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The Descent

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Emergence of Integral Personality

“And carves a personality out of mud,”

Savitri-33

“These new oblivious personalities
And keeps still lurking in our acts”

Savitri-12

Man is solely identified in this world with his name, education, profession, family and friends and is oblivious of his past before births and his future succession of events after Death. All that he forgets of his past is contained, present and effective in his subliminal sheath and all that he will be in his future births are planned, stored and waits for execution in his all retaining integral Consciousness. In his surface formation of being he is aware of the limitation of the present moment. So in his superficial consciousness he is identified as man who lives from moment to moment, from field to field, from relation to relation and not as man having continuous and simultaneous vision and knowledge of three times. Thus he lives within the boundary of Ignorance and stumbles in the error and limitation of fragmentary knowledge.

Personality is a real individuality which stands behind the constant mutations of things and happenings.

The Emergence of Surface Personality: Impersonality is the source of all personality. Surface personality is the outcome of energy created from Inconscient plane. It is born by the pressure of the subtle mental being that secretly thinks and perceives in us, the subtle vital being that secretly feels, enjoys and acts upon life through us, the subtle-physical being that secretly receives, thrills and responds to the contacts of things through our body and its organs and by the upthrow from the depth the surface personality is much exteriorized, distorted, confused, mutilated and vulgarized. So the surface Personality is only a temporary mental, vital, physical formation in which powers, influences and motives are amalgamated and if we little concentrate ourselves on it then we can find the springs of all our thoughts and emotions, sources and motives of all our actions and operative forces from which surface personality is constructed.

So in this superficial man, his dynamic force of consciousness, *tapas*, is concentrated on the surface in a certain way of superficial working, ignorant of

all the vast domain that are behind the surface, forms the basis of his personality.

The Emergence of Physical Personality: Physical personality is attached to earth which clings to soil and has a certain degree of material poise, stability and balance. He is concerned with birth, food, money getting, procreation of a family, comfort, satisfaction of common impulses, short lived desires, the maintenance of the life and the body, death of this mutable body and general expectation of worse things awaiting the world . This *tamasic* personality in its action of principle is of two kinds, (1) inertia of force with its obscurity which drives in a mechanical round of energy and (2) inertia of knowledge which does not possess the idea of its own energy but is guided by an idea which seem external to it or concealed from active awareness. This *tamasic* energy is dominated by the physical mind which is full of dull inertia, obscure in its reception, unwilling to change, recalcitrant to pressure of new Spiritual force, conservative, cowardice, sloth, lax subjection to small and inferior motives and clings to fixed type of limited repetitive established knowledge. *Tamas* brings into our emotional nature indifference, insensibility to beauty, dull aesthesis and all that makes man heavy, coarse and vulgar.

By the pressure of true physical being the outer physical sheath purifies, overcomes the ego in the physical, a quietude and stillness is imposed on the body and can be efficient instrument of the Soul in the body and he can arrive at the idea of a finer, more beautiful and perfect physical life and extend the same in the collective existence. In a Spiritual man *tamasic* personality is transformed into Divine calm, a perfect power of *Shakti* and capacity of great action in active silence.

The Emergence of Vital Personality: The vital personality is more attached to air than earth and vital man is concerned with self-affirmation, self-aggrandisement, life-enlargement, satisfaction of ambition, passion and desire. This surface vital personality is the dominance of the ignorant vital being which is the principal active source of all discord and disharmony, more turbulent, chaotic and unregulated, a cause of inner and outer disturbance of life, the fanatic or sectarian mind, selfishness, a mainspring of wrong-doing and evil. This *rajasic* personality is dominated by the vital mind and is of two kinds: (1) one kind is defensive with violence and passion, assertive of its mental individuality and all that is in agreement with it, preferred by its own will, adapted to its outlook, but aggressive against all that is contrary to its vital ego-structure or unacceptable to its personal intellectuality; (2) the other kind is enthusiastic for new things, passionate, kinetic, insistent, creative, impetuous, exaggerating action of the reason and aesthesis, often mobile beyond measure, inconstant, governed in its idea not by truth and light but by the enthusiasm of intellectual battle, restless movement and ambitious adventure.

By the pressure true vital being the outer life personality purifies, overcomes the vital ego, becomes the instrument of the Soul in the vital and

can develop higher vital faculties of delight, love, aesthesis, beauty in the maintenance of whole life and a strong passion for truth and good. Then it discovers a secret delight that pervades the whole existence and is extended as a delight in good as well as in evil, a delight in truth as well as in falsehood, a delight in life as well as in death, a delight in pleasure as well as in pain, a delight in one's own suffering and the suffering of others and also in one's own and others joy, happiness and good. A strong liberated vital personality is always balanced, forceful man of action, powerful warrior, successful statesman and arrives at a strong self-affirmation in life and action. In the evolutionary ascent of Nature, this vital personality is identified as the second step of harmonized formulation of life. In a Spiritual man this *rajasic* personality is transformed into self-effecting initiating sheer Will, perfect power of Being, *Shakti*, capable of immense, composed and blissful action.

The Emergence of Mental Personality: With the change of Time and Space the Mental personality constantly modifies which is the form of our apparent or superficial self. It can be deformed at any moment and be the cause of falsification of knowledge, an unconscious or half wilful self deception and a refusal and revolt towards acceptance of true knowledge. *Sattwic* personality is in nature eager to acquire new knowledge, open towards new possibility of Spirit, careful to consider, verify, balance, adopt and adjust to its limited view of truth, receives all in limited harmony and in a restricted intellectual structure; it receives limited mental light and is unable to enlarge itself so as to receive equally all truth and all knowledge. This *Sattwic* person has a mental ego subjected to limitation of mental consciousness and is divided into two parts of mutable self-experience, (1) its subjective experience of the ever-modified mental states of its personality bound within the movements of three gunas of *tamas*, *rajas* and *sattwa*; the same mind can be unreceptive and obscure in one direction, kinetic, possessive, hasty and ill balanced in another and yet in another open, plastic and harmonic, and (2) its objective experience of the ever-changing world environment which seems partly or wholly effects in building his mental personality. There is a constant modifying change of Time-points and Space-fields which results in constant modification of his personality.

By the pressure of true mental being an individual can become strong liberated mental personality, the accomplished type of *Sattwic* man is philosopher, saint and sage and he transcends the limitation of mind and arrives at the universal and transcendent Consciousness. In Spiritual man this *Sattwic* personality of modified mental light is transformed into self-existent light of the Divine Being and God's touch is transformed into His constant embrace.

The Emergence of Subliminal Personality: Subliminal personality directly and effectively distinguishes between what rises from within the subliminal sheath and what invades us from outside surrounding, from others or from universal Nature, and its prerogative is to exercise a control, a choice, a power of willed reception, spontaneous rejection of falsehood, selection of truth, a

clear power of self-building and harmonisation which we do not generally possess or can operate very imperfectly in our constructed surface personality. Subliminal sheath is built partly by the upsurging of forces from the nether unconscious sheath and mainly by a simultaneous influx of the same large force from Superconscious above; thus mental and vital being are descended into subliminal parts and formed from its secret station a subtle-physical, subtle-vital and subtle-mental personality on the surface.

Surface personality is small, ignorant, active, swayed by helpless thought waves and inrush of grief, joy and reactions of all kind; whereas subliminal personality acts from behind the surface, is vast, calm, equal, observing the surface perturbation with an immovable detachment or it may act on its agitation to pacify, quiet, enlarge and transform it. The subliminal self is the meeting-place of all the multiple worlds or planes of consciousness that emerges from below for evolution and descends from above for involution and subliminal personality in us is aware and feels the necessity to explore all its ranges for the completeness and fulfilment of our human existence. It grows the faculty of subtle sense of vision, hearing, touch, smell and taste which can substitute the need of sense bound outer physical consciousness and sense organs. It also changes our dealing with impersonal invisible cosmic forces, a whirl of unseen mind forces and life forces that surround our atmosphere and to certain extent able to forecast or see ahead, control and determine their farther action.

The Emergence of Psychic Personality: After going deep into subliminal parts one discovers the Psychic being. It is an expressive formulation of mutable inner being which has original immortal reality in the Transcendence. It can be luminous leader of the mental, vital and physical instruments as it has the capacity of spontaneous discernment of truth and falsehood and distinguishes Divine and undivine of the manifestation. When he awakes the knowledge of the Soul and feels the need to bring it to the front his communication with the surface improves which is a pure power of light, love and joy. Then he is able to exercise a strong control, react against the false mixture, becomes master of his life and action. So the Psychic personality on the surface grows stronger by increasing its communion with the indwelling Psychic being which always turns towards Truth, Good and Beauty and with the increase of Psychic experience, the rest, their opposites are outgrown or are transformed into Divine substance. This Psychic transformation commences a swift conscious method of evolution superseding the earlier slow mental evolution.

In a Spiritual man the presence of strong Psychic personality and Psychic transformation pave the passage clear for more intense Spiritual and Supramental transformation. Its final outcome is to prepare the nature to be perfectly fit for every kind of Spiritual experience. The Psychic personality is finally liberated from darkness and stubbornness of *tamasic* inertia, turbidity and turbulence of *rajasic* passion and enlightened rigidities and constructed equilibrium of *sattwic* limitation.

The Emergence of Spiritual Personality: Beyond this Psychic personality he becomes free and impersonal Person, eternal being and an eternal immobility and stability are the necessary condition, field, essence and basis of infinite mobility and vast dynamic action of force. When the contact with the Superconscient is established, a light touches, envelopes and penetrates the lower nature, there is a flood of delight and sudden ecstasy, a knowledge from above begins to descend. These direct Spiritual experiences repeat themselves to become normal, familiar, revelatory and well understood. His nature and being identifies with the freedom, delight and wisdom of *Sachchidananda* and this Spiritual personality must go through extension of cosmic expression and attains the power of embracing the whole universe in his subtle, intense and large individual consciousness.

An individual Spiritual personality becomes a centre of self-vision and all-vision, his consciousness enlarges to become the circumference of the world and transcends it to become boundless circumference and knows himself as older than the birth of Time. A Spiritual individual would act from his own centre of Truth and not subject himself to blindness of other-self, other nature and moment's personality; its consciousness would be action with full knowledge and not a movement of ignorance. His nature's many sided transformation would emerge as a composite perfection of the saint, the selfless Divine worker and the man of spiritual Wisdom.

The Emergence of Integral Personality: One can be conscious on the surface of the contacts and messages of the Superconscience either through a rift or break in our confined normality or by development of unusual supernormal condition. He can be infinitely more enriched on the surface by gathering up of many fold personality through opening of multiple Selves and integration of many sided movement of Nature. For integral transformation, permanent ascent of the Soul to the highest state of Being and permanent descent of highest *Shakti* to the lowest Nature is indispensable.

The emergence of Supramental personality can begin by breaking down the veil between the surface and subliminal self and between the subliminal and superconscient Self. This will pave the passage clear for the entire descent of whole range of higher Consciousness to the lower planes and even the lowest nether domains will also be covered by this transformation action. These unveiling and influx will remove what is left of the nature of Ignorance. A Supramental influx from above and emergence of concealed Supramental energy from below by opening of Inconscient Self will lead towards infinite variation of self experience which moves between pure identity and multiple identity, a delight of intimately differentiated oneness and self absorbed rapture; thus the comparatively swift conscious transformation is experienced which leads towards the emergence of Integral Divine personality.

Recapitulation:

We define personality in ordinary sense as formation of a superficial surface consciousness oblivious of its deeper and larger identity. This transient waking state is a movement of perceptive consciousness in which records or transcript of physical things and contact with physical universe are experienced. This personality cannot bring the needed change because the burden which is being laid down by humanity is too great for the present littleness of the petty mind and narrow life instincts.

We have to preoccupy ourselves always in awakening our inner realities and learn the lesson to go within which will enlarge our understanding towards the existence through outer mind, life and body. This inward self finding will pave the passage clear for Spiritual-self and Cosmic-self finding. The evolutionary urge in Nature pushes us towards the development of cosmic Force in terrestrial life which needs a larger mental and vital sheath to support it and again this action is further supported by the unveiling of the Psychic Being within and Spiritual Being above.

Impersonality of Spiritual self leads us towards the Source and Personality is its manifestation. What we are in our self becoming in outward Nature is conditioned by what is within, occult, in our inner depths and recesses; it is from there that comes the inner initiatives, self effective formulations, inspirations, revelations, intuitions, life's motives, mind's preferences and will's selections. So in proper building our personality we have to discover the knowledge of the inner initiating self reconciled with accurate and exact perception of outer instrumental self. The full immergence of our multiple personality is indispensable for the full satisfaction and completeness of outer life and emergence of a universalised Spiritual individual by dropping the limited personality of ego. This materialization is possible by opening towards our multiple beings or energy centres. This is a long path and the manifestation of integral Personality is crucial in our bodily life. Always we must centre our life around illimitable affirmative objective of Self opening. It is always the limitation of consciousness, the limitation of understanding, are the cause of frustration, sorrow and suffering. We have to enlarge ourselves by all possible means for which this precious life is given and this priceless time and space are given for the manifestation of the Timeless eternity and Spaceless Omnipotence.

So the adoration of personal God or Divine personality or *Guru* of Integral Yoga is not limited by the three modes of Inconscient energy, *gunas* of human personality lighting up the false activity, but he is the sole Real Person, capable of infinite qualities and the source of all Personality representing the whole truth of the *Brahman*. All Personality is the attributes of the Divine Mother; she acts in Ignorance in the form of limitation of three *gunas* of *Sattwa*, *Rajas* and *Tamas*; in the Psychic plane she acts as fourfold Soul personality of *Brahma Shakti* of Self-knowledge and World-Knowledge, *Kshetra Shakti* of Self-power and Self-strength, *Vaisya Shakti* of Mutuality and new Creation and *Shudra Shakti* of Works and Service; in the intermediate Spiritual plane she acts as fourfold personality of *Maheswari* of Wisdom, *Mahakali* of Power, *Mahalakshmi* of Harmony and Beauty and *Mahasaraswati*

of aspects of Perfection; in Supramental plane of *Vijnana*, she acts as Truth supreme, Power supreme, Supreme Delight and Will supreme. An integration of personality and constant rebirth of new personality is possible by movement of Consciousness from nether plane of Inconscient to the highest plane of *Sachchidananda* through above intermediate planes.

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