Integral Yoga

Integrality

Most Yoga has for its aim one or other of two great ends, either the abandonment of the world and departure into some reality of supracosmic existence or some form of limited perfection, knowledge, bliss or mastery in the world. But there is a third objective of Yoga in which there is a harmony between world existence & supracosmic freedom. God is possessed; the world is not renounced or rather renounced as an aim in itself, but possessed as the play of God. A selfless and transcendent perfection in the divine existence is the goal in this path of Yoga.

There are many Yogas, many spiritual disciplines, paths towards liberation and perfection, Godward ways of the spirit. Each has its separate aim, its peculiar approach to the One Reality, its separate method, its helpful philosophy and its practice. The integral Yoga takes up all of them in their essence and tries to arrive at a unification (in essence, not in detail) of all these aims, methods, approaches; it stands for an all-embracing philosophy and practice.

To enter into the entire consciousness of the Divine Reality with all our being and all parts and in every way of our being and to change all our now ignorant and limited nature into divine nature so that it shall become the instrument and expression of the
Divine Reality that in our self and essence we are,—this is the complete fulfilment of our existence and this is the integral Yoga.

To enter into the Divine either by the way of the thinking mind or by the way of the heart or by the way of the will in works or by a change of the psychological nature-stuff or a freeing of the vital force in the body is not enough; all this is not enough. Through all these together it must be done and by a change of our very sense and body consciousness even to the material inconscience which must become aware of the Divine and luminous with the Divine.

To be one with the Divine, to live in and with the Divine, to be of one nature with the Divine, this should be the aim of our Yoga.

The integral Yoga is so called because it aims at a harmonised totality of spiritual realisation and experience. Its aim is integral experience of the Divine Reality, what the Gita describes in the words samagram mam, “the whole Me” of the Divine Being. Its method is an integral opening of the whole consciousness, mind, heart, life, will, body to that Reality, to the Divine Existence, Consciousness, Beatitude, to its being and its integral transformation of the whole nature[.]

Our Yoga is the integral Yoga. Its object is the harmony of a total spiritual realisation and experience, a supreme consummation of the spirit and the nature.

This Yoga is called the integral Yoga, first because its object is integral covering the whole field of spiritual realisation and experience. It takes existence at its centre and in all its aspects and turns it into a harmony at once single and entire. It is the method
of an integral God realisation, an integral self-realisation, an integral fulfilment of the being, an integral transformation and perfection of the nature.[1]

150

What is the integral Yoga?

It is the way of a complete God-realisation, a complete Self-realisation, a complete fulfilment of our being and consciousness, a complete transformation of our nature — and this implies a complete perfection of life here and not only a return to an eternal perfection elsewhere.

This is the object, but in the method also there is the same integrality, for the entirety of the object cannot be accomplished without an entirety in the method, a complete turning, opening, self-giving of our being and nature in all its parts, ways, movements to that which we realise.

Our mind, will, heart, life, body, our outer and inner and inmost existence, our superconscious and subconscious as well as our conscious parts, must all be thus given, must all become a means, a field of this realisation and transformation and participate in the illumination and the change from a human into a divine consciousness and nature.

This is the character of the integral Yoga.

151

The integral Yoga is a single but many-sided way of the growth of our spirit and development of our nature. A total experience and a single and all embracing realisation of the integral Divine Reality is its consequence. There is too implied in it a radical change and transformation of the whole being and of every part of the nature. Our being is a nexus of the human mental-vital-physical nature of Ignorance, it is transmuted into a spiritual and supramental consciousness: it becomes a divine unity in a harmony of the infinite and universal and integrated will, love, bliss and knowledge.
The Infinite Reality presents itself to our limited consciousness in an infinity of aspects; different ways of Yoga try to realise one or other of these aspects. The integral Yoga takes all of them in its movement, but it limits itself to no aspect; its sole desire is to embrace the whole Divinity (samagram mam — Gita).

A highest aspect of the infinite Reality is the supracosmic Absolute, unthinkable, ineffable, without relation to the universe. There is a path of Yoga that [sentence not completed]

The heart of the integral Yoga is in a triple spiritual endeavour. It is a realisation of the Divine, of all the Divine by our whole being and through all the parts of our being. It includes a discovery and harmonisation, a unification of our total consciousness subliminal as well as supraliminal, the now superconscient and subconscient as well as the now conscient and its surrender to the Divine for a spiritual instrumentation here; it culminates in an evolution of this consciousness [sentence not completed]

The integral Yoga is integral by the totality or completeness of its aim, the completeness of its process and the completeness of the ground it covers in its process. This kind of integrality must by its nature be complex, manysided and intricate; only some main lines can be laid down in writing, for an excess of detail would confuse the picture.

The aim the Yoga puts before itself is in essence the same as the object of other Yogas — the realisation of the Divine. But it is not the Divine in one of its aspects, personal or impersonal, cosmic or transcendent, Self or Lord or [sentence not completed]

That Yoga is full or perfect which enables us to fulfil entirely God’s purpose in us in this universe.

All Yoga which takes the soul entirely out of world-existence, is a high but narrow specialisation of divine tapasya.
God’s purpose in us is that we should fulfil His divine being in world-consciousness under the conditions of the Lila.

With regard to the universe God manifests Himself triply, in the individual, in the universe, in that which transcends the universe.

In order to fulfil God in the individual, we must exceed the individual. The removal of limited ego and the possession of cosmic consciousness is the first aim of our sadhana.

In order to fulfil God in the cosmos, individually, we must transcend the universe. The ascension into transcendent consciousness is the second aim of our sadhana.

All Yoga aims at oneness or union or a close communion or contact with the Divine, infinite and eternal. To reach to this union or come by this contact it is necessary to enter or at least open into a greater consciousness than that of the human mental being who is shut up in the limitations of an individualised living body. To arrive wholly at the union or the constant communion one must enter the consciousness of the Divine,—whether into its infinite cosmic consciousness or that of its supracosmic eternity. Or else, uniting both these terms, one may add to them that of the individualised Divine in oneself and through this trinity arrive at a perfect union, one, satisfying and complete.

But the Divine Consciousness can manifest itself through any and every plane, on the mental, on the vital, on the physical, or on those which are higher than the mental.[.]

All Yoga done through the mind alone or through the heart or the will or the vital force or the body ends in some one aspect of the infinite and eternal Existence and rests satisfied there, as the mind imagines for ever. Not through these alone shall thy Yoga move, but through all these at once and, supremely, through that which is beyond them. And the end of thy Yoga shall be the
integrity of thy entrance not into one aspect, but into all the Infinite, all the Eternal, all the Divine in all its aspects indivisibly unified together.

Whatever is beyond mind and life and body is spirit. But spirit can be realised even on these lower levels, in the spiritualised mind, in the spiritualised life-force, even in the spiritualised physical consciousness and body. But if thou rise not up beyond the mind-level, then in these realisations the spirit must needs be modified by the medium through which thou attainest to it and its supreme truth can only be seized in a reflection, partial even in widest apparent universality, and the utmost essential integrity will escape thy seizure.

Rise rather into the supramental levels and then all the rest shall remain a part of thy experience, but wonderfully changed, transfigured by a supreme alchemy of consciousness into an element of the supramental glory. All that other Yogas can give thee, thou shalt have, but as an experience overpassed, put in its place in the divine Whole and delivered from the inadequacy of an exclusive state or experience.

The Supramental Yoga

156

All Yoga is in its very nature a means of passing out of our surface consciousness of limitation and ignorance into a larger and deeper Reality of ourselves and the world and some supreme or total Existence now veiled to us by this surface. There is a Reality which underlies everything, permeates perhaps everything, is perhaps everything but in quite another way than the world now seen by us; to It we are obscurely moving by our thought, life and actions; we attempt to understand and approach by our religion and philosophy, at last we touch directly in some partial or, it may be, some complete spiritual experience. It is that spiritual experience, it is the method, it is the attainment of this realisation that we call Yoga.
But the Reality is an Absolute or an Infinite; our consciousness, even our spiritualised consciousness is that of a finite being. It is inevitable therefore that our spiritual experience should be not that of a concrete integrality of this Absolute or Infinite, but of aspects of it; we are, so long at least as we are mental beings, the blind men of the story trying to tell what the Elephant Infinite is in its totality by our touch upon a part of it, some member of its spiritual body, tanum svam. One experiences it as Self or Spirit. It may be a Self of himself in which he finds his spiritual consummation, integrality, infinity, perfection. It may be a Self of the universe in which his individuality loses itself forever. It may be a Self transcendent in which the Ego disappears, but cosmos too is annulled forever in a formless Eternal and Infinite. Another may experience it as God; and God may be either the All of the Pantheist, a cosmic Spirit, an individual Deity, a supracosmic Creator; or all of these together. A Personal Godhead may be the spiritual Form in which He presents Himself to us or rather He may reject forms from his being [and] resolve Himself into an impersonal Existence. Moreover each of these aspects of the Reality can be variously experienced; for each suits itself to the grasp of our consciousness, even though it can be very apparent that it is the same Reality that these variations differently account for. But also there may [be] other realisations of the Reality such as the Zero of the Nihilistic Buddhists which is yet a mysterious All, a negation that is a positive Permanence. It is an error to take these variations as a proof that spiritual experience is unreliable. All religions, all philosophies are equally desperate in their attempts to give an account of the Real and Ultimate; science itself for all its matter of fact physical positivism draws back bewildered from the attempt to touch the Real and Ultimate. It is the nature of Mind to arrive at this result of uncertain certainty; our experience is true but it is not and cannot be the sole possible integral experience.

All human Yoga is done on the heights or levels of the mental
nature; for man is a mental being in a living body. But mind if it is able to reflect some light of the divine Truth or even admit some emanations from her power, is incapable of embodying her.

There is an eternal dynamic Truth-consciousness beyond mind; this is what we call supermind or gnosis. For mind is or can be a truth seeker, but not truth-conscious in its inherent nature; its original stuff is made not of knowledge, but of ignorance.

All Yoga has one supreme object; a permanent liberation from the ignorance and weakness of this limited and suffering human and earthly consciousness is its purpose and either an escape or a growth and swift flowering into a greater consciousness beyond mind, life and body, into a wider and diviner existence.

But this greater consciousness is differently conceived by different seekers, for in itself it is to the mind unseizably infinite. One, but multitudinously one, it presents itself in a million aspects. To some it appears as a great permanent Negative or a magnificent, a happy annihilation of all that we know as an existence. To others it is a featureless Absolute; the annihilation of personality and world-Nature is its key and silence and an ineffable peace its gate of our entrance. To others it is the one Supreme, positive beyond all positives, an Existence, an absolute Consciousness, an illimitable Beatitude. To others it is the one Divine beyond all Divinities, an ineffable Person of whom all these three supreme things are the attributes. And so through an endless chapter. As is the power of our spirit and the cast of our nature, so we conceive of the one Eternal and Infinite.

This Eternal and Infinite, however we conceive it, is the one ultimate aim of Yoga. Other smaller aims there are that can be achieved by it and are pursued by many seekers; but these are crowns of the wayside or even flowers of the bye-paths and their pursuit for their own sake may lead us far aside or far away from our eternal home.
The object of supramental Yoga combines all the others, but uplifts and transforms the smaller aims into a part of the completeness of the one supreme object.

Not to lose oneself altogether in some ineffable featurelessness is its object, but to renounce ego for our true divine person one with the universal and infinite; not to abolish consciousness, but to exchange ignorance for a supreme and all-containing Knowledge, not to blot out joy but to renounce human pleasure for a divine griefless beatitude, not to give up but to transform all world-nature and world-existence into a power of the Truth of the Divine Existence. Asceticism is not the final condition or characteristic means of this Yoga, although it does not exclude, whenever that is needful ascetic self-mastery or ascetic endeavour.

To become one in our absolute being with the ineffable Divine and in the manifestation a free movement of his being, power, consciousness and self-realising joy, to grow into a divine Truth-consciousness beyond mind, into a Light beyond all human or earthly lights, into a Power to which the greatest strengths of men are a weakness, into the wisdom of an infallible gnosis and the mastery of an unerring and unfailing divinity of Will, into a Bliss beside which all human pleasure is as the broken reflection of a candle-flame to the all-pervading splendour of an imperishable sun, but all this not for our own sake [but] for the pleasure of the Divine Beloved, this is the goal and the crown of the supramental path of Yoga.

This change is a thing in Nature and not out of Nature; it is not only possible, but for the growing soul inevitable. It is the goal to which Nature in us walks through all this appearance of ignorance, error, suffering and weakness.

The supramental Yoga is at once an ascent of the soul towards God and a descent of the Godhead into the embodied nature.

The ascent demands a one-centred all-gathering aspiration
of soul and mind and life and body upward, the descent a call of
the whole being towards the infinite and eternal Divine. If this
call and this aspiration are there and if they grow constantly
and seize all the nature, then and then only its supramental
transformation becomes possible.

There must be an opening and surrender of the whole nature
to receive and enter into a greater divine consciousness which
is there already above, behind and englobing this mortal half-
conscious existence. There must be too an increasing capacity
to bear an ever stronger and more insistent action of the divine
Force, till the soul has become a child in the hands of the infinite
Mother. All other means known to other Yoga can be used and
are from time to time used as subordinate processes in this Yoga
too, but they are impotent without these greater conditions, and,
once these are there, they are not indispensable.

In the end it will be found that this Yoga cannot be carried
through to its end by any effort of mind, life and body, any
human psychological or physical process but only by the action
of the supreme Shakti. But her way is at once too mysteriously
direct and outwardly intricate, too great, too complete and sub-
tle to be comprehensively followed, much more to be cut out
and defined into a formula by our human intelligence.

Man cannot by his own effort make himself more than
man, but he can call down the divine Truth and its power to
work in him. A descent of the Divine Nature can alone divinise
the human receptacle. Self-surrender to a supreme transmuting
Power is the key-word of the Yoga.

This divinisation of the nature of which we speak is a meta-
morphosis, not a mere growth into some kind of superhumanity,
but a change from the falsehood of our ignorant nature into the
truth of God-nature. The mental or vital demigod, the Asura,
Rakshasa and Pishacha, — Titan, vital giant and demon, — are
superhuman in the pitch and force and movement and in the
make of their characteristic nature, but these are not divine and
those not supremely divine, for they live in a greater mind power
or life power only, but they do not live in the supreme Truth,
and only the supreme Truth is divine. Only those who live in a
supreme Truth consciousness and embody it are inwardly made or else remade in the Divine image.

The aim of supramental Yoga is to change into this supreme Truth-consciousness, but this truth is something beyond mind and this consciousness is far above the highest mind-consciousness. For truth of mind is always relative, uncertain and partial, but this greater Truth is peremptory and whole. Truth of mind is a representation, always an inadequate, most often a misleading representation, and even when most accurate, only a reflection, Truth's shadow and not its body. Mind does not live in the Truth or possess but only seeks after it and grasps at best some threads from its robe; the supermind lives in Truth and is its native substance, form and expression; it has not to seek after it, but possesses it always automatically and is what it possesses. This is the very heart of the difference.

The change that is effected by the transition from mind to supermind is not only a revolution in knowledge or in our power for knowledge. If it is complete and stable, it must be a divine transmutation of our will too, our emotions, our sensations, all our power of life and its forces, in the end even of the very substance and functioning of our body. Then only can it be said that the supermind is there upon earth, rooted in its very earth-substance and embodied in a new race of divinised creatures.

Supermind at its highest reach is the divine Gnosis, the Wisdom-Power-Light-Bliss of God by which the Divine knows and upholds and governs and enjoys the universe[.]

The supramental Yoga is a path of integral seeking of the Divine by which all that we are is in the end liberated out of the Ignorance and its undivine formations into a truth beyond the Mind, a truth not only of highest spiritual status but of a dynamic spiritual self-manifestation in the universe.

The object of this Yoga is not to liberate the soul from Nature, but to liberate both soul and nature by sublimation into
the Divine Consciousness from whom they came.

The aim of the ordinary Yoga is to liberate the soul from Nature or, perhaps sometimes, to liberate the soul in Nature.

Our aim is to liberate both soul and nature into the Divine. Our aim is to pass from the Ignorance into the Divine Light, from death into Immortality, from Desire into self-existent Bliss, from limited human-animal consciousness into all-consciousness and God-consciousness, from the ignorant seeking of Mind into the self-existent knowledge of Supermind, from obscure half animal life into luminous God-force, from the material consciousness

[Uncompleted sentence]

161

It is at the high line where the surrender can become absolute that a divine gnostic consciousness commences and the first authentic and unconditioned workings of the supramental Nature.

162

The first word of the supramental Yoga is surrender; its last word also is surrender. It is by a will to give oneself to the eternal Divine, for lifting into the divine consciousness, for perfection, for transformation, that the Yoga begins; it is in the entire giving that it culminates; for it is only when the self-giving is complete that there comes the finality of the Yoga, the entire taking up into the supramental Divine, the perfection of the being, the transformation of the nature.

The Yoga of Transformation

163

This is a Yoga of transformation of the being, not solely a Yoga of the attainment of the inner Self or the Divine, though that
attainment is its basis without which no transformation is possible. In this transformation there are four elements, the psychic opening, the transit through [the] occult, the spiritual release, the supramental perfection. If any of the four is unachieved, the Yoga remains incomplete.

I mean by the psychic the inmost soul-being and the soul nature. This is not the sense in which the word is used in ordinary parlance, or rather, if it is so used, it is with great vagueness and much misprision of the true nature of this soul and it is given a wide extension of meaning which carries it far beyond that province. All phenomena of an abnormal or supernormal psychological or an occult character are dubbed psychic; if a man has a double personality changing from one to another, if an apparition of a dying man, something of his mere vital sheath or else a thought-form of him, appears and stalks through the room of his wondering friend, if a poltergeist kicks up an unseemly row in a house, all that is classed under psychic phenomena and regarded as a fit object for psychic research, though these things have nothing whatever to do with the psyche. Again much in Yoga itself that is merely occult, phenomena of the unseen vital or mental or subtle physical planes, visions, symbols, all that mixed, often perturbed, often shadowy, often illusory range of experiences which belong to this intervening country between the soul and its superficial instruments or rather to its outermost fringes, all the chaos of the intermediate zone, is summed up as psychic and considered as an inferior and dubious province of spiritual discovery. Again there is a constant confusion between the mentalised desire-soul which is a creation of the vital urge in man, of his life-force seeking for its fulfilment and the true soul which is a spark of the Divine Fire, a portion of the Divine. Because the soul, the psychic being uses the mind and the vital as well as the body as instruments for growth and experience it is itself looked at as if it were some amalgam or some subtle substratum of mind and life. But in Yoga if we accept all this chaotic mass as soul-stuff or soul-movement we shall enter into a confusion without an issue. All that belongs only to the coverings of the soul; the soul itself is an inner divinity greater than mind
or life or body. It is something that once it is released from obscuration by its instruments at once creates a direct contact with the Divine and with the self and spirit.

164

In the integral Yoga there is a progressive discovery of our spiritual status; this progression is accompanied by a dynamic new-creation of our nature. A triple transformation is its process and the revelation of its entire significance.

A first discovery is the unveiling of the soul out of its disguising mask, concealing curtain, blockading wall of mind, life and body — the psychic entity, the divine element in our nature which gives it its permanence and immortality, becomes the open ruler of our instruments and transmutes them into conscious spiritualised agents so that they are no longer a changing formulation of the nature of the Ignorance.

165

Yoga is not only a discovery of our concealed spiritual status but a dynamic spiritual self-creation; a triple transformation is the heart of its process and the revelation of its entire significance.

Its first step is the unveiling of the soul;¹ for there [is a] secret psychic being, a divine element in our depths that is concealed even more than garbed by the mind, body and life. To bring it

¹ Reproduced below is another, incomplete version of this passage:

Its first step is the unveiling of the soul, the psychic entity, now covered by the superficial activity of mind and life and body. The soul is the deep hidden natural divine element in us, a permanent portion of the Godhead which persists in a spiritual permanence and ensures our immortality of being; for without it there could be only a temporary mechanical formation and action of nature-energy and its phenomenon of substance. This unveiling is accompanied by a psychic transformation of the nature; mind, life and body become truly ensouled and ready for a spiritual change.

Its second step is the revelation of a self and spirit which supports our individual soul manifestation and soul development, but knows itself to be one being with cosmic Godhead and universal Nature and can stand back from that even as a transcendent spirit. By this discovery the being in us exceeds its separate individuality, enters into a cosmic consciousness, is released into a supracosmic transcendence.
out of its seclusion where it lives like a spiritual king without apparent power served and replaced by its ministers, so that it may take over the whole active government of the nature is the first great unfolding, the initial potent self-discovery of the Yoga. Mind the thinker is the prime minister in us who covers the king, but mind too is dominated and led by the vital powers, the strong and violent of the realm, who force it to serve their purpose and these too can only act with the means given them by the body and physical nature, the inert hardly conscious subject existence whose passive assent and docile instrumentation is yet indispensable to its rulers. This is our present constitution and it amounts to no more than a sort of organised confusion, a feudal order that is an ignorant half anarchy and cannot make the most of the possibilities and resources even of the limited tract of nature which we inhabit, much less reveal to us and exploit our spiritual empire. To reinstate the king-soul is the first step in a needed revolution — the soul directing the mind will exercise through it its sovereign power over the powers of life and subject to them in their turn an enlightened and psychically consenting body. But this is not all; for soul-discovery is not complete without a psychic new creation of the mental, vital and physical instrumentation of nature. The mind will be recast by the soul’s intuition of Truth, the vital being by its perception of power and good, the body and whole nature by its command for light, harmony and beauty. Our nature will become that of a true psychic entity, not a brute creation unified by a precarious life and illumined by the candlelight of a struggling intelligence.

I mean by the integral Yoga a manysided way or means of self-liberation and self-perfection, a radical change of our entire being by which we grow out of its present mental, vital and physical human ignorance into a large and integral spiritual and divine Consciousness; — as a result of this liberation, this change or transformation there is a union in the spirit with our Divine Origin in its integral Reality, an ascent of all our being
and nature into the Divine Existence, the Divine Consciousness, the Divine Bliss or Ananda, and a descent of the Divine infinite Wideness, Light, Knowledge, Force, Joy, Ananda into our entire nature.

167

Our Yoga is a Yoga of transformation, but a transformation of the whole consciousness and the whole nature from the top to the bottom, from its hidden inward parts to its most tangible external movements. It is neither an ethical change nor a religious conversion, neither sainthood nor ascetic control, neither a sublimation nor a suppression of the life and vital movements that we envisage, nor is it either a glorification or a coercive control or rejection of the physical existence. What is envisaged is a change from a lesser to a greater, from a lower to a higher, from a surface to a deeper consciousness — indeed to the largest, highest, deepest possible and a total change and revolution of the whole being in its stuff and mass and every detail into that yet unrealised diviner nature of existence. It means a bringing forward of what is now hidden and subliminal, a growing conscious in what is now superconscient to us, an illumination of the subconscious and subphysical. It implies a substitution of the control of the nature by the soul for its present control by the mind; a transference of the instrumentation of the nature from the outer to the now more than half-veiled inner mind, from the outer to the inner vital or life-self, from the outer to an inner subtler vaster physical consciousness and by this transference a direct and conscious instead of an indirect and unconscious or half conscious contact with the secret cosmic forces that move us; a breaking out from the narrow limited individual into a wide cosmic consciousness; an ascension from mental to spiritual nature; a still farther ascension from the spirit in mind or overspreading mind to the supramental spirit and a descent of that into the embodied being. All that has not only to be achieved but organised before the transformation is complete.
The ascent to supermanhood will be a radical change of consciousness, force and bliss-power, a potent building of all that is necessary to manifest the new godhead in mind, life and body. There will be at once an inner revelation and an outer transformation. Something will be born that was not here or was latent and hidden in its own invisible radiances and at the same time there will be a metamorphosis and reversal in our existing structure.

A creation by a consensus of superior and nether powers is the condition demanded by the Spirit for its decisive works; and this double action, this meeting, consensus, unification of the superconscient and subconscient gods in a growing consciousness is the key to the critical revolutions of Nature.

The creation of conscious supermind on the terrestrial plane will be done therefore not only from above by the Spirit but from below by the Earth-Power. The sun of supramental Truth will descend into the body, but also it will awake another secret sun of supramental Truth that was asleep in the foundations and very principle of Matter.

The boon that we have asked from the Supreme is the greatest that the earth can ask from the Highest, the change that is most difficult to realise, the most exacting in its conditions. It is nothing less than the descent of the supreme Truth and Power into Matter, the supramental established in the material plane and consciousness and the material world and an integral transformation down to the very principle of Matter. Only a supreme Grace can effect this miracle.

The supreme Power has descended into the most material consciousness but it has stood there behind the density of the physical veil demanding before manifestation, before its great open workings can begin, that the conditions of the supreme Grace shall be there, real and effective. And the first condition is
that the Truth shall be accepted within you entirely and without reserve before it can be manifested in the material being and Nature.

A total surrender, an exclusive self-opening to the divine influence, a constant and integral choice of the Truth and rejection of the falsehood, these are the only conditions made. But these must be fulfilled entirely, without reserve, without any evasion or pretence, simply and sincerely down to the most physical consciousness and its workings[.]

170

Victory in this effort depends upon the sincerity within you, the purity of your aspiration, the burning core of your faith, the absoluteness of your will and surrender[.]

171

Two things are needed if thou wouldst follow the steep and difficult way of Yoga, the need and will within thee and the call of the Spirit.

The need is the need of the soul, awakened or awaking or striving to come to the surface. For all other may be transitory or false; but the soul’s need is lasting and true.

Thy soul’s need of divine light and the spirit’s perfection can alone bear thee across the darkness of the many nights through which thou must pass, beyond the open or hidden pitfalls of the road, past the dangers of the precipice and the morass, through the battle with giant forces and the clutching of hands that mislead and the delusions of the night and the twilight, through false light and illusive glamour, triumphant over the blows and ordeals and nets and temptations of the gods and on and up to the immeasurable summits[.]