

not reached the highest that you wanted to do something on earth by means of the divine power, but that this aim had to be rejected before one could reach the highest.”

These doubts come from the mind — for which action is inferior to thought and thought itself something that comes out from the Silence. It cannot understand the supramental view of things in which there is no division or opposition between the Supreme Existence and the supreme Power that sees, thinks, acts and creates.

7 December 1933

*

I was reading in Paul Brunton's *A Search in Secret India* about certain yogis that he met. I don't find anything new in them. They just repeat the old yogas, and the old yogas stopped short at self-realisation, which is not a very difficult stage.

Wonderful! The realisation of the Self which includes the liberation from ego, the consciousness of the One in all, the established and consummated transcendence out of the universal Ignorance, the fixity of the consciousness in the union with the Highest, the Infinite and Eternal is not anything worth doing or recommending to anybody — is “not a very difficult stage”!

Nothing new? Why should there be anything new? The object of spiritual seeking is to find out what is eternally true, not what is new in Time.

From where did you get this singular attitude towards the old Yogas and Yogis? Is the wisdom of the Vedanta and Tantra a small and trifling thing? Have then the sadhaks of this Asram attained to self-realisation and are they liberated Jivan-muktas free from ego and ignorance? If not, why then do you say “it is not a very difficult stage” “their goal is not high” “Is it such a long process?”

I have said that this Yoga was “new” because it aims at a change in this world and not only beyond it and at a supramental realisation. But how does that justify a superior contempt for the spiritual realisation which is as much the aim of this Yoga as of any other?