AN INTEGRAL Yoga includes as a vital and indispensable
element in its total and ultimate aim the conversion of the
whole being into a higher spiritual consciousness and a
larger divine existence. Our parts of will and action, our parts of
knowledge, our thinking being, our emotional being, our being
of life, all our self and nature must seek the Divine, enter into
the Infinite, unite with the Eternal. But man’s present nature is
limited, divided, unequal,—it is easiest for him to concentrate
in the strongest part of his being and follow a definite line of
progress proper to his nature: only rare individuals have the
strength to take a large immediate plunge straight into the sea
of the Divine Infinity. Some therefore must choose as a starting-
point a concentration in thought or contemplation or the mind’s
one-pointedness to find the eternal reality of the Self in them;
others can more easily withdraw into the heart to meet there the
Divine, the Eternal: yet others are predominantly dynamic and
active; for these it is best to centre themselves in the will and en-
large their being through works. United with the Self and source
of all by their surrender of their will into its infinity, guided in
their works by the secret Divinity within or surrendered to the
Lord of the cosmic action as the master and mover of all their
energies of thought, feeling, act, becoming by this enlargement
of being selfless and universal, they can reach by works some first
fullness of a spiritual status. But the path, whatever its point of
starting, must debouch into a vaster dominion; it must proceed
in the end through a totality of integrated knowledge, emotion,
will of dynamic action, perfection of the being and the entire
nature. In the supramental consciousness, on the level of the
supramental existence this integration becomes consummate;
there knowledge, will, emotion, the perfection of the self and the dynamic nature rise each to its absolute of itself and all to their perfect harmony and fusion with each other, to a divine integrality, a divine perfection. For the supermind is a Truth-Consciousness in which the Divine Reality, fully manifested, no longer works with the instrumentation of the Ignorance; a truth of status of being which is absolute becomes dynamic in a truth of energy and activity of the being which is self-existent and perfect. Every movement there is a movement of the self-aware truth of Divine Being and every part is in entire harmony with the whole. Even the most limited and finite action is in the Truth-Consciousness a movement of the Eternal and Infinite and partakes of the inherent absoluteness and perfection of the Eternal and Infinite. An ascent into the supramental Truth not only raises our spiritual and essential consciousness to that height but brings about a descent of this Light and Truth into all our being and all our parts of nature. All then becomes part of the Divine Truth, an element and means of the supreme union and oneness; this ascent and descent must be therefore an ultimate aim of this Yoga.

A union with the Divine Reality of our being and all being is the one essential object of the Yoga. It is necessary to keep this in mind; we must remember that our Yoga is not undertaken for the sake of the acquisition of supermind itself but for the sake of the Divine; we seek the supermind not for its own joy and greatness but to make the union absolute and complete, to feel it, possess it, dynamise it in every possible way of our being, in its highest intensities and largest widenesses and in every range and turn and nook and recess of our nature. It is a mistake to think, as many are apt to think, that the object of a supramental Yoga is to arrive at a mighty magnificence of supermanhood, a divine power and greatness, the self-fulfilment of a magnified individual personality. This is a false and disastrous conception, — disastrous because it is likely to raise the pride, vanity and ambition of the rajasic vital mind in us and that, if not overpassed and overcome, must lead to spiritual downfall, false because it is an egoistic conception and the first condition of the supramental change is to get rid of ego. It is most dangerous for the active and
dynamic nature of the man of will and works which can easily be led away by the pursuit of power. Power comes inevitably by the supramental change, it is a necessary condition for a perfect action: but it is the Divine Shakti that comes and takes up the nature and the life, the power of the One acting through the spiritual individual; it is not an aggrandisement of the personal force, not the last crowning fulfilment of the separative mental and vital ego. Self-fulfilment is a result of the Yoga, but its aim is not the greatness of the individual. The sole aim is a spiritual perfection, a finding of the true self and a union with the Divine by putting on the divine consciousness and nature.¹ All the rest is constituent detail and attendant circumstance. Ego-centric impulses, ambition, desire of power and greatness, motives of self-assertion are foreign to this greater consciousness and would be an insuperable bar against any possibility of even a distant approach towards the supramental change. One must lose one’s little lower self to find the greater self. Union with the Divine must be the master motive; even the discovery of the truth of one’s own being and of all being, life in that truth and its greater consciousness, perfection of the nature are only the natural results of that movement. Indispensable conditions of its entire consummation, they are part of the central aim only because they are a necessary development and a major consequence.

It must also be kept in mind that the supramental change is difficult, distant, an ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of a difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and

¹ sādharṣya mukti.
in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into supramental consciousness begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement. Yoga is a rapid and concentrated conscious evolution of the being, but however rapid, even though it may effect in a single life what in an unassisted Nature might take centuries and millenniums or many hundreds of lives, still all evolution must move by stages; even the greatest rapidity and concentration of the movement cannot swallow up all the stages or reverse natural process and bring the end near to the beginning. A hasty and ignorant mind, a too eager force easily forget this necessity; they rush forward to make the supermind an immediate aim and expect to pull it down with a pitchfork from its highest heights in the Infinite. This is not only an absurd expectation but full of danger. For the vital desire may very well bring in an action of dark or vehement vital powers which hold out before it a promise of immediate fulfilment of its impossible longing; the consequence is likely to be a plunge into many kinds of self-deception, a yielding to the falsehoods and temptations of the forces of darkness, a hunt for supernormal powers, a turning away from the Divine to the Asuric nature, a fatal self-inflation into an unnatural unhuman and undivine bigness of magnified ego. If the being is small, the nature weak and incapable, there is not this large-scale disaster; but a loss of balance, a mental unhinging and fall into unreason or a vital unhinging and consequent moral aberration or a deviation into some kind of morbid abnormality of the nature may be the untoward consequence. This is not a Yoga in which
abnormality of any kind, even if it be an exalted abnormality, can be admitted as a way to self-fulfilment or spiritual realisation. Even when one enters into supernormal and suprarational experience, there should be no disturbance of the poise which must be kept firm from the summit of the consciousness to its base; the experiencing consciousness must preserve a calm balance, an unfailing clarity and order in its observation, a sort of sublimated commonsense, an unfailing power of self-criticism, right discrimination, coordination and firm vision of things; a sane grasp on facts and a high spiritualised positivism must always be there. It is not by becoming irrational or infrarational that one can go beyond ordinary nature into supernature; it should be done by passing through reason to a greater light of superreason. This superreason descends into reason and takes it up into higher levels even while breaking its limitations; reason is not lost but changes and becomes its own true unlimited self, a coordinating power of the supernature.

Another error that has to be guarded against is also one to which our mentality is easily prone; it is to take some higher intermediate consciousness or even any kind of supernormal consciousness for the supermind. To reach supermind it is not enough to go above the ordinary movements of the human mind; it is not enough to receive a greater light, a greater power, a greater joy or to develop capacities of knowledge, sight, effective will that surpass the normal range of the human being. All light is not the light of the spirit, still less is all light the light of the supermind; the mind, the vital, the physical itself have lights of their own, as yet hidden, which can be very inspiring, exalting, informative, powerfully executive. A breaking out into the cosmic consciousness may also bring in an immense enlargement of the consciousness and power. An opening into the inner mind, inner vital, inner physical, any range of the subliminal consciousness, can liberate an activity of abnormal or supernormal powers of knowledge, action or experience which the uninstructed mind can easily mistake for spiritual revelations, inspirations, intuitions. An opening upward into the greater ranges of the higher mental being can bring down much light and force creating
an intense activity of the intuitivised mind and life-power or an
ascent into these ranges can bring a true but still incomplete light
easily exposed to mixture, a light which is spiritual in its source
though it does not always remain spiritual in its active character
when it comes down into the lower nature. But none of these
things is the supramental light, the supramental power; that can
only be seen and grasped when we have reached the summits of
mental being, entered into overmind and stand on the borders
of an upper, a greater hemisphere of spiritual existence. There
the ignorance, the inconscience, the original blank Nescience
slowly awaking towards a half-knowledge, which are the basis
of material Nature and which surround, penetrate and power-
fully limit all our powers of mind and life, cease altogether; for an
unmixed and unmodified Truth-consciousness is there the sub-
stance of all the being, its pure spiritual texture. To imagine that
we have reached such a condition when we are still moving in
the dynamics of the Ignorance, though it may be an enlightened
or illumined Ignorance, is to lay ourselves open either to a dis-
astrous misleading or to an arrest of the evolution of the being.
For if it is some inferior state that we thus mistake for the super-
mind, it lays us open to all the dangers we have seen to attend a
presumptuous egoistic haste in our demand for achievement. If
it is one of the higher states that we presume to be the highest,
we may, though we achieve much, yet fall short of the greater,
more perfect goal of our being; for we shall remain content with
an approximation and the supreme transformation will escape
us. Even the achievement of a complete inner liberation and a
high spiritual consciousness is not that supreme transformation;
for we may have that achievement, a status perfect in itself, in
essence, and still our dynamic parts may in their instrumenta-
tion belong to an enlightened spiritualised mind and may be in
consequence, like all mind, defective even in its greater power
and knowledge, still subject to a partial or local obscuration or
a limitation by the original circumscribing nescience.