

the environmental consciousness, but even this is liberation, not transformation.

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Spiritual liberation means to be free from ego and from the imprisonment in the mind and vital and physical nature and to be conscious of the spiritual Self and live in that consciousness.

Spiritual perfection and fulfilment means that the nature should be spiritualised, new-formed in the consciousness of the free Self and the divine consciousness of infinity, purity, light, power, bliss and knowledge.

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In the Brahmanic condition one feels the self to be untouched and pure — but the nature remains imperfect. The ordinary Sannyasin does not care about that, because it is not his object to perfect the nature, but to separate himself from it.

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The negative means [*of sadhana*] are not evil — they are useful for their object which is to get away from life. But from the positive point of view, they are disadvantageous because they get rid of the powers of the being instead of divinising them for the transformation of life.

Divinisation and Transformation

The fundamental difference is in the teaching that there is a dynamic divine Truth (the Supermind) and that into the present world of Ignorance that Truth can descend, create a new Truth-consciousness and divinise Life. The old Yogas go straight from mind to the absolute Divine, regard all dynamic existence as Ignorance, Illusion or Lila: when you enter the static and immutable Divine Truth, they say, you pass out of cosmic existence.

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They [*the ancient Yogas*] aimed at realisation and did not care

about divinisation, except the Tantric and some others. The aim however even in these was rather to become saints and siddhas than anything else.

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If your soul always aspires for the transformation, then that is what you have to follow after. To seek the Divine or rather some aspect of the Divine — for one cannot entirely realise the Divine if there is no transformation — may be enough for some, but not for those whose soul's aspiration is for the entire divine change.

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Unless the external nature is transformed, one may go as high as possible and have the largest experiences — but the external mind remains an instrument of the Ignorance.

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If the presence of the Divine is established, it means that the being is ready for the transformation which proceeds naturally.

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The full transformation is the result of union with the divine consciousness.

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To be in full union with the Divine is the final aim. When one has some kind of constant union, one can be called a Yogi, but the union has to be made complete. There are Yogis who have only the union on the spiritual plane, others who are united in mind and heart, others in the vital also. In our Yoga our aim is to be united too in the physical consciousness and on the supramental plane.