Chapter Three
Dealing with Hostile Attacks

Fear of Attacks

Yes, the adverse forces take advantage of any perturbation of that kind [mental anxiety and fear when something bad happens] — for it opens as it were a passage to their action. Fear is the one thing that one must never feel in face of them, for it makes them bold and aggressive. Moreover fear, as you justly say, calls the thing feared — it must therefore be thrown out altogether.

If you are afraid of the hostile forces when they try to come, you expose yourself to their power.

Thinking Too Much about Attacks

The worst thing for sadhana is to get into a morbid condition, always thinking of “lower forces, attacks” etc. If the sadhana has stopped for a time, then let it stop, remain quiet, do ordinary things, rest when rest is needed — wait till the physical consciousness is ready. My own sadhana when it was far more advanced than yours used to stop for half a year together. I did not make a fuss about it, but remained quiet till the empty or dull period was over.

How can you have peace and quiet when you are always thinking of “lower forces” and “attacks” and “possessions” etc.? If you can look at things naturally and quietly, then only you can have quiet and peace.
Do not think too much of the hostile Force. The only thing you have to do with it is to dismiss it and even the suggestion of it when it comes.

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It is quite true. To talk of one’s experiences to others tends to diminish the power of the experience. Also to think too much of the hostile Powers is to bring in their atmosphere. One has to recognise them when they come and repel them, but to think much about them, to fear, to be expecting or looking out for them is a mistake.

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It is so that they [hostile suggestions] must be regarded—without interest, with indifference. That removes the necessity for constant struggle which is itself a form of interest, and it is as discouraging and more to these suggestions.

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It is better not to trouble about the hostile forces. Keep your aspiration strong and sincere and call in the Divine in each thing and at each moment for support and in all that you feel keep yourself open to us. That is the easiest way to the Divine. If you begin to concern yourself about the hostile forces, you will only make the path more difficult.

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Write to X that if he indulges these ideas about hostile beings etc., it will be a serious hindrance to his sadhana. It only puts him and others around him in undesirably close relations with the adverse vital world and its forces. These beings can have no “important part” to play in the life and sadhana. The only part they can play is to attack and interfere with the sadhana. When that happens, their suggestions and approaches have to be rejected, at once and summarily, and the power of the Mother called on to clear the nature or the atmosphere. But they must not be dwelt upon by the mind or any kind of relation admitted or
any imaginations about themselves that they suggest entertained or encouraged.

**Discouragement about Attacks**

These attacks should not discourage you. There are always moments — so long as there is not the complete basis in the physical when old movements seem to revive. But so long as it is only a rush of an outside force churning up the subconscient and it does not last, it does not at all mean that the progress is not there. We have to deal with all the complexity of the human consciousness in its hidden parts as well as on its surface — and there are layers on layers of the consciousness in which something may lurk of the old reactions, but each conquest makes the control stronger and brings the full purification nearer.

*You need not be upset about the matter; it is sufficient if you note movements like these and are vigilant that they should find no ground in you again. The cause is probably to be found in the contact with the outside world renewing some possibilities of the old Adam in you. When there is some lowering or diminution of the consciousness or some impairing of it at one place or another, the Adversary — or the Censor — who is always on the watch presses with all his might wherever there is a weak point lying covered from your own view, and suddenly a wrong movement leaps up with unexpected force. Become conscious and cast out the possibility of its renewal, that is all that is to be done.*

*It is certainly the force hostile to the Yoga and the divine realisation upon earth that is acting upon you at the present moment. It is the force (one force and not many) which is here in the Asram and has been going about from one to another. With some as with X, Y and Z it has succeeded; others have cast it from them and have been able to liberate the light of their soul; open in that light to the nearness and constant presence of the Mother, feel
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her working in them and move forward in a constant spiritual progress. Some are still struggling, but in spite of the bitterness of the struggle have been able to keep faithfully to the divine call that brought them here.

That it is the same hostile force would be shown, even if its presence were not for us visible and palpable, by the fact that the suggestions it makes to the minds of its victims are always the same. Its one master sign is always this impulse to get away from the Asram, away from myself and the Mother, out of this atmosphere, and at once. For the force does not want to give time for reflection, for resistance, for the saving Power to be felt and act. Its other signs are doubt; tamasic depression; an exaggerated sense of impurity and unfitness; the idea that the Mother is remote, does not care for one, is not giving what she ought to give, is not divine, with other similar suggestions accompanied by an inability to feel her presence or her help; a feeling that the Yoga is not possible or is not going to be done in this life; the desire to go away and do something in the ordinary world — the thing itself suggested varying according to the personal mind. If it were not this one invariable hostile force acting, there would not be this exact similarity in all the cases. In each case it is the same obscurities thrown on the intelligence, the same subconscious movements of the vital brought to the surface, the same irrational impulses pushing to the same action, — departure, renunciation of the soul’s truth, refusal of the Divine Love and the Divine Call.

It is the vital crisis, the test, the ordeal for you as for others — a test and ordeal which we would willingly spare to those who are with us but which they call on themselves by persistence in some wrong line of movement or some falsification of the inner attitude. If you reject entirely the falsehood that this force casts upon the sadhaka, if you remain faithful to the Light that called you here, you conquer and, even if serious difficulties still remain, the final victory is sure and the divine triumph of the soul over the Ignorance and the darkness.

The opportunity for these forces is given when the sadhaka descends in the inevitable course of the sadhana from the mental
or higher vital plane to the physical consciousness. Always this is accompanied by a fading of the first deep experiences and a descent to the neutral obscure inertia which is the bedrock of the unredeemed physical nature. It is there that the Light, the Power, the Ananda of the Divine has to descend and transform everything, driving away forever all obscurity and all inertia and establishing the radiant Energy, the perfect Light and the unchanging Bliss. There and not in the mind or the higher vital is all the difficulty, but there too must be the victory and the foundation of the new world. I do not wish to disguise from you the difficulty of this great and tremendous change or the possibility that you may have a long and hard work before you; but are you really unwilling to face it and take your share in the great work? Will you reject the greatness of this endeavour to follow a mad irrational impulse towards some more exciting work of the hour or the moment for which you have no true call in any part of your nature?

There is no true reason for despondency; in nothing that has passed in you or which you have written do I find any good ground for it. The difficulties you experience are nothing to those that others have felt and yet conquered them, others who were not stronger than you. All that has happened is that by this descent into the physical consciousness, the ordinary external human nature has come to the front with its elementary imperfections and subconscious unsatisfied impulses and it is to these that the contrary force is appealing. The mind and the higher vital have put away from them the ideas and illusions which gave them a sanction and an illusion of legitimacy and even nobility in their satisfaction. But the root of them, their inherent irrational push for satisfaction, has not yet gone — this for instance is the reason for the sexual movements which you have recently felt in sleep or in waking. This was inevitable. All that is needed is for your psychic being to come forward and open you to the direct and real and constant inner contact of myself and the Mother. Hitherto your soul has expressed itself through the mind and its ideals and admirations or through the vital and its higher joys and aspirations; but that is not sufficient
to conquer the physical difficulty and enlighten and transform Matter. It is your soul in itself, your psychic being that must come in front, awaken entirely and make the fundamental change. The psychic being will not need the support of intellectual ideas or outer signs and helps. It is that alone that can give you the direct feeling of the Divine, the constant nearness, the inner support and aid. You will not then feel the Mother remote or have any farther doubt about the realisation; for the mind thinks and the vital craves, but the soul feels and knows the Divine.

Cast away from you these movements of doubt, depression and the rest which are no part of your true and higher nature. Reject these suggestions of inability, unfitness and all these irrational movements of an alien force. Remain faithful to the Light of your soul even when it is hidden by clouds. My help and the Mother’s will be there working behind even in the moments when you cannot feel it. The one need for you and for all is to be, even in the darkness of the powers of obscurity of the physical consciousness, stubbornly faithful to your soul and to the remembrance of the Divine Call.

Be faithful and you will conquer.

Rejection of Attacks

They [the vital forces] come because they were freely permitted in the past — so they want to renew and continue their action. An entire rejection and a complete turning to the Divine are the way to meet them.

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It is sufficient if you can keep in touch with the Force and reject any strong attack of the confusion. The rest will be done by the Force itself — for no one is really strong enough to change himself, it is the Divine Force called down that does it.

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This kind of attack is always possible. What one has to have is an inner condition which at once throws them off and a faith
in the Mother’s power and name which is quite sufficient to
dissolve these Rakshasi Maya formations.

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This state which tries to come upon you and seize is not part
of your true self, but a foreign influence. To yield to it and to
express it would therefore be not sincerity, but the expression
of something false to your true being, something that will grow
more and more foreign to you as you progress. Always reject
it, when it comes, even if you feel strongly its touch; open in
your mind and soul to the Mother, keep your will and faith
and you will find it receding. Even if it returns obstinately, be
equally and more obstinate against it, firm in rejection — that
will discourage and wear it out and finally it will grow weak, a
shadow of itself and disappear.

Be true to your true self always — that is the real sincerity.
Persist and conquer.

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You ought to realise that these things [negative thoughts and
feelings] are attacks which come on you from an adverse Force to
which your nature was responsive because of vital desire and the
vital ego — what you call selfishness. When it comes, you have
to realise that it is an attack and refuse instead of accepting it —
and in order to be able to do that you must always discourage
desire and selfishness in you and all that comes from them such
as jealousy, claim, anger etc. It is no use alleging that there are
good reasons for their rising — even if all the alleged reasons
were true, they would not justify your indulging them, for in a
sadhak nothing can justify that. There is no need to understand
— for there is only one thing that it is necessary to understand —
that, reason or no reason, desire, selfishness, jealousy, demand,
anger have no place in the spiritual life.

If you keep to what you have resolved, then all will be right
— and the right knowledge will come not from the mind and its
reasonings but from the soul and its true vision of things.

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You must throw this black poison [of dissatisfaction and revolt] out of you at once instead of dallying with it and giving it expression as if it were your own feelings and as if such an attitude could ever be justifiable. It is that weakness in the vital which enables them [the hostile forces] to keep up their attack. Instead of allowing the weakness, revive your will and aspiration and love and let them throw out this egoistic darkness.

* All these things, feelings, suggestions etc. [depression, wanting to die], are the workings of an adverse Force which wants to break up the Asram, upset or drive away the workers and prevent the Truth and Light which are descending from having any fruition. There is no truth behind it, it is a Force of the Devil or Falsehood — there is no rational ground for the feelings of despair it suggests, but it throws itself with fury on the mind and vital and tries to possess them, ousting the Truth and the Divine Presence. Even the strongest have felt its attacks. You must understand what it is and, the moment it comes, oppose it with a resolute No. For the more the Truth descends, the more furious this adverse Force becomes. It is making desperate attacks and putting out all its force in the hope of snatching the victory before the full Truth can come down. Remain firm, understand what it is and give it no admission — to reject it, to drive it out of his atmosphere is the greatest help any sadhak can give to the Mother.

* All naturally in these difficulties has its original roots in the vital and its expectations of all kinds. When one wants to get rid of them, the vital resists and is unwilling to part with them, but this by itself would not be anything more than a work of change, adjustment, rearrangement which might take time but not cause serious conflicts and upheavals. For once the mind and inner will are settled to be rid of these movements, the will of the higher vital would also come into line and the rest which is more obstinate against change because it is a thing of habitual
movements, supported on the subconscious and not governed by reason or knowledge, would yet be unable to resist permanently or vehemently the pressure from the higher will of the being. Its force of resistance would diminish and the habitual reactions wear out or fall away. But the prolongation of the difficulty and its acuteness come from the fact that there are Forces in Nature, not personal or individual but universal, which live upon these movements and through them have long controlled the individual nature. These do not want to lose their rule and so when these movements are thrown out, they throw them back on the sadhak in strong waves or with great violence. Or they create in the vital a great depression, discouragement, despair — that is their favourite weapon — because it is losing its former field of desires and has not yet in any continuity something that would replace it, the assured continuous psychic or spiritual condition or experience. To prevent that is the whole effort of these Forces. So they create these upheavals and the vital admits them because of its old habit of response to the lower Forces. At the same time they put in suggestions to the mind so as to make it also accept the disturbance, discouragement and depression. That is what I meant by saying that these are attacks from outside and must be rejected. If they cannot be rejected altogether, yet one must try to keep a part of the mind conscious which will refuse to admit the suggestions or share in the depression and trouble, — which will say firmly, “I know what this is and I know that it will pass and I shall resume my way to the goal which nothing can prevent me from reaching, since my soul’s will is and will always be for that.” You have to reach the point where you can do that always; then the power of the Forces to disturb will begin to diminish and fall away. Our Force is there with you and will not fail to support and strengthen you. The suggestion that we are indifferent is obviously nothing but a suggestion, intended to help and fortify the depression. As such you should regard it and not accept it as true or as your own thought; for it could not possibly be true. Your success in reaching peace and light is as much our concern as yours and even more so.

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In your letter you write that you are very tired, restlessness and tamas prevail in the physical, there is a constant struggle more or less intense between the psychic being and the physical nature. Now this was exactly your condition in the last months when you were here. Then you wanted to go because the pressure was too great, because the struggle with the restless and tamasic physical nature and the Asuric influence was too hard and continuous, because you felt very tired and needed to go away for a rest, for respite, to recover.

How then can you come back in the same condition? The pressure will be still greater than before, the struggle constant; you are likely to be still more tired and depressed than you were. And it will be harder for you to bear because the personal position will entirely be changed. You will have no special place, no authority delegated, no work entrusted to you; you will not be near the Mother but at a distance among the others. The Asuric nature in you which had become an intolerable hindrance to the work and dangerous to yourself and to others will be given no kind of indulgence. It is clear that you would find the conditions unbearable unless you had undergone in the meantime a fundamental change. Therefore you must not ask to come here until you have acquired a stable quiet and peace both within you and in your external atmosphere.

Wherever you are, we shall always be near to your psychic being and ready to help it to conquer. As things are with you now, that help is likely to act better at a distance than when you were near and were at every moment repelling it by your wrong inner movements and reactions and your wrong speech and acts. But to profit by our help you will have to do what you have never yet really done, at least in your external being. You will have in your physical nature itself resolutely to turn from the Asura and his ways and refuse to indulge him on any pretext in any thought, feeling, speech or action which would help him still to possess your instruments and determine or influence your attitude and your acts. To become quiet and quietly and simply to maintain this persistent and patient rejection with our help, without rajasic struggle, sincerely and in fact and in every detail,
not merely in wish and idea, is what you need to do. To be divided, to aspire in one part of your being and to indulge and justify and cherish the wrong movements with another part can lead to nothing but endless struggle and fatigue. Only by this turn and change will the struggle and fatigue pass away and purity come.

Either to reject by dynamic means\(^1\) or to remain unaffected and let it pass are the two usual ways of dealing with these attacks.

**Detachment**

Yes, the difficulty is always that something in the nature gives a hold to the attack. It either still indulges it and likes it or even, if wanting to be free, is too accustomed to receive and respond to the old feelings, thoughts, suggestions and does not yet know how *not* to respond. The first thing is for the mental being to stand back, refuse to accept, say “This is no longer mine.” Then, even if the vital feeling responds to the attack, one part of the nature can be free and observe and discourage it. The next thing is for this free part to impose the same will of detachment on the vital so that after a time this also when the attack comes feels that it is something foreign, not its own, — as if a stranger had come into the room and was trying to impose his ideas or his will on the inmates. After that it becomes more easy to get rid of it altogether. Of course, there is the Mother’s Force working, but this kind of assent from the mind and vital makes the result quick and easy — otherwise it takes time and more labour and struggle.

**Dissolution**

You can dissolve a thought formation which is made of subtle mental stuff — why not then a mental Asura? There are Asuras

\(^1\) *In his letter the correspondent mentioned “a dynamic will and aspiration”. — Ed.*
who are *predominantly* mental — who live in the false Idea and can even be vitally ascetic and appear to men as great Tapaswis. All the same there is a stern and violent vital as the effective instrument of their nature.

**Steadiness and Persistence**

The one thing wrong [*when attacked by hostile forces*] would be to allow yourself to be overcome by them. If you remain steady in yourself, you can repel the attack or else it will exhaust itself and pass. In such circumstances you have to be like a cliff attacked by a stormy sea but never submerged by it.

* Very glad to know that you are able to keep up your wicket so well. These bodyline attacks are always a nasty trick of the retiring hostiles and they go on with it as long as they just can, for they are unrelenting and obstinate even in defeat; but one has only to be as stiff to them as possible and their action will get more and more tired until it stops altogether.

* They [*the hostile forces*] hope by persistence to tire you out or to get in by sheer obstinacy — or at least to delay the realisation by their attacks. That is always their method. If they can shake the faith, the peace and *samatā*, they think themselves richly recompensed.

**Peace and Purity**

If you can feel even in these attacks that part in you in which there is constant Peace even amidst the pains and darkness, and if you can keep it always, that is an immense gain. The something in you which does not always feel it, which remains half way, undecided, must also now take the step of complete surrender. It is only a part of your physical mind that does not understand, that receives back the old ideas — that must be converted. It does
not matter about the weakness and incapacities — when the full peace and Power is there in the physical, they will be removed. The new birth in you is certain to come — the first touch of it is already there in the awakened psychic — the rest cannot fail to come.

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Vital purity is very necessary, but it is not easy to make it immune from attack unless the wideness is there along with a solid *spiritual* purity and peace descending in the wideness. Of course, wideness *by itself* is not sufficient.

**Faith and Surrender**

If the faith and surrender are complete in all parts of the being then there can be no attack. If there is a strong central faith and surrender at all times, then there can be attacks but the attacks will have no chance of success.

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There are no sadhaks who are never attacked by wrong forces — but if one has a complete faith and self-consecration, one can throw off the attack without too much difficulty.

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It is those who are of a highly sattwic nature, especially if strongly surrendered to the Mother, who escape the invasion or attacks of the hostile Forces on the mind and vital. That does not mean that they escape the difficulties of the lower human nature or of the sadhana, but these are not complicated by the effective support given to them by the hostiles. It is not that there is no point in them that might be pressed upon by the hostiles but in actual fact they cannot get at these points because of the build of the nature which is fortified against them owing to the large proportion of *prakāśa* and *sukha* which the sattwic brings with it. But otherwise there is an internal clarity, a balance, a happy composition in the being reflecting sunlight easily, less amenable
to the touch of cloud and tempest, which gives no handle to the hostile forces. The nature refuses to be violently agitated or darkened or upset. At most it is the body that the hostiles can attack and there too because the nervous being is calm and it is only through the most material that it can be done.

**Psychic Openness**

The experience you write of in today’s letter shows clearly the only way of safety against these attacks, to get back to the close and happy connection, the psychic openness to the Mother which has been so long the foundation of your sadhana and the cause of the great progress you were making.

Do not listen to the clamour of the adverse vital Force which has been attacking you, its reasonings or its wrong emotional suggestions — it only wants you to fall from happiness, to suffer and to descend into a lower consciousness and lose your progress.

Get back into the true spirit of love and closeness, surrender and confidence and Ananda and remain there — then in due time all problems and difficulties will solve themselves as the light and power of the Truth descend into the still weak and obscure parts of the nature.

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If the attacks of the hostile forces have been made less strong by concentrating in the heart (or if they have become less frequent) then you must continue that concentration until you are able to join the head and the heart, the psychic and the higher consciousness. It all depends on that. The psychic must be strong enough to compel the vital and physical to give themselves to the Divine — or the higher consciousness must so descend and occupy everything that the old movements can only at most move on the surface without being able to enter in or touch the inner calm — or the two together, psychic and higher consciousness, must occupy the whole being. These are the three ways in which the Yoga moves. If the concentration in the heart, which
means the awakening of the psychic, is most effective against the attacks, then it is that you must follow.

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There are two things that make it impossible for them [the hostile forces] to succeed even temporarily in any attack on the mind or the vital — first, an entire love, devotion and confidence that nothing can shake, secondly, a calm and equality in the vital as well as in the mind which has become the fundamental character of the inner nature. Suggestions then may still come, things go wrong outside, but the being remains invulnerable. Either of these two things is sufficient in itself — and in proportion as they grow, even the existence of the hostile forces becomes less and less of a phenomenon of the inner life — though they may still be there in the outer atmosphere.

Reliance on the Power or Force

About the contact with the world and the hostile forces, that is of course always one of the sadhak's chief difficulties, but to transform the world and the hostile powers is too big a task and the personal transformation cannot wait for it. What has to be done is to come to live in the Power that these things, these disturbing elements cannot penetrate, or, if they penetrate, cannot disturb, and to be so purified and strengthened by it that there is in oneself no response to anything hostile. If there is a protecting envelopment, an inner purifying descent and, as a result, a settling of the higher consciousness in the inner being and finally, its substitution even in the most external outwardly active parts in place of the old ignorant consciousness, then the world and the hostile forces will no longer matter — for one's own soul at least; for there is a larger work not personal in which of course they will have to be dealt with; but that need not be a main preoccupation at the present stage.

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Yes, the Power with its help and inner working is always there
with you and always will be. In the strongest attacks and darkest hours it was covered up and hidden, but it was never absent or withdrawn and never will be.

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Evil forces can always attack in moments of unconsciousness or half-consciousness or through the subconscious or external physical — so long as all is not supramentally transformed. Only if the force is there, they can at once be pushed back.

Reliance on the Mother

Attacks are always going about and it is a period when they have fallen on many. But with a strong faith founded in the Mother and a whole-hearted aspiration, no attack can leave any lasting result.

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When there is an attack or obstruction the call or the thinking of the Mother may not succeed at once; even the will to get rid of the attack or obstruction may not succeed at once, but one must persevere till the result comes and if one perseveres the result is bound to come.

One sees the negative side only during the attack, because the first thing the attack or obstruction does is to try to cloud the mind's intelligence. If it cannot do that, it is difficult for it to prevail altogether for the time being. For if the mind remains alert and clings to the truth, then the attack can only upheave the vital and, though this may be painful enough, yet the right attitude of the mind acts as a corrective and makes it easier to recover the balance and the true condition of the vital comes back more quickly. If the vital keeps its balance, then the attack touches the physical consciousness only with its suggestions and is much more superficial or even it can do no more than create a temporary restlessness, uneasiness or ill-health in the body — the rest of the consciousness remaining unaffected. It is therefore very important to accustom oneself to keep the right mental
attitude even in the midst of an attack, however strong it is. To
keep faith is the best help for that — the faith that the Divine is
there always and I shall pass to Him through whatever trials.
That helps to look at other things also in the true light.

By tamasic ego is meant the ego of weakness, self-depreciation,
despondency, unbelief. The rajasic ego is puffed up with
pride and self-esteem or stubbornly asserts itself at every step or
else wherever it can; the tamasic ego on the contrary is always
feeling, “I am weak, I am miserable, I have no capacity, I am
not loved or chosen by the Divine, I am so bad and incapable
— what can the Divine do for me?” or else, “I am specially
chosen out for misfortune and suffering, all are preferred to me,
all are progressing, I only am left behind, all abandons me, I
have nothing before me but flight, death or disaster” etc., etc.,
or something or all of these things mixed together. Sometimes
the rajasic and tamasic ahankar mix together and subtly support
each other. In both cases it is the “I” that is making a row about
itself and clouding the true vision. The true spiritual or psychic
vision is this, “Whatever I may be, my soul is a child of the Divine
and must reach the Divine sooner or later. I am imperfect but
seek after the perfection of the Divine in me and that not I but
the Divine Grace will bring about; if I keep to that, the Divine
Grace itself will do all.” The “I” has to take its proper place
here as a small portion and instrument of the Divine, something
that is nothing without the Divine but with the Grace can be
everything that the Divine wishes it to be.

The Mother’s help is always there but you are not conscious
of it except when the psychic is active and the consciousness not
cclouded. The coming of suggestions is not a proof that the help is
not there. Suggestions come to all, even to the greatest sadhaks or
to the Avatars — as they came to Christ or Buddha. Obstacles are
there — they are part of Nature and they have to be overcome.
What has to be attained is not to accept the suggestions, not to
admit them as the truth or as one’s own thoughts, to see them
for what they are and keep oneself separate. Obstacles have to be
looked at as something wrong in the machinery of human
nature which has to be changed — they should not be regarded
as sins or wrongdoings which make one despair of oneself and of the sadhana.

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You ask whether the adverse Force is stronger than the Divine Force. The implication is that a man has no responsibility for his action and whatever he does or however he errs and falls in consequence, the Divine Force is to blame. It may be so, but in that case there is no need or utility in doing sadhana. One has only to sit still and let the adverse Force or the Divine Force do what they like! According to that theory the Devil was quite right in telling Christ, “Cast thyself down from this mountain and let His angels come and upbear thee” and Christ was quite wrong in rejecting the suggestion and saying, “It is written ‘Thou shalt not tempt (put to a test) the Lord thy God.’ ” He ought to have jumped and if he got smashed, it would only have proved that the adverse forces were greater than the Divine Force!

If an adverse Force comes, one has not to accept and welcome its suggestions, but to turn to the Mother and refuse to turn away from her. Whether one can open or not, one has to be loyal and faithful. Loyalty and fidelity are not qualities for which one has to do Yoga; they are very simple things which any man or woman who aspires to the Truth ought to be able to accomplish.

It is what everybody should realise. It is the psychic fidelity that brings the power to stand against the Asuras and enables the Protection to work.