used. If it succeeds, it does its work in the whole and if it fails, it has also done its work in the whole.

My main point is the intuition. The Force has evidently a close connection with the intuition or any other faculties which are awakened by the action of the Force.

In what way? A Force may be applied without any intuition — an intuition can come without any close connection with a Force, except the force of intuition itself which is another matter. Moreover a Force may be applied from a higher plane than that of any Intuition.

Response of the Divine

You can send your Force to whomever you like — Lenin, Kemal, Gandhi, but how people calling Shiva or Krishna for their Ishta Devata get responses from you, I don’t understand.

Again who is Shiva? and who is Krishna? and what is an Ishta Devata? There is only one Divine, not a thousand Divines.

It would mean that wherever a sincere heart is aspiring for the Divine, his aspiration reaches your ears.

Why my ears? Ears are not necessary for the purpose. You might just as well say, reaches me by the post.
And you send your responses, because you want to manifest the Divine Rule on earth.

That has nothing to do with it. Besides it is not the Divine Rule on earth that I am after, but the supramental rule. This however has nothing to do with any supramental or Divine Rule on earth. It is only a general question of the response of the Divine and to the Divine.

5 February 1936

**Power to Help**

I do not ask you to believe that the Divine Grace comes to all or that all can succeed in the sadhana or that I personally have succeeded or will succeed in the case of all who come to me. I have asked you if you cannot develop the faith that the Divine is— you seemed often to doubt it,— that the Divine Grace is and has manifested both elsewhere and here, that the sadhana by which so many profit is not a falsehood or a chimaera and that I have helped many and am not utterly powerless — otherwise how could so many progress under our influence? If this is first established, then the doubt and denial, the refusal of faith boils itself down to a refusal of faith in your own spiritual destiny and that of X and some others — does it not? I have never told you that the power that works here is absolute at present; I have on the contrary told you that I am trying to make it absolute and it is for that that I want the Supermind to intervene. But to say that because it is not absolute therefore it does not exist, seems to me a logical inconsequence.

There remains your personal case and you may very well tell me “What does it matter to me if these things are true when they are not true to me, true in my own experience?” But it does make a difference that they are true in themselves. For if your personal want of experience is held as proving that it is all moonshine, then all is finished — there is no hope for you or me or anybody. If on the other hand these things are true but not yet realised by you, then there is hope, a possibility at least. From the point of view of reason you may be right in thinking that because you
have not realised yet, you can never realise — though it does not seem to me an inevitable conclusion. From the same point of view I also may be right in concluding from my experience and that of other Yogs that there is no such inevitability and that with the persistent aspiration in you and the vairagya we have the conditions for a realisation that must come — sooner, for there are sudden liberations, or later. 28 August 1934

Variations in the Action of the Force

Do you think if you put the Force at an exact time, say 9 p.m., it would have a greater chance of immediate success?

One can’t make a rule like that. There is nothing more variable than the way the Force acts. 11 July 1936

The Force and Will

I feel a great Force above my head. But it is not coming down. Do you want me to draw it down by my will-force?

The Force must come down, though probably it will do so by stages. The will has to invite it if not draw it. Also the Force has to be used, that is, something of it directed by the will against the obstacles. This training of the will to act in the Yogic way is very important as a stage in the sadhana. 28 July 1935

Sri Aurobindo’s Force and World Events

Somebody told X that Sri Aurobindo brought about the Russian revolution through Lenin. X told Y that people here were over-credulous to believe such things. Y insisted that such things were possible, but X seems to be unable to understand the working of occult forces. As far as I can see, if it is possible to cure dangerous diseases of the body by Yogic power, why should it not be possible to act on the mind of another person and pour into him immense vital force which can bring about such results as the Russian revolution?
The statement made to X was not quite correct; it is putting things in too physical a form. A spiritual and occult working supplies forces and can watch over the members of the execution of a world event; but to put it like that makes the actual workers too much of automata which they are not. 25 January 1937

Certainly, my force is not limited to the Asram and its conditions. As you know it is being largely used for helping the right development of the war and of change in the human world. It is also used for individual purposes outside the scope of the Asram and the practice of Yoga; but that, of course, is silently done and mainly by a spiritual action. The Asram however remains at the centre of the work and without the practice of Yoga the work would not exist and could not have any meaning or fruition. But in the Yoga itself there are different ways of proceeding for different natures, even though the general path is the same, surrender to the Divine and change of nature. But surrender to the Divine in the completest sense cannot be achieved in a short time, nor can the change of the nature. On the whole, one has to go as quickly as one can and as slowly as is necessary — which seems contradictory but is not. 13 March 1944