

yet some kind of Shastra or scientific method of the synthetic Yoga.

Secondly, the process, being integral, accepts our nature such as it stands organised by our past evolution and without rejecting anything essential compels all to undergo a divine change. Everything in us is seized by the hands of a mighty Artificer and transformed into a clear image of that which it now seeks confusedly to present. In that ever-progressive experience we begin to perceive how this lower manifestation is constituted and that everything in it, however seemingly deformed or petty or vile, is the more or less distorted or imperfect figure of some element or action in the harmony of the divine Nature. We begin to understand what the Vedic Rishis meant when they spoke of the human forefathers fashioning the gods as a smith forges the crude material in his smithy.

Thirdly, the divine Power in us uses all life as the means of this integral Yoga. Every experience and outer contact with our world-environment, however trifling or however disastrous, is used for the work, and every inner experience, even to the most repellent suffering or the most humiliating fall, becomes a step on the path to perfection. And we recognise in ourselves with opened eyes the method of God in the world, His purpose of light in the obscure, of might in the weak and fallen, of delight in what is grievous and miserable. We see the divine method to be the same in the lower and in the higher working; only in the one it is pursued tardily and obscurely through the subconscious in Nature, in the other it becomes swift and self-conscious and the instrument confesses the hand of the Master. All life is a Yoga of Nature seeking to manifest God within itself. Yoga marks the stage at which this effort becomes capable of self-awareness and therefore of right completion in the individual. It is a gathering up and concentration of the movements dispersed and loosely combined in the lower evolution.

An integral method and an integral result. First, an integral realisation of Divine Being; not only a realisation of the One in its indistinguishable unity, but also in its multitude of aspects which are also necessary to the complete knowledge of it by