

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.