

or would not be able to continue it. The discussion arises only because the word "human" is used in practice, not only as identical with the human vital (and the outward mind), but with certain forms of human vital ego-nature. But the human vital has many other things in it and is full of excellent material. All that is asked by the yoga is that this material should be utilised in the right way and with the right spiritual attitude and also, that the human approach to the Divine should not be constantly turned into a human revolt and reproach against it. And that too we ask only for the success of the approach itself and of the human being who is making it.

Divinisation itself does not mean the destruction of the human elements; it means taking them up, showing them the way to their own perfection, raising them by purification and perfection to their full power and Ananda and that means the raising of the whole of earthly life to its full power and Ananda.

If there were not a resistance in vital human nature, a pressure of forces adverse to the change, forces which delight in imperfection and even in perversion, this change would effect itself without difficulty by a natural and painless flowering — as, for example, your own powers of poetry and music have flowered out here with rapidity and ease under the light and rain of a spiritual and psychic influence — because everything in you desired that change and your vital was willing to recognise imperfections, to throw away any wrong attitude — e.g., the desire for mere fame, and to be dedicated and perfect. Divinisation of life means, in fact, a greater art of life; for the present art of life produced by ego and ignorance is something comparatively mean, crude and imperfect (like the lower forms of art, music and literature which are yet more attractive to the ordinary human mind and vital), and it is by a spiritual and psychic opening and refinement that it has to reach its true perfection. This can only be done by its being steeped in the divine Light and Flame in which its material will be stripped of all heavy dross and turned into the true metal.

Unfortunately, there *is* the resistance, a very obscure and obstinate resistance. That necessitates a negative element in the yoga, an element of rejection of things that stand in the way and of pressure upon those forms that are crude and useless to dis-